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AARON B. GROSH, DOLPHUS SKINNER, AND STEPHEN R. SMITH, EDITORS.

Brown

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII.--[NEW SERIES.]

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JANUARY 2, 1836.

NUMBER 1.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

The Blind Widow and her Family.

By Mrs. JULIA H. SCOTT, of Towanda, Pa.

"Is it not much that I may worship Him
With nought my spirit's breathings to control?
* * * * * Shall I not rejoice
That I have learned at last to know his voice
From man's? I will rejoice; my soaring soul
Now hath redeemed her birthright of the day,
And won through clouds to him her own unfettered way."
Mrs. Hemans' Forest Sanctuary.

It is a pleasant thing to cast, occasionally, life's little cares and perplexities aside, and let oppressed memory fill up her beautiful casket with the gem-like reminiscences of early years. She brings us the impression of many a bright form, now mouldering in earth—she recalls to us many a thrilling scene of the long, long past, whose very remembrance sends the warm blood to the heart, and we awake and look round us for the performers of those generous deeds—those high and princely acts which were, in early manhood, the themes of our admiration; forgetting the partiality of change for our fair earth's loveliest features, and that the north wind scatters not more readily the frail flowers of Summer, than does change the cherished blossoms of humanity. But they leave (thank Heaven!) their memory, and we linger with melancholy fondness upon the Christian fortitude, the self-denial, the pure, impartial benevolence, until, from these, we go back to the holy principles from whence they emanated, and lose ourselves in contemplating the religion which taught those blessed ones to gather smiles at the fountain of tears, and overcome the temptations of this world by the low-voiced spirit of pious love.

I was but a child when Mrs. Hamilton became a widow; but I was permitted to attend her husband's funeral, and can never forget the small group of darkly clad forms that clustered round his grave, nor how, with childish curiosity, I caught the hand of one of the little orphans, and gazed rudely into his face, to see if he were crying. Nor can I forget how I turned away and wept, when I saw the Widow, with clasped hands, raise her sightless eyes to heaven, and heard the deep sobbings of the eldest daughter, and son, who had led their blind mother to the grave. I wept, but with infantile selfishness; for I reflected, what if it were our own dear father who was dead, how would Charles and Harriet cry, and how bad we should all feel if our poor mother could not see. Such were the natural suggestions of simple, childish feeling; and so deeply does the pen of early impression engrave its characters on the tablets of the immortal mind, that the little scene just described, though of no particular importance to myself, shines forth to recollection as vividly as if but a yesterday's transaction, although many long years have since gone by. But to my narrative.

Mr. Hamilton married with very good prospects in life. I mean in *humble* life. He was the owner of a small dry goods shop in one of our Southern cities, and his well known honesty and persevering business habits, rendered it probable that he would arrive, if not at opulence, to at least respectable independence. But who, alas! may calculate on the certainty of any human event? Mr. Hamilton had the misfortune to render himself unpopular among his friends, by the open and earnest advocacy of a system of religion (Universalism) which was deemed, in those days, the root of incalculable evils, and the very kernel of heresy. This was an offence not to be tolerated, and it injured his business materially. He had, beside, one failing (for it is conceded that Universalists have some failings, although, in view of their doctrines, one would almost deem the

thing impossible) which was not at all calculated to win the smiles of father Mammon; namely, a benevolence of heart, which always caused him to shed tear for tear with the unfortunate, and to open freely his purse for their relief.

Notwithstanding, however, the unpopularity and too-far-carried effects of his religion, there was little doubt of his having obtained a competency, but for the breaking out of a fire which resulted in the destruction of his shop, and nearly all its uninsured effects. This was an almost overwhelming disaster, as it reduced him to the necessity of accepting an offer of clerkship in a large mercantile establishment, the proprietor of which, a Mr. Ward, enjoyed no very enviable reputation. This man had been recently excommunicated from some Christian church, the doctrines of which he continued to advocate, long after his expulsion, for the purpose, it was said, of furthering the more easily, his dark intrigues, under the fair covering of piety. But we will leave his character to develop itself in the course of these details.

Long and faithfully had Mr. Hamilton labored in the service of "Merchant Ward," as he was called; the avails of that labor barely affording his family a subsistence, including the expense of educating his two eldest children—the first, a beautiful daughter of seventeen, and a son two years younger; when he was taken away by sudden and severe sickness from the active scenes of life, leaving his afflicted wife and five children to struggle unprotected through a cold, uncharitable world!

It was with a heavy heart that Widow Hamilton returned from the funeral to her humble home. "The one dear voice" was not there to welcome her; neither the kind hand which had often, since the development of that dreadful disease, called cataract of the eye, been extended to direct her uncertain steps. The pale mourner sank for a moment, overcome with painful emotions, but the many sweet consolations of the faith whose hopes had brightened her whole life, and sustained her husband in the hour of death, sent down their precious encouragements to her heart, and gave her peace. "Thou art not an orphan, my little James," cried she, clasping her youngest son fondly in her arms. "Neither are ye fatherless," she continued, drawing closely together her little bevy of bereaved ones, "the Father of the fatherless is yours. He watches you, and will spread his mantle of love over you, and ye shall not be hurt. He watches you, and will gather, in due time, your immortal spirits, with the whole world's purified intelligences, to bloom like sweet flowers, as it were, in his own bright garden forever! The storm of adversity, 'tis true, is gathering darkly above your heads; but remember the injunctions of the dear parent that is gone, and trust in your Saviour. Let your hearts go up to him in frequent prayer, and believe me, Oh my precious, sorrowing ones! believe me, he will bless you—he will bless you!" Oh, who could have seen the grateful tears of those affectionate children as they caught the inspiring words of their pious mother—who could have felt their young, innocent hearts beating warmly with high, devotional resolves—who could have heard their fervent aspirations to Him who once took such as themselves to his bosom, and blessed them—who could have seen and felt all this, and said, This is the spirit of Antichrist! Or, rather, who could have witnessed these things, and refrained from saying, This is the light which must ultimately dawn upon every one that cometh into the world?

The death of Mr. Hamilton, it will of course be supposed, from his extremely small income, left his family in very depressed circumstances. The ex-

penses incurred in his sickness and burial, were considerable; and the Widow found herself under the immediate necessity of disposing of her pleasant home, and removing to miserable lodgings, in a narrow by-street, in order to save the additional cost of high rent. Here, with the assistance of her eldest son, Robert—who, at his father's decease, was taken into the establishment of Merchant Ward—the slight avails of Marian's sewing, and her own small jobs of knitting, (being the only work her afflicted situation allowed her to do,) she contrived to live; although the strictest and most ingenious economy was necessary to keep them from a state of actual pauperism. But no complaint was made, and when they were all seated around their scant evening fire—for Robert staid with them at nights—the closest observer could not have detected a single cloud upon their smiling faces, nor heard a sentence from their lips, betokening aught but the most peaceful serenity. And when the long evening's sweet and cheerful conversation was over, they all joined in singing a family hymn, which was succeeded by the low-voiced mother in prayer and thanksgiving, and the young members of that holy family sought their pillows, with the seeds of eternal life spreading beautifully their warm roots through the soul's deep avenues. But the hour of temptation was at hand, for one, at least, of their number; and wily were the snares of the enemy, laid to entrap his victim.

Merchant Ward had, during the lifetime of Mr. Hamilton, tried every art in his power to obtain the services of that excellent man in some of his dishonest schemes. He commenced by endeavoring to sap Mr. Hamilton's religious principles; thinking that, by converting him to his own partial system—by doing away the parental relationship between man and his Maker—he might destroy that love for his fellow-creatures, which had ever induced Mr. Hamilton to consider *their* interest as *his own*. But it was of no use, and of this the crafty merchant was soon convinced, and therefore changed the form of his attack. He next attempted to confound principle with interest and necessity—to erase those nice distinctions between virtue and the form thereof, and lead his victim blindfolded, as it were, into "by and forbidden paths." The practised eye of James Hamilton, however, detected all his subtleties and scorned them; as, also, his delicately managed hints at bribery; and the vexed and baffled merchant would have discarded him, but for the reflection, that he could find no one to fill his place. Of the young and inexperienced son, however, he hoped different things—and many were the guarded lectures to which the unsuspecting young man was obliged to listen, often wondering to what such things tended.

It was late one stormy evening, when, in a dark and unfrequented street, some one touched Robert's arm, and the voice of Merchant Ward sounded in his ear. "Robert," said he, "I forgot, to-day, to speak with you on a subject of some importance. But I presume 't will do just as well now, as this spot seems to be perfectly private. You recollect, I dare say, Col. Hartley's giving me a check on the Mobile Bank, a few days since, while in the store?" "I recollect, Sir," replied Robert, after a moment's musing, "seeing him sign a check; but I thought it was on a Bank in this city." "No, no, 't was Mobile. Don't you know he spoke of its permanency, and also mentioned his extensive interest in it?" "He did; but I have still an impression that the check related to a Bank *here*." "No doubt you have, but a moment's reflection must convince you of your mistake. 'Tis a subject of considerable consequence to me, and it will, I assure you, be greatly to your advantage to re-

member right—for should the matter be called in question, as report says it will, I shall depend on you to evidence the facts of the case. The thing is undoubtedly coming to your memory?"

"No, Sir," answered Robert, after some pause, "my mind is quite confused on the subject, and reflection only seems to confirm my first impression."

"Well, it is very strange," muttered the merchant, inwardly provoked to find the lad's memory so perversely pertinacious—"tis very strange you should get things so mixed up. You remember the Colonel's mentioning, particularly, the Mobile Bank—you recollect his signing the check; and I remember that said check related to said Bank. You will, therefore, I presume, have no objection to telling the good jury of the court, should one be called, that you saw Colonel Hartley give me a Mobile check, remembering, all the time, that in performing this little act of friendship, or, I might say duty, you are materially benefiting yourself."

"I will, most cheerfully, tell them all I know about it," rejoined Robert, "for I should be glad to oblige you; but I would not, for worlds, testify to a circumstance, of the truth of which I am not perfectly positive."

"Poh!" replied the merchant, "there can be no harm in it, at all—you have my word for its truth, and you have got it all yourself, except the little minutia. Beside, if that exquisite conscience of yours should ever trouble you, a priest will absolve it. Or, you may repent on Protestant principles, and be none the worse. And then," he continued in a soft, insinuating tone, (feeling the arm he had taken endeavoring to withdraw itself), "the reward you shall receive will make your family independent, and the day may come that will see you a partner in my establishment. Only think, Robert, a partner with Merchant Ward!"

Robert Hamilton was, by no means, destitute of ambition; and we will not say that his heart did not beat quicker at the thought of seeing his dear mother, and her little ones, in a more comfortable situation; or of being, himself, at some future period, in independent circumstances. But whatever his thoughts may have been, they glided by, like shadows across the dial plate, without marring the pure polish of pious virtue.

"You have certainly mistaken my character," said he, slowly, but firmly—his fine youthful form expanding into manliness, as the tide of indignant blood rushed impetuously through his swelling veins—"you have mistaken my character; for, young as I am, I have learned to love and keep my heavenly Father's commandments. And sooner shall this body be consumed by hunger—sooner shall this tongue be torn out by the roots, than it shall infringe one little hair's breadth upon the law which says, Thou shalt not bear false witness against thy neighbor."

"Then, may these curses fall upon thee," shouted the enraged merchant, his voice almost choked with the hoarseness of immoderate passion—"may these curses, and worse than these, fall upon thee, baser son of a base father! Ay, and they shall, if I have any influence over thy destiny. Presume not, henceforth, to set thy foot within my door, but beware. Thou hast goaded the lion and may test his strength!"

"Say, rather," said a deep voice near them, "he has disturbed the viper, and may feel his fangs."

And at that moment two human figures passed them, but slowly, as if to witness the result of the conference. The merchant turned upon his heel, without another word, and Robert hastened home to relieve the anxiety of those who, he knew, must be wondering at his long absence.

"What ails you, Robert?" said his little sister Rose, as the light fell upon his face at the door—"what ails Robert, Marian?"

"You are very pale, my brother," said Marian, laying aside her work—"I hope nothing has happened."

"Are you sick?" added the anxious voice of Mrs. Hamilton.

"No, mother, I am only a little melancholy. I have been strongly tempted to-night, and—"

"And you resisted"—half exclaimed, half inquired the Widow, hurriedly.

"Yes, mother, I did."

"Thank God! thank God!" came from the full heart of Mrs. Hamilton.

"I did resist," continued Robert, "but Heaven knows whether it may not be the ruin of us all."

"Fear not that, my beloved child," she replied, clasping her hands affectionately round his neck, "thou hast foiled thy most bitter enemy; and dearer, far dearer art thou to me, with thy pure, unspotted heart, than if thou hadst returned laden with the spoils of many conquered nations. Fear not—but trust in Him who never forsakes the innocent, and thou shalt ever find cause to rejoice!"

The circumstances of his meeting with Merchant Ward were soon related by Robert, with the exception of what had excited in his mind a suspicion of forgery. This he carefully suppressed, and after a few brief and charitable comments, the evening passed away, as if nothing had happened.

It was but a few days after this, that, as Robert was strolling through the city, hoping to find some employment, he met John Surrey, a former companion, of nearly his own age, who was living with Merchant Ward, and with whom Robert had associated on terms of affectionate intimacy.

"We were all sorry to lose you, Robert," said John, grasping his hand, "and I guess Master 'll be sorry, too, some day—and this brings me to a secret, which I want you should promise to keep for me."

"I do not like secrets, John," replied Robert, "they are very apt to make mischief."

"That is because they are not well kept. This will hurt nobody, unless it is told, and I hope you will not refuse to gratify me in so small a matter."

"Why, certainly not," rejoined the warm-hearted, unsuspecting boy, "if it can do no harm."

"You promise, then," said the other, "not to reveal what I am going to tell you?"

"I do."

"Well, then, here it is; the very eyetooth of old hardhearted Ward;" and he took from his pocket an elegant gold repeater, suspended by a chain of great value. Robert drew back with a look of painful astonishment.

"It cannot be possible, John," said he, "that you have really—really—"

"That I have really learned *hocus pocus*, you would say, Bob. There is nothing truer, I assure you; and Master is undoubtedly looking for it, by this time. Now, he will suspect me, in the start, and I want you to keep it for me till the fuss is over, and then you shall have half it is worth."

"Oh, foolish, ruined boy!" exclaimed Robert, "what have you done? Did you not know that a greater eye than Merchant Ward's was upon you? And that you might as well expect to escape the shaft of death, as the thunderbolt retribution of thy God? Go back to Mr. Ward, John; confess before him, and your heavenly Father, your fault; and you may yet obtain mercy. But ask not me to become a partaker in your wickedness."

"Am I an idiot, Robert," answered the boy, sullenly, "that you expect me to beg forgiveness of a man whose very creed is *revenge*?—But I see you are not disposed to befriend me, and I suppose I must stand or fall by myself." And starting off abruptly, he was out of sight ere Robert could renew the exhortation, which rose with redoubled tenderness to his lips.

It was on the evening succeeding this event, that a loud rap was heard at the door of Widow Hamilton, and on its being opened, two police officers entered, and seizing Robert by the arm, pronounced him their prisoner.

"And of what, gentlemen, am I accused?" asked he, eyeing them with a look of calm surprise. But how was that look changed to one of deep consternation, when, from his outer pocket, one of the officers produced the identical watch which he had seen in the hands of John Surrey! The whole truth and its fearful consequences flashed upon him

at once; and turning away from them, he said, in a mournful voice, "mother, I fear it is all over with me. I am caught in the toils of the adversary, and see no chance of escape. But pray for me, dear mother; for, believe me, I am innocent." And he tore himself from the sobbing group that surrounded him, and accompanied the officers to prison. One moment gave the Widow to tears, and petitioning for Heaven's aid, but the next was for action. Counsel must be obtained; but how, alas, could it be, without that general stimulator to good deeds—money? Various plans were thought of, and rejected, till at length Marian proposed selling her harp, a present from her dear father, in his prosperous days. A sale was ultimately effected, and the services of a young and inexperienced lawyer, (the only one, however, with whom they were acquainted,) were immediately engaged.

The trial came on at an early day, and Merchant Ward and the treacherous Surrey were nearly the first to enter the court-room. The prisoner was soon called, and the spectators were surprised to behold, instead of a dark, heartless looking culprit, a lad of frank, open countenance, on which sat an expression of sweet, but melancholy resignation.

"That does not look like guilt," exclaimed one, as he passed.

"It may be but the hypocrisy of its callousness," was the reply.

The trial commenced. The evidence of the officers who arrested the prisoner, was first taken, and then arose John Surrey, who detailed very correctly the conversation had between himself and young Hamilton, a few days previous—with which the reader has been already favored—taking care, however, to put his own dark words into the mouth of poor Robert. The case seemed too clear to need any farther investigation, and when the counsel for the defendant commenced cross-examination, his extreme embarrassment showed plainly that he was convinced of his client's guilt. He had asked but two or three faint, irrelevant questions, when a stern voice, from the farther end of the room, cried, "Stop!" and a tall, manly figure strode fearlessly through the room, and after consulting the prisoner a moment, and whispering to his lawyer an emphatic "sit down!" took the latter's place.

"Tis the People's Lawyer," said an old gentleman near Robert, in reply to the question, "Who is he?"—"Tis the People's Lawyer—the best and wealthiest man in the city, and one who never pleads except when he sees oppression preying upon poverty and innocence. Merchant Ward had best look to himself; for, an old man's word for it! something is going wrong."

The People's Lawyer, as he was significantly termed, was a man aged about twenty-eight, possessed of superior beauty of person, and it was said of commanding eloquence, which was often successfully employed in the cause of the widow and orphan. He was, therefore, the fear of the oppressor, and the almost idol of the poor and honest. He was master, moreover, of a penetration of mind which, in some cases, seemed almost intuition. And as his dark eye now glanced upon the face of the witness, it seemed to read his character at once. He gazed for one long moment, sternly and fixedly upon his quailing eye and varying cheek—then raising his right hand, and pointing his forefinger at his very heart, he cried in a voice that might have startled the conscience of a Nero,—

"John Surrey—John Surrey—knowest thou not that the eye of the eternal God is upon thee? Knowest thou not that his pen hath this day written perjury against thy soul? And knowest thou not, oh, thrice miserable young man! that he will lay in thy sickening bosom the fiery coils of that worm which dieth not, but writhes, and writhes, and sends its deadly venom into all the channels of thought, and feeling, and hope, until the poor victim looks down with melancholy longing into the gloomy grave, and would give worlds for its cold serenity? Knowest thou not that peace shall visit thee no more, day nor night, forever, unless thou dost recall the dark words which thou hast this

hour spoken? Look at thy victim, deluded boy! think of his affection and brotherly kindness to thee, and then tell me how thou wilt feel to see his youthful form wasting away under the cruel labor of a State's prison. Tell me how thou wilt feel to see his friends weeping over him, as one dead—ay, worse than dead—disgraced—and all for a few false words of thine. Look, young man, and tell me."

The eye of John Surrey turned involuntarily towards the prisoner's box, and his cheek grew paler, and his lip quivered; for memory was busy at his heart. He thought of the unvarying gentleness of that injured friend—of the many little sacrifices he had made for his comfort and gratification; he thought of their many sweet moments of tender intimacy, when Robert had talked to him of heaven, and called him dear brother, and his own black treachery rose in hideous contrast. He forgot Merchant Ward and his bribe—he forgot his own danger—he forgot every thing, save present injustice and former love—and rushing forward, and throwing his arms round the neck of Robert Hamilton, he sobbed out a full confession of his own and his Master's base schemes for Robert's ruin, upon his bosom. Twice did the enraged merchant rise—twice did he attempt to speak—but the eye of the People's Lawyer frowned him down, and he was glad to escape unharmed, out of court.

Who shall describe the joy of the little family of Hamiltons, on the evening of Robert's restoration to their society?

"If I could only see your benefactor, the People's Lawyer," said Marian, "I am sure I should quite worship him. And did you not find out where he lives, Robert?"

"No; in the hurry of the moment, I suppose, he forgot to mention his address. But I remember, perfectly, the few words he spoke to me, on leaving. 'Go home,' said he, 'dear, honest boy, and gladden your friends by your presence. But come to me, next week, when I shall be at home; for I would like to have further conversation with you. But, forget not, meanwhile, to return thanks to your Maker, for the happy termination of your difficulties.'"

"Noble, generous soul," exclaimed Mrs. Hamilton, "let us not forget his injunction, my children; but return thanks to Him whose hand is so plainly manifest. Let us not cease giving glory, and honor, and praise to his name, forever and ever." And her two pious children responded, fervently, "Amen."

[To be concluded in our next.]

For the Magazine and Advocate.

EPISCOPALIANISM.....NO. I. ITS ORIGIN.

In the progress of Universalism thus far, its advocates have been generally brought into contact with those denominations who have taken the widest range, and embraced the greatest portion of the community. Hence, the controversies of the denomination have, almost uniformly been, with Presbyterians, Baptists and Methodists. And to the exposure of the doctrines, policy and movements of these respective sects, much of our efforts have been directed. And that Universalists and Universalist publications have done much—very much, towards awakening and keeping alive the public attention to the church and State policy, spiritual oppression, and absurd dogmas of these sects, is undeniable.

Of late too, some attention has been paid to the progress of Popery, and to the possible dangers of its more general prevalence in the United States. Its scientific and monastic establishments are counted up, and the influence they are calculated to exert, is carefully noted and pointed out: while its encroachments upon certain territories have excited the counteracting efforts of several denominations. The voice of admonition has been lifted up, and heard in every part of our common country; and our citizens are partially excited to resist what is supposed, a common enemy. For ourselves, we think there is less to fear from Popery, than from some Protestant sects—as gross and palpable superstitions are less likely to mislead even the unthinking, than the policy that is more covert, but equally dangerous.

But while our own, and the efforts of others, have been thus directed, a denomination has existed in our midst—planted in high places, and arrogating to itself the dis-

function of great liberality, but from which all the spiritual and political evils so much to be dreaded are as likely to proceed, has hitherto received no particular notice. It has spared neither wealth nor exertions, to monopolize the fellowship of the rich and the powerful, while its doctrines, discipline and worship have never, for a period of more than two hundred years, been warmed by the touch of a single coal from the altar of the reformation. It is the "Protestant Episcopal church."

While we solemnly disclaim all personal hostility to the members of that church, we still deem it a duty which we owe to the interests of Christianity and to the public, to lay before that public an epitome of facts, relating to Episcopalianism, in which every well-wisher to our institutions, and to the cause of strictly liberal Christianity is deeply interested. Thousands now bow at the altar of that church, who neither know its claims upon their homage, nor understand its pretensions to liberality. Let the ignorant be informed; let those who are misled by appearances be disabused; and equivocal pretences be unmasked.

Episcopacy, or the government of the church by bishops, is of much greater antiquity, than the Protestant Episcopal establishment of England. For though the apostles neither claimed for themselves, nor, as the New Testament abundantly shows, authorized others to do so, any authority more than *presbyter or elder*, their successors soon assumed particular prerogatives in certain districts, which was called a *diocese*, and denominated themselves bishops. This resulted in the enormous power, and unparalleled presumption of the bishops of Rome, under the general appellation of *father*, or *pope*. What we are now concerned with, is, the origin of the English, or Episcopal church.

Notwithstanding the labors of Wickliff, the reformation had been in progress sometime in Germany, before it obtained a permanent footing in England. The king, Henry VIII., was with his characteristic obstinacy, greatly opposed to the proceedings of Luther, and wrote against him with much spirit and acrimony. For this decisive evidence of his devotion to the doctrines and interests of the church of Rome, he received, and his successors have retained with the utmost care, the title of "defender of the faith." Yet it was by this sturdy monarch, that the authority of the pope was abrogated, and the "Protestant Episcopal church" established in England.

The circumstances which led to this important result, were as unpropitious as can well be imagined—while the temper with which, and the motives for which it was effected, were as incompatible with the spirit of Christianity as any other transaction in the history of this extraordinary prince. And it seems difficult to conceive of any immediate connexion between the amours and intrigues of one of the haughtiest monarchs of the sixteenth century, and the reformation of the church from its abounding corruptions. Yet this was in fact the case, as far as the establishment of the church of England is concerned.

In A. D. 1527, the king having become enamoured of Anne Boleyn, was desirous of dissolving his marriage with Catherine of Arragon, the sister of Charles V., emperor of Germany. And for this purpose he applied to the pope for permission to divorce the queen, and to marry the other. The pope appears to have been favorable to the wishes of the king; but was probably afraid of offending the emperor; and consequently, under various pretexts, delayed giving an answer for several years.

In the meantime, Cranmer, afterwards archbishop of Canterbury, but then a student in the university of Cambridge, proposed to Henry, to apply to the universities for settling the question respecting the divorce of the queen. This was accordingly done; and as she was known to have been the wife of the king's brother, (on which account Henry had become very conscientious,) most of the universities decided that her marriage to the king was illegal—it being contrary to the Mosaic institution. Henry, impatient and vexed at the equivocal delays of the pope to act upon his request, took the decision of the universities as sufficient authority—divorced Catherine, and in A. D. 1533, formally married Anne Boleyn.

Catherine, now in turn appealed to the pope for redress; and being seconded by the representations and intercessions of the emperor, a decision was speedily obtained in her favor. The pope, contrary to the opinion of many of the principal universities of Europe, annulled the recent marriage of the king, declared the former to be valid, and directed him to live with Catherine.

This so exasperated the imperious Henry, that he determined on disavowing the authority of his holiness, and he accordingly procured an act of parliament, by which it was declared that England was no longer subject to the see of Rome. But lest this measure should be construed into a disposition to favor the reformation, it was declared that the Catholic faith would be preserved inviolate. And these proceedings received the sanction of the whole body of the clergy in solemn convocation. It being obviously indifferent to them so long as they must have a temporal master, whether he was a prince or a priest—

whether he wore the diadem of an earthly monarch, or the triple crown of the pope.

In a short time, the rough, obstinate, and tyrannical Henry was declared by act of parliament to be "*supreme head of the church of England*." And this first British pope was invested with full power "to reform all heresies and abuses" in the church, and to receive "the first-fruits and tenths of all church livings," as the pope had formerly done.

But the hatred entertained by the king against the monks, added to his probable apprehensions from their influence, as they still adhered to the pope, induced him, A. D. 1536-7, to suppress the monasteries throughout the realm. But no man who attends to the general motives which plainly actuated the king—who considers his unequivocal devotion to the doctrines of Popery, can allow himself for a moment to suppose, that the suppression of the monastic establishments was owing to their corruption. This was plainly but a pretext for gratifying the king, who was well aware, that the monks were not only his enemies, but powerful enough to disturb the new order of things. Besides, many of these institutions had become odious to the people, and Henry well knew, that any severities he might practice upon the monks, would be repaid with popular favor.

In the exercise of his spiritual prerogatives, this prince was as arbitrary and uncompromising, as in other things he was headstrong and persevering. And the only real mitigation of the utmost rigors of Popery against heretics, was—that they must now be convicted of heresy, on the testimony of at least *two* witnesses; and should not then be put to death without the king's writ for burning heretics, (*de heretico comburendo*.) But the act of Richard II., which says, that "all who preach without license against the Catholic faith, should be arrested and kept in prison till they justified themselves according to the law and reason of holy church," together with the act of Henry V., which provides, that "the Lollards or Wickliffites should forfeit all the lands they had in fee simple, and all their goods and chattels to the king," were continued in full force.

The great zeal of the king to preserve the Catholic faith unimpaired and unimproved, induced him, on the publication of Tyndal's Bible in English, to put to death several of those concerned in the translation. And others were burned for denying the doctrine of the real presence (the actual body and blood of Christ) in the eucharist. And this led to a practice which has universally prevailed in the Episcopal church, from that time to the present—the practice of *writing sermons*. Before this time, ministers delivered their discourses extemporaneously; but advantage being taken of that circumstance, to accuse them of heresy, they adopted the practice of writing, as a measure of self-defence.

Henry VIII. died in A. D. 1547, and was succeeded by his son Edward VI., who was devoted to the interests of the reformation. During his short reign, Cranmer and others exerted themselves to regulate the affairs of the church. Hence the little of Popery which was ever expunged from the faith or forms of the church of England, was rejected at this time. Image worship, invocation of the saints, and a few other things of about equal importance, were now abolished. And *forty-two* articles of religion, which were soon afterwards reduced to *thirty-nine*, were adopted and established. These *thirty-nine* articles are the identical ones now used. Not a step has been taken for the reformation of a single item, notwithstanding the great advances made in biblical knowledge by many of the clergy of that church. And in defiance of the most overpowering evidence, that her wisest, best, and most learned men and ministers reject more or less of them, she still persists in maintaining a creed but one remove from Popery, through all the improvements of three hundred years.

Such is the origin of the English, or Episcopal church. And it is plain, that though it grew into being while the reformation was progressing in Germany, it was not the result of any sympathy or co-operation with the reformers. In its original structure and temper it was entirely popish, and we are principally indebted to the genius of the unfortunate Cranmer, for the few improvements by which it is now distinguished from the church of Rome. And the reader who will be at the trouble to compare the doctrines, government, and forms of the one with the other, will perceive that the Episcopal is not only a daughter, but the eldest born of the papal church.

VERAX.

NEW SINGING BOOK.

Br. Thomas Whittemore announces that his new Singing Book, for Universalist choirs and societies, will be published next Summer. Right glad am I to notice this announcement. Br. Whittemore is familiar with psalmody, and will undoubtedly furnish a choice selection of favorite pieces. We wish him abundant success in the enterprise.—*Unit. Union.*

An enemy that disguises himself under the veil of friendship, is worse than he who declares open hostility.

For the Magazine and Advocate.

FAITH AND HOPE.

BY REV. C. SPAR.

Much is said in the religious world about faith and hope; and from the manner in which the terms are employed, one would think that they were very similar in meaning; but though, in some instances, they may be found to unite, in others, there is a wide difference. We shall define both, showing wherein they unite, and wherein they differ.

"Faith has respect to evil as well as to good; and in this it differs from hope. Hope wishes for good only; no man hopes for afflictions or evils. Hope desires rewards only; faith expects punishments as well as rewards. Faith deters from bad conduct, through fear, no less than through desire of advantage; hope allures through promises of blessings. Faith is the full assurance or personal conviction of the reality of things not seen; it looks backward to past ages, as well as forward to futurity. Hope looks only forward."

In those who believe in the ultimate happiness of the whole human race, faith and hope are found united; and this is the *only* doctrine in which they ever can agree. In every other, they are at everlasting variance. Universalists believe that, in the winding up of the great drama of human existence, every being will be prepared for endless enjoyment. That which they believe, they hope for. Though there may be unnumbered systems of faith, universal happiness is the only one that man can hope will be true in all its parts.

Men may believe in annihilation; but no one can say that it is desirable that it may prove true. A large portion of community believe in endless misery; but no man, unless in a passion, can say that he hopes it will turn out to be a fact. The joys of those who believe in either of the above, are in proportion to the *weakness* of their faith. The joys of Universalists are in proportion to the *strength* of their belief. Once convince the advocates of annihilation, or endless suffering, of the truth of their respective views, and more miserable beings could not exist. Not so with Universalists; the more thoroughly we are convinced of our doctrine, the more happiness we experience. Universalism is *now* more generally believed than *professed*; Partialism is more generally *professed* than *believed*.

A few illustrations will place in a clearer light than arguments, the wide difference between faith and hope:—A merchant richly freights his vessel for a foreign port. After being a few days on her voyage, she may be wrecked, and all the men and property lost. He learns the fact, and believes it; but he cannot say he hopes it is true. The dwelling in which I reside may take fire in the night, and I awake only to hear the crackling flames and witness the destruction of my property; but I could not say, in my affliction, that I hoped it would be so. A person may be wearied and fatigued, and believe that he is about to be attacked with severe sickness; but he could not say he hoped it would turn out according to his belief. A kind and affectionate father may leave his family and go into a foreign country for business, pleasure or health. He may there sicken and die. A letter may be despatched, and the very ship that was expected to bring home the parent to his family, brings the intelligence of his death. The letter is quickly opened. The wife is in the most extreme agony of grief, and while the tears course rapidly down her cheeks, her children learn the mournful truth. All say they believe the account; but where is the wife, or where are the children that could say they hoped it was true?

Various other instances might be named, showing that faith and hope are sometimes widely apart; but the above must suffice. Human life presents to the observation and experience of every one, a great variety of such cases.

Universalists have the best hope of any sect in the whole Christian world. They enjoy the pleasure of anticipating the same blessings for others, that they expect for themselves. The heaven to which they believe they are rapidly hastening, is for the whole world. Their hope is of a purifying

nature. "Every man that hath this hope in him, purifieth himself, even as he is pure." All the hope there is in the doctrine of endless misery, is so much of the faith of Universalism—the rest is full of fear—and that fear is not only full of torment, but is paralyzing and most debasing in its effects on the powers and affections of its believers.

Let believers in the salvation of the world rejoice; for they have a hope that is "as an anchor to the soul, sure and steadfast." It enables them to ride out the storms and tempests of life, in perfect safety; "looking unto Jesus, the author and finisher of their faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

For the Magazine and Advocate.

GRATITUDE.

BY MRS. WHISTON.

There is no feeling of the heart productive of so much real happiness to its possessor, as gratitude; it is a sentiment that calls into action all the better feelings of our natures; we not only feel respect and love for those who contribute to our happiness, in proportion to the benefits conferred, but are anxious to make our feelings manifest by doing something in return.

If, then, gratitude to a fellow-mortal is calculated to confer happiness, how much greater must be our felicity when brought to a realizing sense of the goodness of the Benefactor of mankind—He from whom every blessing we enjoy, emanates—whose watchful eye is ever open to protect us—whose out stretched arm is always ready to shield us from danger, and who has promised that he will finally receive us, together with the ransomed family of man, into his glorious presence, where there will be no temptations to do wrong, and where we shall be permitted, through the countless ages of eternity, to bask in the sunshine of immortal love and blessedness! And shall we not endeavor to do something to evince to our heavenly Father our sense of his untiring and never-ending goodness? But what can we, poor and dependent worms, do to enhance his glory, or add to his happiness, who is the dispenser of all happiness and the Creator of the universe? Nothing!—But we can do something to show our love for him by alleviating, as far as we are able, the condition of such of his children as are deprived of the comforts that we enjoy—by obeying his will and imitating, as far as in our power, the example set us by his Son, Jesus Christ, who was made subject, for a time, to the mortifications, sufferings, and death of this world, like unto us, that he might teach us, by his patience and resignation to the will of his Father, and love for all who bore the Creator's image, our duty in a like situation.

Harford, Cortland county, 1835.

For the Magazine and Advocate.

MINISTERIAL CONDUCT.

BY REV. G. ROGERS.

What can I do, as a Universalist minister, to be most useful?

Most useful to mankind at large, I mean, and not to a religious party merely. I have lain on my bed for many a sleepless hour, revolving this question. If I were governed by my sectarian feelings, alone—for I am something of a sectarian, I confess—I would be content with preaching my principles, forming societies, and building churches, without reference to the moral benefits to mankind therefrom resulting. But those matters are, of themselves, of but minor importance; and, indeed, of *no importance at all*, only as they serve as means to the great end—the moral and social improvement of the human family. Utterly unfit for a Christian minister is that man, with whom the mere diffusion of his religious principles is an *end*—and not simply a means to an end of much higher consequence.

Now, I aver, that the mere extension of our faith—or even a better faith, allowing such a thing to be conceivable—will not, to any great degree, improve public morals. It will tend to the removal of some prominent evils, I admit—such as priestcraft, religious intolerance, and the like—but its bearing upon

morals will be scarcely perceptible, except *something more* is done. Is this denied? Why, then, do we find so many who entertain a firm faith in our doctrines, and are not perceptibly influenced in their general practice by that faith?

But what is that something more? This it shall be my business to point out, and in doing so, I would be understood as furnishing rules for *my own* guidance, as well as that of others. I do not pretend to perfection, nor to anything approaching it, I want to be useful. God knows that my object is to be publicly and extensively useful.

I. Let me never preach a doctrinal discourse, without pointing out, and insisting on, its practical applications. It will not suffice that I give a few faint and sickly hints, as to the expediency of rectitude in the walk and conversation of Universalists; nor will it suffice that I vapor about the beauties of our faith, and its adaptation to practical purposes. No; I must make plain the obligations which are due to God and man, and show that on their due discharge depend the peace and happiness of the subject, in life and death.

II. Religion is a matter of *experience* as well as of *practice*. Indeed, we cannot well reduce to practice, a religion we have never *felt*; and hence, my message must be addressed to the *hearts* of my hearers—but always through their understandings. It is our privilege to *taste* as well as to "*see* that the Lord is good;" by which it seems (as a learned divine well remarks) that the goodness of God is a matter of *sensation*. God is not far from every one of us, "if haply we would *feel* after him, and find him." As a Christian body, are we not too indifferent to experimental piety? Does not our horror of fanaticism carry us too far into the other extreme? Our love to God; is it not too closely allied to a mere abstract and philosophical admiration?

III. I must, of course, exemplify in my life the tempers, dispositions, and habits which I recommend to others. There is pith as well as quaintness in the remonstrance of the poet:—

"Good, my brother, be not as some
Ungracious parsons are, who point
To men the steep and thorny way to
Heaven, while they themselves the primrose
Path of dalliance tread."

How supremely contemptible is a morose, or passionate, or haughty, or intolerant minister of Jesus Christ? How even *more* than supremely contemptible, does the clerical office appear, in the person of an arrogant, conceited, coxcombical fop!! I insist upon it, that we ought to be examples to others in the modesty of our dress and equipage. There is a certain old book, which we profess to reverence, that contains some precepts in relation to dress, and personal bearing. Let those who doubt this, examine, and see for themselves. I confess I never felt at ease in personal equipments which were beyond the *prudent* reach of my means. A minister, to be sure, is required to be decent in his personal appearance—but decency is not foppery; and I agree with the poet just quoted, in thinking, that even a little rustic coarseness in the dress of a clergyman, is to be preferred before the other extreme.

"The heavenly mind may be indifferent
To its house of clay—and slight the hovel,
As beneath her care; but how a body,
So fantastic, trim, and quaint, can lodge
A heavenly mind, demands a doubt."

Let me not be understood as dictating to others upon this point, or even as approving a strict conformity to some particular pattern in the form of our apparel; my object is simply to guard against ministerial extravagance in dress and bearing, whereby our influence must necessarily be diminished.

IV. And above all, let me not encourage, by my example, an evil disposition toward those who differ from us in opinion. This curse has too long been entailed upon the Christian church, by a false religion; and if the prevalence of our faith will not remove it, then a better faith must be sought for, which will. There are various ways in which a

* I quote from memory, and may violate the versification. G. R.

minister may introduce amongst, and foster this evil disposition in, his people. By speaking of other denominations bitterly, or contemptuously. By putting the worst construction upon their sayings and doings. By designating them by epithets which are reproachful—as *Autodox*, *Partialists*,* and the like. Or by discouraging co-operation with them, in objects which are laudable, and of common utility. The purpose, or at least, one purpose of Christ's death, was to make of opponent religious bodies "one new man, so making peace." And wo to the minister who acts against this purpose, and by his ministrations the rather effects discord and strife, instead of harmony and reconciliation.

FINALLY. Let it be my aim, wherever I may be; whether in the pulpit, the mixed assembly, or the social circle; to leave an impression behind me favorable to religion; to encourage a devotional spirit—of which there is, confessedly, too great a lack in our order. All serious discourse on religion is not *cant*; occasional prayer in the family, and the social circles, need not, of necessity, degenerate into mere matter of ceremony; bringing present the dying hour, and reviewing in its light our opinions and actions, may be designated by a better name than that of *gloomy fanaticism*. All things which are *lawful* to us are not *expedient*. Christ commenced his sermon on the mount without a previous audible prayer, and we might lawfully do so, too, but its manifest tendencies would show it to be inexpedient. Paul knew that the death of Christ had annulled the obligation of circumcision, yet from motives of expediency he performed that rite upon Timothy. We also know that the coming of Christ to close the Jewish dispensation, annulled the obligation of the eucharistic rite, yet if I am persuaded of its utility, (and I am decidedly,†) I will, for the utility's sake, encourage its continued observance. "All things are lawful unto me," whereby I can promote the interests of true piety in the world, or mitigate the sorrows incident to man in his pilgrimage to the grave.‡

Oh, brethren! do we not want to be useful?—to be eminently so?—so above all others? What are we doing toward this object? What public measures have we taken to this end? I would be far from recommending an ostentatious course in our endeavors at usefulness, but I do aver that it is high time, that our principles were more palpably visible, in their bearings on the moral interests of society.

* Herein do I differ from Br. Rogers. The epithet *Partialist* is no more a reproachful one than *Universalist*. I use it just in the same manner and feeling as I do the terms Presbyterian, Baptist, Moravian, etc.—i. e., to designate those who hold the faith which that name implies. *Partialist*, with me, signifies nothing more nor less, than a believer in the salvation of a part of mankind—a partial salvation—just as *Universalist* signifies a believer in a universal salvation. No term now in use, save such as Br. Rogers proscribes as "reproachful," will express all the opposers of, and disbelievers in Universalism.

† Br. Rogers' rule of action, as I understand him, is a good one. Acting on it, and believing the observance of the eucharist of very doubtful utility, I cannot observe it.

‡ The sentence is an unguarded one, and may be misunderstood by some who do not know the honesty of heart and purity of purpose of the writer. Br. R., I presume—yes, *am sure*—believes that no one having the love of God shed abroad in the heart and influencing the actions, can "do evil that good may come." This is impossible—*for* how shall we, who are dead to sin, continue any longer therein? We cannot. He who *loves God* will keep his commandments, and God expressly forbids the commission of evil on any account. Br. R., therefore, must mean, merely, that all means, which are *not forbidden* of God, are lawful to him, to be employed in doing good—not, that it is lawful to do good, even by *evil* means. Believing that the eucharist, baptism, and the like, are *not forbidden* of God—that, though not now enjoined, they may do good—he feels at liberty to use them. This is clearly his meaning, though he has not carefully expressed it, so that it could not be perverted to our injury by the uncharitable or ignorant of our opposers, or misunderstood by the young convert among ourselves. A. B. G.

For the Magazine and Advocate.

NOT RIGHT.

It is not right for persons who profess to be Universalists, to absent themselves from the house of worship, Sabbath after Sabbath; because it gives people the impression that they do not much value the "preached word."

It is not right for persons, especially young persons, to attend divine services *only* on Sunday afternoons; because it leads people to suspect that they are lazy, and great admirers of the song, "A little more sleep, a little more slumber." W. R.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH and D. SKINNER, of Utica, Editors;
and Rev. S. R. SMITH, of Clinton, Corresponding Editor.

UTICA, SATURDAY, JANUARY 2, 1836.

INAUGURAL.

TO THE PUBLIC.—Though arrived at a period to which we have been looking forward, and for which we have been preparing, for several busy months, yet the mingling sensations it excites in us, are, after all, as unusual and indescribable as if it had fallen down upon us, unexpectedly, from the skies. Will we succeed?—will we fail?—these are the important—to us, the all-important questions that powerfully harass our minds as we push the barque of adventure from the shore. They even disturb sleep, and mingle, in many grotesque and whimsical forms, with our dreams.

Will we succeed? Hope, with her attendant joys and pleasing prospects, answers the question in the affirmative. *Will we fail?* Fear drives away Hope, and with her tormenting doubts and scenes of future distress, whispers (but more faintly than Hope) her affirmative. Hope allures and beckons us onward—Fear discourages, and would drive us back; but Perseverance infuses a spirit which knows no retreat. Hope lays before us the names already entered as subscribers for the new volume—Fear points to the discontinuances. Hope says, even the discontinuances are comparatively fewer than usual—Fear intimates that they may increase beyond precedent in a few weeks. Hope reads the cheering promises of many active, zealous and warm-hearted friends—Fear points to the vacancy where the encouraging promises of other friends are not. Hope suggests that they intend to *act*—Fear says it will probably be for another, if they do. Hope summons Vanity, in the shape of some partial friend, to tell us of the superior merits of our sheet—its extensive usefulness in the cause—the past and but partially requited labors of its now principal proprietor—and its superior claims on public patronage and support. But Fear pulls forward shrinking Diffidence to tell us, in hesitating voice and with downcast eye, of what we have left undone—our misdoings and short comings—our want of ability where means are, and our want of means where ability is. Hope turns reflection from ourselves and points confidently to the able co-Editors and correspondents, who have faithfully promised their assistance to fill our Magazine of good news with richest stores, and to make our Advocate able and eloquent indeed, in defence of the Gospel. Fear—but hence!—avaunt thou base, degrading and paralyzing faculty! Thou belongest better to the Partialist's terror-woven creed of hell, than to the Universalist's joy-inspiring faith in God! We will listen to thee no longer. Though we cannot command, we can *deserve* success, and the result we leave to God and to our brethren. If we *should* chance to fail, (though we cannot believe we shall,) it will be in a good cause, and we will fail honestly, with consciences void of offence toward God and man. If we succeed, (and what is there to prevent?) the double joy will be ours, to know that it has been by prospering a cause, to the prosperity of which we have now devoted all—and to which we will then owe our support—our reputation—our reward—as we now do, our salvation and our hope.

Thus have we laid before you a sample of the ever-varying feelings that agitate our breasts, on commencing a publishing career so weighty in responsibilities, so arduous in labors, so harassing in cares, and trials, and difficulties, as is the one now before us. We have given you, also, the determination in which these feelings *invariably* terminate. The feelings none can know, save those who have tried them; and their absence from the experience of our readers, may cause them to regard all we have said as the mere vaporings of affection, and nonsensical flummery. We cannot help it. The feelings are no less real—the resolution no less firm—on that account. The heart was full—custom required a salutatory or inaugural address from the new proprietors to the public, and here it is. Much good may it do the reader, for much relief has it afforded to us to let the pent-up feelings flow.

But, before we close this address, permit a few remarks to those classes of the public to whom we are under obligations—to whom we feel the strongest attachment, and with whom we shall have most to do. These are our subscribers, our correspondents, and last, not least, our agents.

TO SUBSCRIBERS.—Dear friends and brethren—(for dear to us must be those on whom, next to our heavenly Father, we freely cast all our dependence for support—) the first number of our publication is before you—ushered forth amid much extra business, which might well excuse it for being no better than it is. The past course of this paper must designate to you what its future course will be; and the present sheet be a pledge of our intention to improve each succeeding volume, to the full extent of your liberality in our support. No change has taken place except in the proprietorship. The same Editors—the same manager of the business department—the same correspondents, with the exception of reinforcements—and the same, or, if possible, an *increased* desire and determination to merit your support and approbation. You may therefore confidently expect and *require* all you have hitherto received—and all, *additional*, that has been promised. But, you will also be pleased to remember, that *obligations are mutual*. If we increase the merits of the paper, we look for increased support to meet the expense. If we double our diligence, we look for redoubled punctuality in those we serve. You know the terms of your subscriptions—and we look to you for their fulfilment, with the same promptness and exactitude that you require in us to fulfil our engagements. Hence we state here—once for all—that we had *much rather* receive one dollar and fifty cents *in advance*, on each subscription, than to run the risk of receiving two dollars and fifty cents, on each subscription, *at the end of the year*. There is not only more *pleasure*, but more *profit*, also, in the advance payment; strange as it may seem to the inexperienced. *Remember this*, then, and *as the choice rests wholly with you*, and not with us, make such a choice as will be most gratifying to yourselves. For our necessities, as well as a proper business spirit, will compel us to insist strongly, under all *ordinary* circumstances, on a *strict* compliance with the terms of subscription.

TO CORRESPONDENTS.—With you we trust ever to be on the most friendly and familiar terms, as we hope you and we shall be with all our subscribers. To you do we expect to be deeply indebted. For, by your favors has this paper been aided to attain its present standing—and by your aid we hope to see it yearly more elevated, more interesting, more useful in the great cause of universal salvation. The materials you furnish will be selected from and arranged so as to preserve that harmony which is essential in a pleasing variety. In these selections we shall act with independence. We believe our position enables us best to know the taste of all our readers—the state of our whole denomination—the interests of the whole cause—and the time when an article will do most good, better than they can be known to you. And we shall act accordingly; presuming, that as no offence will be intended, none will be taken. For, after all, should we differ from you as to the merits of, the demand for, or the room to be occupied by, any of your articles, it will be but a *difference of opinion*; in which, as we both are fallible, either may be right, or either wrong. But while we insist that to you belongs, of right, the choice of subjects and of style—and to us the freedom of selection, rejection or delay—we beg leave to suggest that your subjects be in accordance with the objects of this paper—suitable to the times and seasons, and intended to interest, if not instruct, the reader;—that the style be pure, clear and elevated—familiar in manner, cool in temper, chaste in phraseology, and *Christian in spirit*. Except in very urgent and necessary cases—better delay a week or two, than write in a hurry; and better not write at all, than write wrong.

TO AGENTS.—What correspondents are to the editorial, agents are to the business department. By the first, the sheet is filled; by the latter, it is distributed and rendered

useful. By the aid of correspondents, it gains a character; by that of agents, it yields a profit. On agents we are compelled greatly to rely for the gathering of subscribers and the collection of money. In doing this remember that it is for the best interests of subscribers and publishers to urge *advance* payments—but as the choice rests wholly with subscribers, if they prefer the other alternative, though it does not yield us as great a profit, yet you will comply. Stick to the terms. Yet, when *extraordinary* cases clearly require lenity to be shown, report to us for directions—or, if time presses, act as you believe *we would* act in the case.

As we endeavor to compensate you for your services as agents, we trust you will be exact in the performance of the duties. Keep a list of subscriber's names, and *postoffices* where they receive their papers—when they commenced—*when* they paid (this is important)—how much at each payment—transfers, removals and discontinuances, when ordered—when you remitted to us, what notes, etc. Be diligent in procuring new subscribers, retaining old ones, and collecting and remitting the dues of each at the earliest day—and notify us of the failure or bad standing of any, together with all similar matters necessary or useful for us to know. In this manner our accounts will always be in good order, and we can settle with either of you, or any subscribers procured by you, at a moment's warning, and without fear of those vexatious mistakes of agents, that sometimes sour the minds of subscribers and occasion us the loss of their support.

Correspondents and agents—particularly where both meet in the same person—can save us much in postage, by using large sheets, which weigh less than an ounce, (sending them *singly*,) and compressing all their business into one part, (so that it may be torn off by us and filed,) and filling up the rest with good articles, news, etc., for publication.

To BROTHER EDITORS.—With you we have walked in time past in friendship, if not in peace, and hope thus to continue doing. We shall avoid, as far as in us lies, all occasion of offence, and earnestly strive after those things that make for peace in our Zion. Hence minor points of difference and unimportant events will often be suffered to pass by unnoticed—not out of disrespect to those who may deem them more important, but in mercy to the public. But should we ever manifest a more unpeaceful attitude, we are willing to be rebuked for it with a severity proportioned to the trifling nature of the object contended for.

In improving the character and increasing the usefulness of each others' papers, we may do much—we trust you will never refuse us the helping hand, and hope we may be enabled oftentimes to reciprocate all the favors we may need and receive. To those who have noticed our prospective coming before the public—especially those who noticed it aright, or have had the magnanimity to correct their errors, when called on, without *pouting*—and more especially to those who copied our proposals, and noticed our offers for prize essays, tales and poems—we tender our cordial thanks, with the hope that they will soon give us an opportunity of *proving* our gratitude.

FINALLY—To each and all we cordially tender the hand of good fellowship—to all we wish many happy returns of this joyous season—and for all we ardently desire that we may long, and profitably, and pleasantly sojourn here below—and when death comes, that we may unrepiningly depart hence, and be received by the great Gospel Advocate, Christ Jesus, into that Evangelical Magazine above, where fulness of joys and immortality of bliss shall be ours in the presence of our Father and our God.

A. B. GROSH,
O. HUTCHINSON.

QUESTION ANSWERED.—G. C., of New-Haven, inquires—"Does God punish any part of mankind with endless or limited punishment; or, are all, without distinction, received into heaven?" *Partialist*. With *endless* punishment. *Universalist*. With *limited* punishment. Some Universalists confine this limited punishment to this life.

A. B. G.

REASONS.....NO. I.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

"Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob." Isaiah xli: 21.

Man is every where addressed and appealed to, both in the volumes of nature and revelation, as a reasonable being. As such he is called upon to look about him, to observe the position and rank which he holds in the scale of being, reflect on the duties he owes to himself, his fellow-beings, and the Author of his existence, and to exercise and constantly seek to improve his intellectual and moral powers; whereby he will be enabled to draw correct conclusions respecting both truth and duty.

Man is also a religious being. Wherever the race is found—in whatever external condition placed—whether in civilized or savage life; whether we contemplate him in the sage and the philosopher, learned in all the literary lore of ancient and modern science, or in the untutored child of nature, as he roams through the unbroken depths of the forest; whether on the icy mountains of Lapland, or amid the bland regions of a temperate clime, or on the burning sands of Arabia amidst the aridity of the torrid zone—man is, and has been from the first of his race, and will be till the last shall cease to breathe, a religious being. His *reason* teaches him that he had a beginning and must have an end, as to his earthly existence, and that every effect must have had a cause; and hence, that there must be a Being prior and superior to himself, from whom he derived his existence with all its blessings, and who is the Author of the universe with all its glories. His *religious* faculty, (veneration or reverence, as phrenologists would term it,) prompts him to adore and reverence that Being from whom he derived existence with all its enjoyments and blessings. Hence we say, man is both a *rational* and a *religious* being—reason and religion being essential and component parts, powers, or faculties of his nature. These two powers or faculties obviously exist in each individual of the human family possessing the faculties common to our nature. They differ in different individuals, not in nature, but in degree. In some, the intellectual and reasoning faculties (causality, comparison, etc.) are developed in a pre-eminent degree, and the religious faculty (veneration) is weak and defective. In others, the religious faculty (veneration) is very great and uniformly predominates, while the intellectual and reasoning faculties are small and feeble. In instances of the latter kind, the wildest vagaries of the imagination, the strangest and most absurd notions in theology, and the most senseless jargon of superstition, will be joyfully received and scrupulously cherished and obeyed, if they come in the garb of religion, or in any way appeal to the religious faculty or veneration of the individual. In instances of the former kind, the entire system of religion is sometimes uprooted in the soul, and its salutary influence removed from the heart, by the discovery of some absurdity or inconsistency in the system presented to them; when, perhaps, the inconsistency or the absurd dogma that occasioned the rejection of the whole, formed no essential part of the system of religion itself, but was altogether adscititious, and incorporated therewith by some half-maddened enthusiast or fanatic.

In the one case, reason turns religion out of doors that she may hold the undisputed empire of the mind, erroneously supposing that religion is inimical to her lawful claims. In the other, religion turns reason out of doors as her worst enemy, and the decided foe to her lofty aspirations of devotion and reverence. Whereas they were both designed as inmates of the same divine temple—as twin sisters, having a common origin, the Father of light, a common inheritance, the mind and affections of intelligent and dependent beings, and common duties as the handmaids of humanity, to elevate, improve and happyify our race. But truly to be pitied is the man in whose mind reason and religion are divorced. But happy indeed is that individual in whom these two faculties, reason and religion, are largely and equably developed, and properly blended, cherished, directed and improved. Happy is he who admits no religion but what is reason-

able, and yields to no reason but what is consistent with religion. They are both the gift of God to man, and he requires us to venerate and obey the united voice of both. "Come now and let us reason together, saith the Lord," by his inspired prophet Isaiah i: 18. And the language quoted at the head of this article, "Produce your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob," is evidence that he would have us use the reason he has given us, and that he would require us to receive and believe in nothing but what is *reasonable*; but that we should in the language of the apostle, be able to "give to every man" that asketh us "a reason for the hope that is within us."

Mr. Locke has well remarked that "reason is to revelation what the natural eye is to the telescope." And as the telescope would be of no use to a blind man, or one without eyes, so revelation can be of no use to him who is destitute of, or who dares not use his, reason in understanding the same.

In accordance with the dictates of reason, the obligations of religion, and the injunction contained in our motto, we propose, in this and a few more numbers which will follow, to produce our cause and bring forth and present to our readers some of our "strong reasons,"

First, for rejecting the doctrine of endless misery, and

Secondly, for believing and maintaining the doctrine of final universal holiness and happiness.

Time and opportunity would fail us to present *all* the reasons and arguments that weigh in our minds in favor of the one and against the other of these two opposite doctrines. We can only present a few of the most weighty and obvious of these reasons. They are, however, such as we believe will satisfy every intelligent and candid person who will examine them, that we have at least some *reason* on our side, and are not *wholly* destitute of religious principle.

First, then, we proceed to give our reasons for rejecting the doctrine of endless misery. We reject it,

I. Because it is useless. That a state of endless suffering for any portion of the human family is utterly useless, and can do no possible good to any being in the universe, will be manifest by considering every being and every class of beings who can by any possibility be supposed to be affected, either favorably or unfavorably, by such misery.

1. The Deity. A moment's reflection must satisfy every candid and intelligent person, that it is impossible for God to be benefited by the infliction of endless torture upon any of his creatures. He is independent and infinitely above the possibility of being benefited by this or any other event. To suppose him capable of receiving any benefit, to himself personally, by any event, would be to suppose it possible that he may hereafter come into the possession and enjoyment of something which he has never yet possessed or enjoyed, and therefore that he will receive an *accession* of happiness, which is now universally allowed to be infinite and perfect, and therefore incapable of increase! But if we could for a moment suppose it possible that any event whatever could really benefit, or yield an *addition* to the happiness of, the Deity, this event, the endless misery of his own offspring in the regions of immortal woe, ceaseless despair and eternal exclusion from his presence and from the family of the blessed, would be the very last event which could, by the remotest possibility, be supposed to produce that effect. What! God be benefited, and rendered *more than infinitely happy*, by the undying death, and inconceivably dreadful and endless tortures of *his own children in hell*! The thought itself is blasphemous! Away, then, with so dreadful an idea, so shocking an absurdity, so great a monstrosity! No being but the most malignant of imaginary and fabled infernals, could possibly derive the least pleasure for a moment, from such a spectacle—and with such, if such there were, it could be only momentary and hellish, and to be followed by the keenest of anguish. Indeed, if any being could possibly deserve such a state, it could be only such as were capable of deriving satisfaction from seeing others endure it.

D. S.

PRIZE ESSAYS, TALES AND POEMS.

To secure a number of articles which would aid us in elevating the literary and Christian character of this volume, we offered, vol. vi, page 326, premiums amounting to seventy-five dollars. In due time a number of articles were received and laid before competent and impartial committees—whose names are at the service of those requiring them—who decided as follows:—

To Rev. W. E. Manley, of Clinton, (now in New-York,) twenty dollars for the best Essay on Universalism as a system of morality.

To Rev. O. Roberts, of Verona, ten dollars for the second best Essay on the same subject.

To [name yet unknown] of Oakville, M. T., two free subscriptions to this paper, for the third best Essay on the same subject.

To Mrs. J. H. Scott, of Towanda, Pa., twenty dollars for the best article, a tale, illustrating Universalism as a system of religion.

To Rev. J. M. Austin, of Danvers, Mass., ten dollars for the second best article, a narrative, illustrating the same subject.

To Samuel Brown, of Utica, two free subscriptions, for the third best article, an Essay on the same subject.

To Julius Manning, of Chateaugay, N. Y., five dollars, for the best poem, "The Beauties of Universalism."

To Mrs. Z. Porter, of Henderson, Jefferson county, N. Y., two free subscriptions, for the second best poem, "The Gospel Jubilee."

To Daniel Winter, Madison, Geauga county, Ohio, one free subscription, for the third best poem, "Consolation for Universalists."

Beside the above, there are a number of tales, essays, and poems, excellent in character, and but little inferior to the prize articles. Indeed, the great merit of the articles, rendered it a difficult matter for the committees to decide to their full satisfaction. Their decisions were governed by the conditions laid down in the offer. On the whole—there is every encouragement held out for the successful candidates to persevere—and for the unsuccessful ones to "try again." We hope, also, to hear frequently from the several writers, in the way of articles of a more brief, but not less excellent cast.

We are pledged, should our patronage warrant it, to offer a similar amount in premiums, for other articles, to be inserted in the latter part of the present volume. In a few months we shall be enabled to know whether we can offer this second set of premiums—perhaps in a few weeks—and shall give as early notice as possible.

GROSH AND HUTCHINSON.

GENERAL AGENTS.

To accommodate many local agents and subscribers, who have payments to make in sums not easy to remit by mail, we have selected the following generally well known brethren, who, in addition to the duties of local agents, will please also act as the receivers of such unremittable sums. They will not supersede, but act as the aids of local agents in their vicinities—though they will also procure subscribers, collect dues, etc., wherever they may labor or travel—or, for all who (on account of familiar acquaintance, cheapness and convenience) prefer to transmit to us through their hands.

MICHIGAN.—Revs. A. H. Curtis, Adrian; and N. Stacy, Ann Arbor.

ILLINOIS.—Rev. Almon R. Gardner, Henderson, Knox county.

INDIANA.—Revs. E. B. Mann, Leavenworth; and J. Kidwell, General Agent for the Philomath Institute.

KENTUCKY.—Rev. N. Wadsworth, Greenup C. H. [He will also act for the Ohio vicinity.]

OHIO.—Rev. D. R. Biddlecom, Perrysburg; and Br. E. Singer, Cincinnati.

SOUTHERN STATES, generally.—Revs. A. Fuller, Double Branches, Pickens District, S. C.; and L. F. W. Andrews, Publisher of the Southern Evangelist, Charleston, S. C.

PENNSYLVANIA.—Rev. Jacob Myers, Petersburg; and Jacob Grosh, Marietta, both of Lancaster county; or, Eys. A. C. Thomas, 132 Chestnut-street, Philadelphia; and S. W. Fuller, same city.

CONNECTICUT.—Rev. R. O. Williams, Religious Inquirer office, Hartford.

EASTERN STATES, generally.—Marsh, Capen and Lyon, 133 Washington-street, Boston; Revs. Charles Spear, Springfield; and J. Gregory, Woburn, Mass.

ITINERATING.—Revs. L. L. Sadler, now in Ohio; and George Rogers, now in Western Pennsylvania.

NEW-YORK.—Br. P. Price, Publisher of the Union, No. 2, Chatham Square, city of New-York.—Revs. I. D. Williamson, Albany.—T. J. Whitcomb, Schenectady.—E. E. Guild, Walton, Delaware county.—W. Bullard, New-Berlin; and N. Doolittle, Oxford, Chenango county.—L. C. Browne, Bridgewater; and W. E. Manley, Clinton, (Agents for the Liberal Institute,) Oneida county.—P. Morse, Watertown, Jefferson county.—C. B. Brown, Mexico; and T. C. Eaton, Fulton, Oswego county.—K. Townsend, Victor; and E. Smith, West Bloomfield, Ontario county.—C. Hammond, Royalton Centre, Niagara county.—J. S. Flagler, Darien Centre; and A. Peck, Le Roy, Genesee county.—J. Gage, 2d, York, Livingston county.—H. Roberts, Rochester, Monroe county, (now itinerating in Canada).—R. Tomlinson, Buffalo; and Jason Lewis, Boston, Erie county.—J. E. Holmes, Westfield, Chautauque county.

These, with our local agents, Universalist clergymen and publishers in good standing, and responsible Postmasters who are willing to aid us, will certainly render it easy for nearly every subscriber to remit as his payments fall due—especially as notes of any kind at par (or nearly so) in New-York city, will be received in payment.

D. S., and G. and H.

A CURIOUS LETTER.

On Saturday, the 19th ult., we received by mail, a letter enclosing a five dollar bank note. The following is a verbatim copy of the letter:—

"December the 15 1835

"Brs Skinner and Grosh—Sir I have now time to write T the mait is now A waighting for me To in close the mony Onely that I want you to stop my paper yours."

The superscription and postmark were as follows: "Utica State of new york County Oneida Brs Skinner December 15 Paid 10 Due 10."

We suppose the last item, "Due 10," was added at the Utica postoffice, as that was in red and the rest in black ink. But from what person and from what place the letter and money came, is beyond our limited powers to comprehend. Why the writer did not sign his name to the letter, or why the Postmaster, where it was mailed, did not put the name of his postoffice to it, is more than we can divine. If we ever find out from whom and whence it came, the person shall have credit, and the order be obeyed. D. S.

THIS NUMBER

Is sent, as a specimen, to subscribers who ordered a discontinuance at the close of last volume—to ministering brethren, (who, for a certain reason, will receive the next number, also,) to personal friends, and a few well known active Universalists, who are not subscribers—in hopes that they may be induced to subscribe—or, at least to circulate it, and procure us one or more subscribers. No more numbers (with the exception of the ministers, above named) will be forwarded, unless subscribed for, or ordered for special purposes.

DELINQUENTS, also, from whom the former Proprietor has received neither enclosures nor money for several years, will receive no more papers, after this number, until heard from.

REMEMBER!

In sending subscribers' names, give, always, the name of the post-office, the county, and the State (or Territory), where the paper is to be sent.

REMEMBER, ALSO—in sending money, ALWAYS name, in addition to the above, the volume, (or year,) on which each subscriber's payment is to be applied.

These may appear to be small matters to many; but rely upon it, that, to both the former and the present proprietors, they are very important—even the least item above named.

NORTHERN TOUR.

Br. Jacob Whitney is now on a tour to the North. He will visit some parts of Jefferson and of St. Lawrence counties, and possibly touch upon Franklin, to preach the word of life to the destitute; and will act as agent for this paper, in collecting arrearages due for past volumes, and receiving subscriptions for the present. We commend him to the friendship and confidence of our patrons and the public generally.

S., G. and H.

TO OUR CITY FRIENDS.

We shall tender this number to some of you, who are not subscribers, as a token of our best wishes that you may enjoy a "happy New Year." And, if you please, you may understand by it, that we should be happy to see your names on our subscription list. Should you be pleased to gratify us, you will inform our carrier, who will call with the second number.

G. and H.

TO AGENTS AND SUBSCRIBERS.

Please circulate the specimens—collect new subscribers—regulate your lists, and report as soon as possible. We cannot regulate our edition until you report.

CLINTON LIBERAL INSTITUTE.

An adjourned meeting of the Board of Trustees and Executive Committee, will be held at the Institute, on Wednesday, 10 A. M., January 6th, inst. A punctual attendance is requested.

BY ORDER OF THE COMMITTEE.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. T. J. SMITH at the Forge in Marshall—Br. WAGONER at Little Lakes—Br. L. C. BROWNE in Lebanon—Br. WILLCOX at Malone—Br. SIAS at Perch river near Br. Cole's—Br. ASPINWALL at Leyden—Br. POTTER at Salisbury Corners.

There will be preaching on the third Sunday inst., by Br. L. C. BROWNE at Fort Plain—Br. POTTER at Eatonville—Br. SIAS at Lowville, and at West Martinsburg in the evening—Br. SKINNER at New-Hartford—Br. GROSH in this city—Br. PERSONS at South Champion—Br. T. J. SMITH at Cedarville.

There will be preaching on the fourth Sunday inst., by Br. GROSH at Fort Plain—Br. SIAS at Copenhagen, and at South Champion in the evening—Br. T. J. SMITH at Richfield Springs.

D. SKINNER will deliver a Temperance Lecture at Middleville, on Friday, the 15th inst., at one o'clock P. M.

Br. E. M. WOOLLEY will preach at Cazenovia, on Monday evening, 11th, and at Oran, on Tuesday evening, 12th inst.

Br. SIAS will preach in the evenings of 11th inst., in Pamela, near Br. Woodruff's—12th, as Br. Woodruff may appoint—13th, Muskalunge Settlement—14th, Jericho—15th, Harrisburg, near Br. Stoddard's—19th, Denmark—20th, Wilna, near the checkered house—21st, Champion village—22d, Pinkney, as the friends appoint.

* * In consequence of ill health, I was unable to fill my former appointments at Harrisburg, Wilna and Lockport. W. S.

A quarterly meeting of the Western Reserve (Ohio) Association, will be holden at Newburg, Geauga county, on the second Saturday and following Sunday inst.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

T. G. Adamsville—H. G. Oil Creek, (Pa.) for self and J. T.—C. R. Fort Seneca, (O.) for self, J. S. B. and J. R.—J. S. Shelburne, (Mass.)—D. R. A. South Shaftsbury, (Vt.) for P. F. D. H. and J. D.—C. B. Lowville—P. M. Phoenix, for W. P.—L. G. C. Havana, for W. McD.—C. P. North Norwich—J. S. Royalton—P. M. Portageville, for P. J. M. J. and J. H.—J. P. and A. P. Mayville—J. L. Wolcott, for D. N. and F. W.—L. P. Centreville, for A. W.—Z. A. Casadaga—P. M. Dickinson, for N. W.—P. M. Eagle Harbor, for N. S. and L. W.—P. M. Centre Lisle, for G. McG.—E. H. Persia—J. D. S. Nunda Valley, for W. S.—J. M. Poolville—H. J. Constableville, for self, E. T. and A. H.—P. M. Clear Creek, for self, J. C. V. and D. W.—L. C. Jr. Kemptville, (U. C.) for self, J. B. and I. H.—P. M. Poplar Ridge, for I. S.—P. M. Sandusky city, (O.) for E. J.—J. R. Salina, for self, M. W. and E. C.—P. M. Clarendon, for N. S. H. P. and S. S.—P. M. Hunter, for R. B.—I. R. East Richfield—P. M. South Otselec, for self and W. T.—E. G. Walton, for J. B.—C. L. Freetown Corners—L. T. Harrisburgh, (Ind.)—P. M. Perch River, for R. B.—J. H. Buffalo—P. M. Brookville, for J. P.—W. W. Flowerfield, (M. T.) for H. G. H. S. and S. F.—I. R. Blissfield, (M. T.) for self, P. P. C. W. M. B. P. and A. K. H.—P. M. Union Corners, for V. W.—P. M. Marietta, for H. E. and F. D.—W. I. F. Cadiz, (O.)—A. D. Granby, (O.) for self, H. C. and M. V.—G. K. Ravenna, (O.) for self, E. R. E. W. C. H. F. W. S. and T. M.—P. M. West Bloomfield, (M. T.) for E. P. W. S. and R. C.—P. F. Bloomfield (M. T.) for self, S. B. and A. P.—J. W. Lawrenceville, (Pa.)—A. W. Spring Arbor, (M. T.) for self, S. F. and A. S.—P. M. Pierceville, (M. T.) for R. A.—S. L. Washington, (N. H.)—I. M. M. Northville, (M. T.) for D. R. G. R., J. P. B. S. E. M. and S. H.—P. M. South Venice—R. B. Alden, for self and H. P.—J. H. S. Belfast, for C. N. R. S. E. S. and S. A. R.—P. M. Ridgeway, for P. E.—T. P. Smithboro, J. G. R. Litchfield—S. H. B. Oswego Falls, for J. S. and J. H.—T. F. S. Hartland, for D. C. B. H. B. and E. C.—I. T. Eden, for self and J. S.—P. M. Wadsworth, (O.) for C. P. J. S. and C. P.—P. M. Otto, for P. D.—D. B. Jr. Milan, for self and L. R.—R. M. Norwalk, (O.)—D. B. Redford, (M. T.) for J. S.—P. M. South Edwards, for E. B. H. and J. C. H.—P. M. Aurelius, for J. G.—A. D. H. Blooming Grove—G. B. Oswego, for self, G. C. G. S. J. S. J. F. Jr. and C. H. D.—S. S. Palmyra, (M. T.) for R. C. F. A. K. C. W. B. and S. R. H.—W. S. Antwerp, for self and H. F.—O. W. R. Oswego—P. M. Linklaen, for E. J. and L. C.—S. G. Greenfield, for self, N. D. M. I. T. and H. B.—E. M. Copenhagen—P. M. Farmingham, for self, C. C. P. I. B. L. and J. P.—J. M. B. Newark, (O.) for J. S.—J. R. Plymouth, (M. T.)—D. P. Cohocton, for self, L. S. P. H. H. W. W. T. S. S. H. B. J. W. B. D. B. A. H. N. T. A. B. and D. W.—J. W. Richmondville, for R. E. W. D. S. T. F. E. M. B. M. C. S. K. C. Z. D. Z. D. Y. and J. H. C.—F. E. Desmond, (M. T.) for self, J. K. J. B. N. E. B. R. A. J. R. J. C. B. H. and G. O.—D. W. F. Bergen, for self and A. A.—S. D. Coffee Creek, (Pa.) for J. M. S. S. R. E. D. E. C. J. C. B. H. P. R. D. and P. C. H.—J. T. Tecumseh, (M. T.) for self, G. F. and W. O.—J. D. Harbor Creek, (Pa.) for self, L. C. S. McC. B. S. F. L. and R. B.—P. M. West Burlington—P. M. Richfield, for self and seven others—E. J. H. Williamstown, for self and J. F. R.—W. W. Port Gibson—P. M. Perrysburgh, for W. S.—P. M. Linden, for N. R.—P. M. Arkport, for N. S.—D. J. Massena—C. C. Attica, for I. E. R. W. C. D. B. I. G. W. C. I. R. P. J. S. B. A. T. and G. C.—A. P. D. Mendon, for self and S. R.—A. C. Elbridge, for H. D. J. McC. B. P. J. R. and Liberal Institute—A. S. Penfield, for H. M. R. and J. E. C.—P. M. Marcellus, for self, I. P. R. W. T. and A. H.—L. B. Parma, for self, F. H. C. and Liberal Institute—J. M. Chateaugay, for self, A. M. J. H. C. A. S. and W. A.—P. M. Rome, (O.) for J. L. and J. M.—H. L. North Scituate, (R. I.) for self and six others.

PRIZE POEM,

Written for the Evangelical Magazine and Gospel Advocate.

THE BEAUTIES OF UNIVERSALISM.

By JULIUS MANNING, of Chateaugay, N. Y.

When the last smile of day's departing beam
Sinks o'er the vale and trembles on the stream,
And spire, and cloud, and mountain height around
Are with a wreath of living glory crowned,
How seems the breath of holy worship given,
In reverential silence, up to Heaven!
Pure as that light of earth's most heavenly hour,
Steals on the soul with inspiration's power,
Devotion yields, in adoration's prayer,
The tender tints which glow and mingle there;
And, as that light hath influence still to wean
The heart from all the witchery of the scene,
And lure the spirit to the vision'd clime
To blossom thus, but undecay'd by time;
So, though religion's beauties triumph here,
Where all her grace and loveliness appear,
Her melting smiles of universal love
Lure from this scene, and lead the soul above.

Oh, deeply dark, and blasphemous, who dare
Link with her joys the tortures of despair;
Who, falsely wise and arrogantly vain,
Hail with delight interminable pain;
Who, still unmoved as the infernal shade
Which they have fancied, and, perchance, obey'd—
Chilled in the curse of unaffected pride,
Of every tenderer sympathy denied—
Where grief should strike the awed beholder dumb,
Laugh o'er the thought of agonies to come:—
And, as the cave-encompassed in their night,
Gaze out upon the blooming fields of light,
Though still they pause, in rapture, to survey
Where science beams in one unclouded day,
The midnight reign of intellectual gloom
Enshrouds their souls, as in a living tomb!

But, if one charm of heavenly light appears,
To soothe the widow's sigh and orphan's tears—
Whose power prevails to soften, and to bind
In one indissoluble union, all mankind;
Moved by whose dewy all hearts together run,
Like meeting waters mingling into one,
And every joy which Heaven on man bestows,
Beneath her culture more divinely glows;
Whose genial influence lifts the soul on high,
Calms the last pang, and makes it bliss to die,
When parting veils of sublunary gloom
Are raised, to gaze on heaven's unfading bloom,
And the full effluence of unbounded love
Streams on the spirit, beckoning above—
'Tis the rich faith, whose wide embrace contains
The bliss of ALL, where God almighty reigns.

What! shall the bigot's phrenzy still prevail,
And truth be crushed by error's idle tale?
Shall nations quake at the fanatic's word,
As if damnation's endless groans were heard?
And man, in worship, bow himself alone,
As at a tyrant's execrable throne?

Oh, righteous God! was man ordained to bear
Eternal wrath, and torture, and despair?
When thine omniscient hand in being wrought
This noble form of sovereignty and thought;
When he inhaled the spirit of thy breath,
Was that high soul predestined unto death?
Are these the oracles forever heard
From the pure tones of nature and thy word?
No! as the words o'er Bethlehem's hallowed ground
Waked in the strains of Heaven's symphonious sound;
When angels left the choral halls above
To chant the hymn of everlasting love;
Still are thy smiles perpetual and unchanged,
Unmarred by time—forever unestranged.

Say, can vindictive chastisement have power
To win the spirit in its erring hour?
When fear, remorse, and hopelessness conspire
To pierce the soul as with eternal fire;
When guilt hath crushed the heart, and dark despair
Reigns in triumphant horror solely there,
As the wild wretch in terror looks on high,
Shall he not curse himself and God, and die?

Deep were the woes which vengeance long had given
The dungeon-wretch, who had no hope in Heaven;
And darker yet the future seemed to weave
Her robe of misery, till he ceased to grieve,
And, strengthened still in callousness of soul,
Spurred its stern power and cursed its vain control;
Till, lured by memory's picture of the time
Unstained by guilt, and undebased by crime;
Where all the charms maternal love can yield,
Rose into pure and living light revealed;

And bright'ning faith one moment seemed to show
That guardian angel watched him here below;—
Each fond remembrance in existence leapt,
"My MOTHER!" the poor culprit cried, and wept!"

Unchanging Love! thy charms have power to win
The erring spirit from the paths of sin;
To soothe its pangs with thine assuasive balm,
And breathe upon its turbulence a calm.
Light of life's wandering! in the darkest hour,
Desponding virtue hails thy sovereign power.
When persecution's deepest terrors urge,
Ignite the torch, and lift the vengeful scourge;
Thy holy smiles, in consolation given,
Come as the rapturous harbingers of Heaven.
When nature, sunk to ruin and decay,
Shall in one wreck of chaos pass away;
When time is o'er, and undecaying bliss,
In other climes, succeeds the fall of this;
Thy gentle power, alone, his chastening rod
Shall rule, and raise the universe to God.

* Vide—"The Prisoner," Magazine and Advocate, vol. vi: p. 318.

HISTORY.

CONSIDERED AS A STUDY FOR YOUTH.

In nothing is more time lost than in the details of history, as taught to the young; it is worse than lost; the pursuit is rendered positively injurious to social improvement. The annals of man—for by far the greater portion of the recorded duration of his race, with exceptions calculated only to give more force to the rule,—are susceptible of a very summary description, and that is, A CHRONICLE OF THE ANIMAL PROPENSITIES. Gleams of morality have occasionally shone out, like meteors in the vast obscurity; and, in very recent modern times, the light of the higher sentiments has begun to burn more steadily; but it yet serves to do little more than render visible the chaos of selfishness which still ingulfs mankind. The ancient world was enslaved by the propensities, paramount almost without mitigation. If the Greeks and Romans were justly so characterized, it cannot be said that the Egyptians and the different empires and kingdoms of Asia were any better: pride, rapacity, and cruelty internally degraded and oppressed these tribes of men; while, externally, their relations to each other, exhibit centuries of vain-glory, jealousy, injustice, fraud, violence, cruelty, slaughter, and robbery—all manifestations of animalism in its most unrestrained form of criminal energy. War waged with atrocity, ended, if not in the extermination, in the bondage of the defeated: the successive empires, as they are called, only indicate to us which tribe were for the time the strongest animals, from the epoch when the Egyptian "king of kings" subjected nameless hordes of barbarians in regions without bounds, through ages of Assyrian domination over all Asia, Babylonian ascendancy over prostrate Assyria, Persian vengeance on gorged and gilded Babylon, Macedonian on Persia,—till, later still, the Greeks found a stronger animal power yet in the talons of the Roman eagle, and the accumulated flood of human selfishness and cruelty, which had swelled as it swept along from Sesostris to Trajan, found an ocean in the breadth and depth of Roman self-aggrandizement. But, by the Creator's fiat, Justice and Mercy alone "endure for ever." Human power, founded on any lower feelings, is an audacious defiance of His laws, of which even the temporal punishment, however postponed, is sure. The instrument may be as worthless as the criminal. Babylonish brutality was as profound as Assyrian, Persian as Egyptian: enlightened morality rejects the office of weighing out a little more pride to the Ninevite, a little more cunning to the Egyptian, a little more sensuality to the Babylonian, a little less falsehood to the Persian,—they were all below the level where discrimination avails; none of them could complain of the same injustice and violence which each, when strong enough, had inflicted: propensities tugged with propensities, and the families of antiquity tore each other to pieces.

What, it may be asked, is gained, or rather how much time and morality are positively lost, in the education of youth, by minute details of such atrocities? It is quite sufficient that the student shall know that such things were, without reading volumes of circumstantial proofs of the fact. If he is to dwell upon military glory, would it not be better to present him with the devoted acts of the patriot, than the ferocities of the aggressive warrior? The heroes whom Homer has arrayed with all the splendors of his poetry, he has only exhibited as magnificent animals; and Richard of England borrowed his distinction from the king of beasts. The act of the noble Swiss who opened a path for his countrymen into the phalanx of the Austrian men-at-arms, by grasping in his embrace a number of their levelled lances, and fixing their points fast in his own bosom, is far more worthy to be remembered by the young student of history, than a hundred daring deeds of the aggressive robbers admired as the heroes of history. As hitherto written and taught, history has done much to occasion that prominence of the pas-

sion for arms in human affairs, that delight in war, with its two-fold prize of glory and plunder, which has descended even to our own times; the animal propensities still impelling nineteen-twentieths of the social concerns: hence war is popular, and martial feats yet receive the loudest acclaim, and lead to the highest honors and the richest rewards.—Simpson on Popular Education.

MARRIAGES.

In Lockport, on the 11th November, by Rev. C. Hammond, Mr. ELIAS RICHARDSON, to Miss LUCINDA DOUD.

In Middleport, on the 22d November, by the same, Mr. SOLOMON BIDDLEMAN, to Miss BETSEY TAYLOR.

Also, in Royalton, on the 20th December, by the same, Mr. HENRY GILBERT, to Miss MARY KAYNER.

In York Mills village, on Christmas Eve, by A. B. Grosh, Mr. STEADMAN, of Peterborough, to Miss JANE LAMPHIER, of the former place.

December 17th, 1835, by Rev. Mr. Buck, Mr. ISAAC B. ADAMS, to Miss ELIZA GULIC, all of the town of Catlin.

DEATHS.

On the 10th ult., at Collinsville, Lewis county, Miss LOUISA R. HOYT, aged 23 years. Some weeks previous to her death, Miss H. gave up all hopes of recovery, and informed the family and her friends that she should soon be called to leave them and go to the embrace of her Saviour. She therefore desired them to be prepared for the same, (for she was,) that they might in submission bow, when the mandate should come, and in sincerity say, "Thy will, O God, be done." "Death," said she, "has no terrors for me. My Saviour has assured me that he is the resurrection and the life, and this divine assurance has broke the tyrant's bands." During the remainder of her days this was her theme. "Yes" she would say, "Christ is the resurrection and the life, and as it is a truth that he was lifted up from the earth, so it is a truth that he will draw all men unto him." "Louisa," (said an amiable female friend, whose faith is yet limited by her creed,) "you will not be so willing and resigned when the summons of death shall come." But the grim messenger comes and all are invited to her chamber, where the family receive the affectionate kiss and the parting hand; while with a smile she says, "do not weep, father; do not weep for me, sisters; but be composed, for we shall all meet again."

Miss H. was beloved and respected by all who knew her. As a testimony of this, the Baptist clergyman kindly offered his house for their accommodation, which was filled with a crowded audience, who, while they mingled their tears with the mourners for the loss of a beloved child, an affectionate sister, and a virtuous friend, gave a silent and devout attention to the words of consolation as delivered from John xi: 25, 26.

D. B.

* * Will the "Union" please copy?

In Royalton, on November 4, Widow RICHARDSON, aged 81 years. For many years, this aged woman enjoyed the faith of Abraham, and that confidence in the Christian religion, which mitigates the afflictions incident to all flesh. She also lived to see a large family of children, and her children's children, embrace the doctrine of a world's salvation. May God bless those that mourn, with grace and wisdom to imitate her virtues, revere her counsels, and share in that joy which supported her soul in the evening of her days, on earth.

C. H.

In Clarendon, on November 6, Mr. DODGE, aged 38 years. Mr. Dodge was a man of industrious habits, and greatly beloved as a neighbor, a citizen, and a friend. He had followed to the grave his companion, about six months previous to his death, so that only two small boys and an aged mother were present at the funeral, as relative mourners, to participate with the congregation in the consolations of Christianity.

C. H.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JANUARY 9, 1836.

NUMBER 2.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

The Blind Widow and her Family.

By Mrs. JULIA H. SCOTT, of Towanda, Pa.

"Is it not much that I may worship Him
With nought my spirit's breathings to control?"

* * * * * Shall I not rejoice
That I have learned at last to know his voice
From man's? I will rejoice; my soaring soul
Now hath redeemed her birthright of the day,
And won through clouds to him her own unfettered way."

Mrs. Hemans' Forest Sanctuary.

[Concluded from our last.]

It was while Robert was in prison, that Mrs. Hamilton received a letter from a distant relative, in the city of New-York, offering to procure a lucrative situation for her son, near him, and requesting his immediate presence. This chance was not to be neglected, and Robert accordingly set out the next morning after his release, regretting deeply, however, the necessity of leaving his mother and her family in so unprotected a situation, as also his inability to testify his deep gratitude to the People's Lawyer. It was not until after her son's departure, that Mrs. Hamilton and her daughter began to reflect upon their almost hopeless pecuniary circumstances. Robert's travelling expenses had taken nearly the last penny that remained of the money received for the harp, and they knew not where to look for more. Their quarterly rent had become due—their stock of provisions was running low—the little ones were almost destitute of clothes—it would be sometime before they could expect remittances from Robert, and, to add to their embarrassment and distress, the youngest child, a fine boy of six years, was taken ill of the disease which terminated his father's existence. The heart of the poor widow was sorely tried in these accumulating difficulties. But she forgot not to look to the true source, for comfort and assistance. Nor did she look in vain. A newspaper accidentally came into Marian's hands, containing an advertisement by a Mrs. Brownson, for some neat, original scenery paintings to grace her centre table. Marian had been acknowledged, while at school, to possess splendid talents for drawing. She therefore set immediately about the task, and her anxiety to earn something for the support of her suffering family, seemed to give her a species of inspiration. For in a short time, notwithstanding the increasing illness of little James, she had succeeded in finishing two rich and delicate pieces.

Taking advantage one evening of her sick brother's hour of sleep, she and Rose set out with beating hearts for the residence of Mrs. Brownson, into which they were admitted as soon as their errand became known.

"Send them in here," exclaimed a shrill, treble voice to the servant who announced them, "I would not go into that cold room to see West, himself."

They were accordingly ushered into a splendid drawing-room, where several young ladies and gentlemen were congregated, for the apparent purpose of abusing father Time with unmeaning prattle. The beautiful cheek of Marian became suffused with the deepest crimson, as she beheld the eye-glass of one of the young ladies, ranging itself in the direction of a faded breadth of her almost threadbare pelisse. But she conquered the feeling of shame and indignation, and walking with a calm, but respectful dignity to the table where Mrs. Brownson remained sitting, she submitted her paintings for inspection. They were soon handed from one to another, accompanied by comments, many of which seemed made without the least regard for the feelings of the humble artist.

"Well, Kitty, what do you think of them?" inquired Mrs. Brownson of her daughter, the second time.

"Why, ma," drawled out the silly girl, in a tone of affected contempt, "I think they look very much like my own first attempts."

"Then your first attempts must have been very beautiful, Miss Brownson," exclaimed a rich, manly voice, "and your mother had best, by all means, collect them immediately."

Marian could not see the speaker, for he sat in the shade; but she felt that there was balm in his words.

"Well, child," said Mrs. Brownson, in a somewhat softened tone, "what do you ask for your paintings? I suppose from your looks, that you need all they are worth, and perhaps charity should add a little more."

The color again visited Marian's pale cheek, and a tear stood in her dark, intelligent eye, but remembering that forbearance is one of the greatest of Christian virtues, she replied modestly and calmly, "I have not priced them, madam, but you may give me what you think they are worth. I wish nothing more."

"If you had only come in the day time," continued the unfeeling woman, "I could have judged better of their merits. Why in the world didn't you get here before dark? Perhaps, though, you thought some defects in your pictures might be more easily detected by thus doing."

The recollection of her poor mother, and her little brother's distressed situation—of the high hopes which had animated her on her setting out from home—and, above all, the imputation of low trickery in coming at the time she did, sent an arrow to the heart of poor Marian, and she could only falter out, "I could not leave my sick brother," ere her feelings burst forth in a torrent of irrepressible tears.

"You need not feel so bad, my dear," said Mrs. Brownson, with an awkward attempt to soothe, "but give me your name and place of residence, and I will send you the pay for these scraps in the morning."

The information was given, and Marian was glad to find herself and sister once more in the street.

"Where are you going, my pretty misses, in such a hurry?" asked a vulgar looking creature, staggering up to them. "I am just in time to be a beau for you"—and he caught hold of Marian's veil.

A loud shriek was the reply, and in the next instant a powerful arm prostrated the reeling figure upon the pavement; and a voice, which Marian thought she had heard before, begged her not to be frightened, but permit him to protect her home; an offer which she was glad to accept. The stranger bade her good night, at the threshold, and the agitated girl hastened to inform her mother of her indifferent success.

It was at an early hour, the next morning, that a gentle rap was heard at the Widow's door, and a young man of very prepossessing appearance, habited in the plain garb of a mechanic, entered, and gave Miss Hamilton a card, containing Mrs. Brownson's compliments, accompanied by a bank note of some considerable amount.

"There must be some mistake here," said Marian, "I did not expect half so much."

"But she has examined them by daylight," replied the stranger.

Marian colored to the very temples—not so much at the remembrance of the ill treatment of the preceding evening, to which the stranger's words recalled her, as at the sound of a voice which it seemed to her she had twice heard before, and which, she all at once recollected to have gone so

far as to dream about. The young man perceiving her confusion, and not suspecting, probably, its cause, soon took his departure; not, however, until he had obtained permission of Mrs. Hamilton to return with an eminent physician, a friend of his, to see the sick boy, who was evidently getting worse. He soon came back with the worthy Doctor, who pronounced the child in very precarious circumstances. From this time the young stranger, whom the Doctor called Mr. Clayton, became a constant visitor at Widow Hamilton's, somewhat to the good lady's surprise. It might, be sure, be from a feeling of sympathy at their unprotected situation; or, from a humane desire to assist in taking care of the sick boy. But Marian's ever-varying cheek told that she suspected a far different story. Besides, his visits continued after little James' recovery. Ay—and long after the restoration of Mrs. Hamilton's eyes to the blessed light of heaven, by the removal of those painful cataracts, through the skill of Mr. Clayton's "eminent physician." What then could it be?

"We had almost given up looking for you this evening," said Mrs. Hamilton, as Horace Clayton seated himself between her and Marian; "and we were getting melancholy. For you have been with us so long—have ministered so kindly to us in sickness—have mingled so cheerfully in our devotions—that a day seems lost without you. Indeed you seem to fill the place of our dear Robert."

"Would to heaven! my dear madam," he replied, "that you would consider me as another 'dear Robert'—and he glanced significantly at the blushing Marian. "Must I speak plainer?" he continued, after a moment's silence—"must I tell you how very—very necessary to my happiness is the possession of this inestimable girl?" taking in his own, Marian's trembling hand.

Mrs. Hamilton looked confused. "I had not thought of this," she answered, after a long pause. "Besides, you know not what you ask. I am alone, as it were—Robert is a great way off—and how do you suppose I can think of parting with Marian, Mr. Clayton—WITH MARIAN?"

"Pardon me, my dear madam," he replied, "I was not so cruel as to think of Marian's leaving you. Indeed, I could hardly love her, if she were willing to do so, and exereixing circumstances. My desire is, that we shall all live together. My provident father made me, in early life, master of two trades, and I have no doubt but we can render ourselves a very comfortable and happy family."

The face of the Widow brightened up, but she would not consent to tax him with such a burthen, until, from repeated assurances to the contrary, and an appealing look from Marian, she concluded it to be the best way.

"But, I forget," said she, as her eye caught the heartfelt smile that played upon Marian's lip, "there may yet be an impediment to your union. I trust, Mr. Clayton, that you are perfectly acquainted with the liberality of my child's religious sentiments. Her faith, I trust, is firm, though in a proscribed religion, and you may not covet the honor of having for a wife a decided Universalist."

"This shall be no objection," replied he, gravely; "for had my prejudices against this sect been ever so great, the piety of my dear Marian would long since have done them away. No, believe me, this shall never cause difficulty."

The final arrangements were then made. The wedding was to take place in a few weeks, and Marian wrote to Robert, requesting his attendance; but he returned for answer, that he could not,

possibly, leave. The ceremony was therefore performed only in the presence of the family at home, Dr. — and an invalid lady, to whom Marian had rendered many services. The morning was a beautiful one, and as Mrs. Hamilton had not been out since the recovery of her sight, Mr. Clayton proposed her accompanying him and Marian in a short drive to their "cottage home," as he romantically termed his place of residence, that they might judge of its comforts and convenience, he said, before moving.

"And may not I go to-morrow?" asked Rose.

"And I?" said Lewellyn.

"And I, too?" said little James.

"Yes, dears, you may all go to-morrow," replied Mr. Clayton, kissing them severally; and jumping into the hack, they were soon out of sight.

"You may stop here, driver," said Mr. Clayton, as they reached an almost princely residence, a short distance from town.

"And why here, Horace?" inquired Marian, looking surprised.

"Oh," said he, smiling, "your mother is fatigued by this time, and as I am on very intimate terms with the gentleman who resides here, I thought we would just take a peep into his bachelor's hall while the horses are resting." The ladies accordingly alighted.

"What a splendid situation!" exclaimed Mrs. Hamilton, gazing admiringly upon the spacious marble mansion and its highly-finished out-houses.

"Your friend must be very wealthy, Mr. Clayton."

"He is worth many thousands, madam," was the reply.

"And oh, what beautiful, beautiful scenery!" ejaculated Marian, as she looked from the porch upon the far-stretched hills and meadows, through which ran streams of silver beauty. "Mother, we are in a perfect paradise."

They soon entered an elegantly furnished parlor, where Marian found many rich paintings to admire, one of which particularly rivetted her fancy.

"Here, mother," said she, "is a beautiful likeness of our own beloved John Murray. It cannot be possible, Horace, that your friend is a Universalist?"

"He is," was the answer, "and his enemies say a very bigoted one; and if zeal is one of the symptoms of bigotry, they may say true, for he displays the most zeal in what the 'good people' term a 'bad cause' of any one I ever saw."

"Oh, how I should like to see him," said Marian.

"You shall have the privilege before long," replied Mr. Clayton, smiling at her eager enthusiasm. "But now, while your mother is giving him reverence, let us look into the next room."

It was a large library; and Marian was delighted at the array of richly bound books, which met her eye in every direction. But what was her pleasure and astonishment, to behold, in a shaded corner of the room, what proved to be a harp—ay, upon examination, the very harp she had some months before, sold, to see her brother's lawyer!

"What does this mean?" exclaimed she, almost gasping for breath—"Is this my very own, own harp? What can it mean?"

"It means, dearest," whispered Clayton, affectionately kissing her cheek, "that my sweet Marian is henceforth mistress of the place she has so flatteringly called a paradise, and that her husband, knowing he could not do too much for one so deeply loved, has purchased back her harp, that she may often be reminded of the dear father who gave it, and who is now an angel among the blest."

"Oh, this is too, too much," sobbed out the grateful girl upon his bosom. "If Robert were only here now."

"Robert is here," exclaimed a well-known voice, and in the next moment, the son and brother was in their arms. It was a bewildered looking group. Robert gazed a moment upon Mr. Clayton,

then, turning to his mother and sister, begged to know what accident had brought them to the house of the "People's Lawyer?"

"The People's Lawyer!" exclaimed they in a breath.

It would be useless to attempt describing the scene which followed this announcement. It will suffice to say, that Mr. Clayton made an explanation, which showed that he was, unequivocally, "the People's Lawyer," who, having accidentally overheard the conversation between Merchant Ward and Robert, and being thereby thoroughly convinced of the honesty of the latter, determined to save him, although a stranger. He saw and admired Marian at the house of Mrs. Brownson, and determining that she should love him for himself, alone, he disguised himself, as he had often done before, in the dress of a common working man, (to which he seemed entitled, as his father had, through caprice, given him two trades,) and had succeeded in winning the heart of one, whose virtues were the effects of a doctrine dearer to him than his own life. He had written a statement of his situation, under injunctions of secrecy, to Robert's employer, and through him requested Robert's presence at his house at a given hour, on special business, "which business," said he, taking him affectionately by the hand, "is, that you should leave New-York, and make us all happy, by taking up your abode with us, where you shall have abundant opportunity of glorifying, with us, your heavenly Father, by doing good to your fellow-creatures."

"Oh, our God hath dealt very, very bountifully by us, my dear children," exclaimed Mrs. Hamilton, raising her streaming eyes to heaven, "let us not neglect to acknowledge our heartfelt gratitude at the footstool of his great mercy."

And those happy children knelt around their beloved mother, and listened to a prayer as humble, as fervent, as eloquent, as ever fell from human lips. And the pure devotion and piety, inspired by the belief of, and trust in, God's impartial, universal grace—thus tested by adversity, suffering, and temptation—continued brightly to glow, and give light to all around in the hour of prosperity, enjoyment, and triumph.

For the Magazine and Advocate.

REPENTANCE.

BY REV. W. BULLARD.

Repentance, or reformation, signifies a change of views, motives, and actions—a relinquishing of what we had purposed to do, to the doing of something else—a returning from former pursuits, to the pursuing a different course. It does not necessarily denote a turning from sin to holiness, although, in general, it is so understood; because there is a repentance which needs to be repented of—called "the sorrow of the world," which "worketh death." This certainly must be a change for the worse, if not from bad to worse. And it is not unfrequently that persons are said to have repented—are supposed to have undergone a change for the better, when obviously it is but for the worse. Again, a person may purpose to do good, and turn from it to the doing of evil—and this is repentance—but of that kind which needs to be repented of.

But evangelical repentance, otherwise that which is wrought by "godly sorrow," is unto life—it is not, therefore, to be repented of. It consists simply, though emphatically, in ceasing to do evil, and in learning to do well. In order to do this, we must be made acquainted with the evil of sin, and the good resulting from a life of holiness. We must be brought to behold vice in all its naked deformity, and virtue in all its beauty and loveliness. Then we shall be led naturally and unavoidably to abhor the one, and love the other, and thus be enabled to break off from sin by righteousness, and turn unto God, and do works meet for repentance.

But I design, in this article, to speak, not so much on those points wherein we agree, as wherein we disagree with other denominations—not to speak of the nature of repentance, (about which there is little or no difference of opinion,) but of the

motives to, and the object of repentance; wherein a difference of opinion seems chiefly to consist. It is the common opinion that the object of repentance is to escape deserved punishment; but we have shown in an article, published in the last volume of this paper, that punishment is absolute and unavoidable—that it can not be escaped by repentance or any other means.

I am well aware that some plausible exceptions to this position will be urged from the Scriptures; but I am equally aware that those cases, to say the least, have respect to special or national judgments—are local in their nature, and can have no bearing on the general position. Nay—it is a matter of question with me, whether the cases of national judgments ought to be considered as strictly exceptional to the doctrine of the certainty of punishment. For instance, Nineveh repented, and escaped the threatened judgment; but it required yet forty days to fill up the measure of her iniquity. Her national sin was not finished, she took timely warning, and evaded the calamity, by coming short in the desert. Again, Jesus said unto the Jews, whom he calls a "generation of vipers," "How can ye escape the damnation of hell?" As much as to say, it is impossible. And again—he said unto them, "ye shall die in your sins." He foresaw that they would not repent—that they would persist in filling up the measure of their fathers' iniquity; and that the judgment must come upon them to the uttermost. To this people, therefore, as a nation, the judgment was totally unavoidable.

But not so to individuals, who had a space left them to repent before the great cup of iniquity should be filled up; after which there should be no deliverance. Jesus says, "Except ye repent, ye shall all likewise perish." Some repented, and escaped; while others—the main body of the Jews—persisted in the bloody work of filling up the measure of their fathers' iniquity, and perished. Those who came out from among them—who saved themselves from that untoward generation—were not properly considered as partakers with them, in their iniquity. They escaped by avoiding the desert. They repented before the cup of iniquity was full. Thus far theirs was the sin of ignorance, which is not unto death. Had they persisted, after having been duly warned, the case would have been widely different—their sin would have been unto death; when it would have been impossible for them to have escaped. Jesus says—"if I had not come and spoken unto you, ye would not have sinned; (that is unto death;) but now you have no cloak for your sin."

"Well, then," says the reader, "if repentance will not warrant an escape from deserved punishment, what object can there be in repenting? Why are men called on to repent, and what motive is there to lead them to comply with the many exhortations to repentance, held out in the Scriptures?"

Answer.—By repentance men escape future punishment, or, rather, the continuation of punishment. By breaking off from sin, they save themselves from that punishment which they would have deserved and suffered had they continued therein. This is, however, but the negative object of repentance. As the great primary object or motive to repentance, the apostle informs us that it is the goodness, (not the wrath) of God that leads—(not drives) men to repentance. "Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand." It is the joy of the heavenly kingdom (not the fear of hell) that furnishes the proper motive to repentance.

Note here, that such is the nature of that kind of repentance which God requires of sinners, that they must be led, but never can be driven unto it. And though punishment may be held up as an object to deter men from sin, and as an additional inducement to repentance, yet, to ensure this happy effect, it must be represented as reasonable and just, and be accompanied with the visible manifestations of the love and goodness of God. It must be seen to have, for its object, the good of the punished. God not

only requires sinners to repent, but to repent sincerely—to feel a godly sorrow for sin. He not only requires men to obey, but to be *willing and obedient*—to obey cheerfully. But to drive men to repent and obey in this manner, would be impossible in the nature of things. To attempt to force the will, or make men do willingly what they, at the same time, are unwilling to do, would be a paradox.

Reader, does it require a great stretch of discernment to see that our views, in leading men to repentance and to the practice of virtue and morality, have a decided advantage over their opposite? For this, it must not be forgotten, is the chief object of these essays.

Sinner, we would have you repent, and turn to God; not because he is angry with you, for this would only drive you farther from him. Not because there is an awful endless hell awaiting you, for this would only harden you in sin, or, at best, make you a hypocrite, by leading you to profess what, in such a state of things, it would be impossible you should feel. But we would have you repent, because we know that the goodness of God, having for its object your highest happiness, imperiously demands it. We would not threaten and abuse you, but we would say as Jesus said to the adulteress, "Neither do I condemn you; go, and sin no more." We would entreat you, by every thing sacred in the love of heaven, and by a sincere desire for your own happiness, to repent of every idle word, of every vicious thought, and of every sinful deed, and turn to the practice of those virtues which lead to righteousness, peace, and joy. "Repent, for the kingdom of heaven is at hand." "Let every one that nameth the name of Christ, depart from iniquity." Listen attentively to the voice—the mild and persuasive voice—of the righteous Son of God. "Come unto me, all ye that are weary and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls; for my yoke is easy and my burden is light." "And the spirit and the bride say, come. And let him that heareth, come. And let him that is athirst, come. And whosoever will, let him take the waters of life freely."

New-Berlin, December 3, 1835.

For the Magazine and Advocate.

TOTAL DEPRAVITY.

Of all the absurd notions which characterize the deeds of our Partialist brethren, the doctrine of *total depravity*, is among the most inconsistent with reason and revelation. What! man *totally depraved*, and yet created in the *image of God*? Man a moral and accountable being, and still so *totally corrupt* as to be incapable of doing a good act, or thinking a good thought!! Brethren, who thus degrade the character of the noblest work of God, will you not pause and examine anew the grounds upon which you rest such assertions? If they are the immutable truth of God, a re-examination will only tend to bring them out more clearly to view; but, if they are not, you may thus be enabled to see their fallacy, and rid your minds of so ignoble an idea of our race.

The Scriptures inform us, that "God created man in his own image; in the image of God created he him; male and female created he them." Now this *image of the Deity*—which all, I think, allow to be a *moral image*—is all that raises man above the brute creation, and renders him a moral and accountable being. If, therefore, this *image be totally extinct*, man is no longer a moral being; but a mere brute. Again, if man's nature has been *totally changed*, there must have been some particular time when this change took place; and it would seem that the Bible would inform us of such change. All Christians, I think, agree that the change which brought the curse upon our race, occurred when our first parents partook of the forbidden fruit; but the Scriptures say nothing about their then becoming *totally depraved*. All the change that is mentioned is, that, when they had eaten, "the eyes of them both were opened, and they knew that they were naked." Nor can we

reasonably infer any other change than that from ignorance to a knowledge of good and evil, except the guilt incurred by wrongly exercising the faculties they possessed while in a state of innocence; which could in no way change the nature of those faculties, unless we might suppose that, by going wrong once, they would be more likely to err again.

The sacred Scriptures, throughout, speak of man as a moral and accountable being, and just as we should suppose they would if he still bore the image of the Deity, but had involved himself in sin and consequent misery. They call on him for moral and holy action; to love God with all his heart, mind, and strength; to love and perform acts of justice, mercy, and righteousness. How, I ask, can beings be effectually, or even sensibly, called upon for moral action—to love God and righteousness—who are *totally corrupt*? As soon might we suppose that brutes would be called upon to change their nature; to take upon themselves the character of moral and accountable beings, and to love righteousness and God! For if man is incapable of doing a good act, or thinking a good thought, where is he going to begin to do or think aright? or what idea can he have of virtue or holiness? All, I trust, will admit that Adam, while in a state of innocence and purity, knew nothing of good and evil—certainly nothing of evil. Now, if he, being perfectly holy, could have no knowledge of evil, how can we suppose, that a being *totally depraved* can possibly have any sense of moral goodness? He is also called upon to shun and hate evil and unrighteousness; but can he hate his own nature? As well might "the Ethiopian change his skin." From these, with many other considerations, I conclude, that, instead of being *totally depraved*, man still bears the moral image of God, which, however much it may be obscured by sin, will eventually be washed and made white in the blood of the Lamb.

S. L.

Dartmouth College, N. H., December 24, 1835.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE WESTERN RESERVE ASSOCIATION OF UNIVERSALISTS.

Convened in extra session, at Centreville, (Madison,) Geauga county, Ohio, at the house of Br. C. Burr, on the morning of the 16th September, 1835.

Organized by choosing Br. EDSON BEAL, Moderator, and Br. D. T. Bruce, Clerk, pro tem.

Joined in prayer with Br. Beal.

Chose Brs. Bruce, Rodgers and Burr a committee of arrangements.

Chose Brs. Bradley, Bond and Sweet a committee on fellowship and ordination.

September 17.—Chose Brs. Bradley and Bond to attend the Convention to be held in Richland county, in October.

The committee on fellowship and ordination, reported in favor of granting a letter of fellowship to Br. Hiram Bell; * which report was accepted.

Voted to hold two days quarterly meetings in this Association; the first meeting to be holden at Newbury, in this county, on the second Saturday and following Sunday in January next, and that Brs. H. Bell, S. Johnson and M. Hayden be a committee of arrangement for said meeting.

Voted, That the proceedings of this Association be sent to the Magazine and Advocate for publication.

Voted, That the thanks of this Association be presented, through Br. Bradley, to the brethren of this place, for their hospitality and kindness to those attending this Association.

Voted to adjourn to the next regular sitting of this body, the first Wednesday and Thursday in June, next.

Sermons were delivered by Brs. Beal, Bond, Sweet, Bell and Bradley.

EDSON BEAL, Moderator.

David T. Bruce, Clerk, pro tem.

* Late a preacher in the Protestant Methodist connexion.

D. T. B.

For the Magazine and Advocate.

THE PEOPLE.

It is perfectly natural for people to complain, when vexed or grieved; and especially so, when there are reasons for considering the blame wholly attachable to others. And this accounts for the complaints which we make against our minister. We seldom publish any thing on such subjects, though preachers are almost always, either in the pulpit, or through the medium of the press, complaining of us. And now, for once, we are disposed to have a hearing, and to state our views of our side of the question before the public. We would only premise, that we have taken as much pains to have a first rate preacher, as any other society with our means; and that we will always have such a one, if he can be obtained; as we wish our meeting to be as respectable as any of those in our vicinity.

1. One of the first causes of complaint, is, that when we engage a minister to preach to us, he will persist in considering us under obligation to go to meeting, at all times when it is not inconvenient. And this is sometimes exceedingly vexatious, because we are not always disposed to go on these conditions. And it puts us to a great many expedients to frame apologies for our seeming neglect; and to no small chagrin and indignation, that neither our minister, nor our church-going neighbors, will ever believe that it is more difficult for us to attend meeting, than for others. Besides, we have found it in vain to urge to our parson, that we pay him well for his services—well as he likes money, he will insist upon it, that he had much rather have us come to meeting, than our money, if we stay at home. And then, if we attempt to gratify him, we must go in all weathers, and in all kinds of travelling—so that we think it is cause of complaint.

2. Another cause of complaint, is, that we are not only expected to go to church, but also to pay the preacher. And we do not exactly see why it is not as right for him to pay us, as for us to pay him. It is true that he is quite an exemplary man; that he devotes his whole time to his profession—at least we never knew him do any thing else; that his discourses have a tendency to improve the habits of the youth, and on many occasions we do not well know how to dispense with his services. But then it costs us so much to support him. And after all, he hardly makes out to live and keep along from year to year. Besides, many of us are poor, and have but little to give, while those who are rich cannot be supposed to do every thing. So that, in order to keep along and live like others, we are sometimes obliged to give more than we know how to spare.

But this is not our only tax for religious purposes. Our minister finds a number of ways, by which he contrives to get something more from us. Not, perhaps, for his own use, but for the hundred purposes that are connected with keeping up a meeting. We must purchase stoves, lamps and chandeliers; we must fit up an orchestra with instruments, some of them very costly, and furnish music books and hymn books by the hundred; and then comes the lesser matters for ringing the bell, cleaning the house, and wood for long Winters and light for evening meetings during half the year.—And last, though not least, the interminable calls for contributions to help the poor, or the Heathen, or to aid some foreign or domestic society—so that in the course of the year, we must pay a much greater sum than we supposed. For there is no way of excusing ourselves; the minister calls for it, and our families wish it; while we feel ashamed not to be as liberal as others. These things we feel to be matters of reasonable complaint.

3. We feel that we have great reason to complain of the mode of preaching pursued by our minister. He knows that we understand the doctrines of our church as well as he does, at least those of us who have any desire to understand them, and yet, contrary to our repeated request, he will persist in sometimes preaching a doctrinal discourse. We are out of all patience with this procedure; for if the members of some other sect

happen in, we feel mortified on their account, as we wish them to think that there is no important difference between us. But it seems as if our parson would always hit upon such a subject at such a time, and this makes us uneasy lest he should give offence.

And then again, when we have practical preaching, our minister makes his sermons too pointed and searching. He appears to know what we think, and to have done nothing since he came among us, but to acquaint himself with our conduct. For there is not a single circumstance with which he does not appear familiar. And he never spares either age or youth, from the tavern-haunter, down to the harmless whist-party, he is sure to give every one a portion. Now it is disagreeable to sit and hear our little offences, that no one ought to notice, belabored as if they were matters of saving consequence. It requires considerable fineness to have half the eyes in the church turned upon you, to see if you are guilty, and to keep up your head. We think that we have a right to complain of this audacious mode of procedure. What would he think, if we were to make his faults, and he has faults, the subject of public remark, instead of passing them over entirely, or only naming them to him in the most private manner? We think that such a procedure would be very likely to ruin him, and that it does not us, is evidence that our characters are better established than his.

4. But one of the most painful things of which we complain, is, not so much the way in which we are treated, as the manner in which he generally speaks of the doctrines of other sects. Whenever he names any of these, and there are quite a number in our neighborhood, he is morally certain to make their views appear ridiculous and absurd. He seems, on such occasions, to labor with a view to make us laugh at the follies, or loathe and detest the opinions of all other Christians. We presume he may be very conscientious in his opposition; but really it appears to be very unkind, uncharitable, and not very Christianlike, to fall upon the belief of so many persons with so little mercy. For ourselves, we do not see such mighty differences as he supposes—or at all events, though there is considerable, we do not feel them as he does. And we cannot help believing, that if ministers were to say less about the opinions of their neighbors, and were to preach their own with more candor and charity, instead of building up walls of partition, it would promote good feelings and kindness among men.

5. Another thing our minister is much in the practice of doing, that we think entirely wrong. It is the way in which he speaks of unbelievers. Frequently, when he talks with them, he treats them harshly, or else merely gives them an exhortation. And when he touches upon skepticism or infidelity in his sermons, though he sometimes uses the most powerful and convincing arguments, he is yet very apt to call hard names. Now there are several of these persons among us, and we presume that we know them better than he does; and we think that they would be glad to be Christians, if they knew how. This harsh treatment only drives them further from the truth. It was some extravagance uttered in preaching, or the fanaticism of some mistaken and over-zealous Christian, that made them unbelievers in the first place. And we are persuaded, that if our minister would converse kindly with them, and use such conclusive arguments as we have sometimes heard him use in the pulpit, they would be converted. Even if this should not take place, it would make them his friends; and if they did not go to church themselves, they would be willing to have their families attend, and would otherwise assist in sustaining meetings.

6. We also think that our minister errs materially respecting some of our duties. For if we grant that it is our duty to go to meeting, it cannot certainly be our duty to attend meeting every evening in the week. We dislike the practice of holding so many evening meetings. One on the Sabbath evening, and perhaps another in the course of the week during Fall and Winter, may be very proper: but when they are multiplied beyond these, they lead

to pernicious consequences. The youth, instead of acquiring habits of sobriety and industry, learn to dissipate time, neglect the best opportunities for improving their minds by reading, and acquire an improper fondness for company as well as a disrelish of the quiet of home. At the same time, these numerous lectures interfere with our other duties, and greatly embarrass and perplex the business of every family.

Our minister, indeed, says, they are the very best meetings that we have. This may be so, but it is sometimes worse getting to them, than to any others. For he insists upon having them, whether it is dark or light, stormy or not; and we must go, or he will be left alone. In truth, we sometimes think, that when there are so many meetings, the object is to proselyte, rather than promote morality and good order. And with these views, we cannot well help complaining.

7. In conclusion we must say—that it is very difficult to sustain society, and preserve the institutions of Christianity in that purity which renders it so useful and comforting, without a ministry. And yet in erecting churches, paying preachers, and providing for the ordinances of worship, as well as doing many other things which grow out of the relations thus produced, we find many things both burdensome and inconvenient. And under these, we think that on the whole, we have preserved much forbearance and charity. We seldom complain, except of the incapacity of our preachers. The wise and the good among them, we respect and esteem, and rejoice in the hope that they will become more and more useful in enlightening and moralizing

THE PEOPLE.

For the Magazine and Advocate.

TO REV. JOSIAH KEYES.

Presiding Elder, Cazenovia.

"Rebuke a wise man, and he will love thee." Proverbs ix: 8.

REV. SIR—You ought to be, and therefore I suppose you are, aware, that any person who writes for the press, exposes himself to criticism and review. And indeed, so it ought to be; for were it otherwise, many would be exceedingly careless as to the manner in which they write. You have thus exposed yourself. And allow me at this time to say, that I think you sometimes write very carelessly, as I trust I shall show you before leaving you. Again—when a person takes his pen to prepare a piece for the press, on some subject in which men in common are concerned, giving his views of that subject—no matter what his standing, profession, or title is, he is to be considered no more than a man giving his opinion and perhaps his evidences of his opinion, which all are entitled to reject or receive—criticise or approve—treat with silence or publicly review, as their minds and dispositions shall incline them to do.

So, it is not your office nor your profession—your title nor your power, that will save your writings from such reviews as others are disposed to subject them to.

There is a very slavish reverence paid the clergy of your denomination by the humble members of your religious societies. It is astonishing to see to what an extent those members are enslaved by the chains of "articles of faith" and of "discipline." You are in no danger of being criticised or reviewed by any of your subordinate brethren, for, notwithstanding their being in all things "free to act," the wretched beings dare not vary in word from what you, in the plenitude of your wisdom, shall see fit to advance in morals or religion; for they know the "discipline" (most holy code!) makes it the duty of an elder (yourself) "to see that every part of our discipline is enforced in his circuit." Any one at all acquainted with the extent of Arminian bondage in this republican country, well knows what would be the consequence to an humble member of your society, if he, in the honesty of his heart, should in any degree depart from the words of your mouth and pen, by way of public criticism. Trial—excommunication—charges of immorality—even in the observance of the strictest moral rectitude, would succeed the bold presumption. So if error in your church be ever exposed,

it is to be done by some one out of your church, or one who is willing to be turned out. And even you—clothed with all the grace, honor, power and clerical dignity of an elder, dare not review, by way of exposing error, the writings of your superiors in power, or the generally received opinions of even your equals. A sad case, this, elder. But error must be rebuked. But do you ask who dares to approach an elder with the familiarity of an equal, and presume to charge him with being in error? That is immaterial, my friend. Let what I write speak for itself. If it is a faithful exposition, the end is answered—if not, a knowledge of its source cannot make it one. If the writer is not an Arminian, still, "believest thou" some good can "come out of Nazareth?"

In the "Western Banner" of the 19th November, 1835, you have, by the article from your pen, intended to prove the dogma of "eternal death" afforded me a very happy subject for dissection and review, as my leisure hours will confer the pleasure. I say happy subject, because it adds greatly to my pleasure of this life, to show the fallacy, in my humble manner, existing in all efforts to prove as a truth, so horrible a dogma as the one sought to be substantiated by you. What little time I have here below for conversation and interchange of opinions with my fellow-creatures, whether elders, laymen, or world's people, I wish to chat away with as much friendship as may be. So, when you have converse with me, through reading my well-intended epistles, I wish you to take off your white hat, and consider yourself as sitting beside me, your well-wisher, and both seeking to advance in a knowledge of the truth. I conceive you are in error, great error. This is evident from the fact of my writing, as I do by way of reminding you of these things. There is but little liberty in a small place. When a man is confined in his mind to the contracted limits of a man-made creed, and in his outward acts restrained to the confines of a speculative and oppressive discipline, with an officer over him, whose duty it is "to see that every part of that discipline is enforced;" he is, in my opinion, in a wretched condition—more to be pitied than envied. He can enjoy but little of the liberty of the Gospel, which "maketh free indeed."

As you consider yourself free to act, or in other words, "a free agent," (but at the same time you ought to thank God that you are not one,) I hope you will exercise that agency, so as to look freely into what I may say, and feel that I am friendly to you, and desire that you may yet see clear of the "traditions of the elders" and of the day. So, fare-yewell, seek for the truth. I will soon write you again in all amity, in review of your article in the "Banner."

AMICUS.

[During the last Fall, Br. Sadler started to visit the Southern part of Ohio—sowing the seed of divine truth as he journeyed. The first letter from him is published in the last volume, page 364, and is here referred to for the information of new subscribers, because named by himself. It contains principally, a description of the country from Cleveland to Mount Vernon, with an account of the session of the Western Convention, at Ashland.

Eds.]

For the Magazine and Advocate.

TOUR IN OHIO.

BY REV. L. L. SADLER.

I remained in Mount Vernon, the place from whence my former letter was dated, two days; and preached each evening to large and attentive audiences—many members of other denominations attended. We have in this place some warm and devoted friends, particularly Dr. Burr and lady, whose kindness and attention during my stay will ever be cherished with grateful remembrance. Dr. Burr is the individual noticed by Br. Rogers, as designing to settle a colony in Texas, where he could have all social matters arranged to his liking, and establish a miniature paradise. Whether such a state of things can exist or not, the contemplation is truly enchanting—and methinks, if his hopes are ever realized, and I survive the ravages of death, I will make one of the happy social frater-

nity of the blissful valley. Should the enterprise be finally abandoned, I think we may safely calculate on the permanent establishment of our cause in Mt. Vernon. The friends are efficient and energetic and the only reason why they are not now more devoted to the advancement of the doctrine we profess is, because of their prospective emigration. It is truly desirable that something should be done for the permanent establishment of the Gospel of a world's salvation, in this region. Mount Vernon is a beautiful village, the county seat of Knox county, handsomely situated in the heart of a rich and fertile portion of the State, possessing considerable water privileges, and many of the advantages of commercial trade. It has now about two thousand inhabitants, and the population is increasing. Hitherto, like many other places in Ohio, it has experienced embarrassments on account of the vast quantities of non-resident lands that lay in the vicinity, untenanted and uncultivated. But the evil being now principally overcome, the village is making rapid advances, and promises to become a place of considerable importance.

From Mt. Vernon, I pursued my journey to Sunbury, about twenty-eight miles distant, through a fine but uncultivated country, where I delivered my message in the evening to a respectable audience, who gave devout attention to the preached word; and who were not wholly strangers to an impartial Gospel. The next day, (Sunday,) I met in Berkshire, with Br. Strong, whom I had previously seen at the Convention. We held meeting together, and had a glorious and happy season. Br. Strong has made many sacrifices in behalf of our precious faith, and done much towards its advancement in the Western States. Universally beloved and esteemed, and no one having any evil thing to say of him, his influence is very widely felt. His labors have been particularly blessed in Berkshire. From apparent nothingness he has gathered a large and influential society, to whom the Lord is continually adding such as shall be saved.

The next place I visited was Delaware, the county seat of Delaware county, formerly a potent rival for the seat of Government, where I delivered two evening lectures to quite good audiences. There are but few here who avow a belief in the Abrahamic faith. This is quite a pretty village, containing a population of about fifteen hundred souls; but it is no way distinguished, except for a medicinal spring, (similar to the Avon Springs, N. Y.,) which is becoming somewhat celebrated for its healing properties. A very large building for the accommodation of visitors is being erected, and many improvements are to be made that will render this a delightful Summer retreat. Present prospects seem to indicate that this will eventually become one of the great watering places of the West.

Bending my way southerly, I called at Worthington, one of the most delightful country towns in the State, and delivered a lecture. Father C. Rogers is a resident of this place, who, for upwards of twenty years, has raised his voice in advocacy of the restitution of all things. Laboring industriously with "his own hands," he has accumulated a good share of this world's goods; and not wishing to appear burdensome to the brethren, he has uniformly preached the Gospel wherever a door was opened unto him of the Lord, irrespective of reward. The Lord mete to him his due.

My next stop was at Columbus, the capitol of the State. Here I delivered five lectures to good and respectable audiences—the last being so large that many could not obtain seats in the large court-room we occupied. Mrs. Messinger, Whitney and Davis, had been lecturing here this Fall; and the cause seems to have received a new impulse. Present prospects are truly flattering, and with a common fortune, Universalism will obtain a permanent footing in this city. We have some of the right kind of materials here, and existing circumstances promises success. This is the most important post in the State, for many considerations; and above all others, our efforts should be directed for its possession. No place could be more beautifully situated than the city of Columbus—the whole scenery is enchanting. It

stands on an elevated bank of the Sciota, near the confluence of the Whetstone—both of which gently wind their way through the most rich and fertile vallies that are to be found in Ohio, and which cannot be bounded by the human vision. Spread out in a vast extended plain before the eye of the admiring spectator, and covered with vegetation in richest luxuriance, the mind is instinctively led to consider the Sciota valley, a symbol of eternity, and of the riches of heaven. Many of the buildings in Columbus are of superb structure, displaying considerable taste and architectural neatness and beauty. The national bridge which is now in a state of forwardness, will do honor to this growing and highly flourishing republic. In point of mechanism, I venture to affirm, it is not surpassed by any thing of the kind in the Union. It will long be regarded as a subject of curiosity. And then, the penitentiary which is being erected in this place, exceeds any thing of the prison kind within the circle of my acquaintance. It looks at a distance like a palace or a well fortified castle—and were we to judge from "external appearances," we might be led to suppose that happiness had taken up her abode in this apparently splendid mansion. In like manner we are sometimes led to imagine, from outward appearances, that the wicked are happy and enjoy much satisfaction and pleasure in sin. In the hour of temptation we may envy their bliss. But O! could we look into their hearts, and take cognizance of the pangs with which their bosoms are agitated, we should say with shuddering horror, "no external condition, whatever, can make the guilty mind happy."

Leaving Columbus, I journeyed to Lancaster, the chief town of Fairfield county—a handsome village, containing a population of about two thousand, who are very highly tinctured with German manners and characteristics. The doctrine of universal grace had not been preached in this place for eighteen years. Having a desire to perfect that which was lacking in their faith, I adopted means for the delivery of two lectures, which were attended by a good audience of the male sex. Females are timorous, and subjected to the slavish domination of popular opinion. And they must wait until they ascertain whether they are to be harmed or not, before they can give countenance to a supposedly newly-fangled theory. Female prejudices, too, are strong, and difficult to overcome. And were it not that the doctrine of endless misery is so abhorrent to all their better feelings and most devout aspirations, it would be an almost hopeless task to attempt their conversion from the tradition of the fathers. And were they principally to become believers in the holy doctrine we profess, (so changed would be the circumstances,) it would require a miracle to convert them, when possessing common culture, to the doctrine of endless woe. Yes, their hearts would recoil at the thought; and so repulsive to their feelings would be such sentiments, we might attempt in vain to secure their acceptance.

My next movement was for Zanesville, where I had an appointment for the Sabbath. Hitherto I had journeyed through one of the most delightful countries that can be well imagined; but now, a change comes over the scene; I have to pursue my way over one the most rugged and forbidding. Draw a line from the point where the Ohio river enters the State, to Chillicothe, and all the area lying between that and the river is uneven, full of gulfs and hills, rocks and glens; and though most of it is subject to cultivation, it affords a light soil of but little value, compared with the alluvial lands in other parts of the State. Some parts are valuable for the stone coal with which many of the hills abound. Extensive salt works lie on the banks of the Muskingum. The salt water is obtained by boring. As yet, the country is thinly inhabited, and by a comparatively poor population. Succeeding generations, by proper cultivation, may render some few towns in this tract of country, valuable for agricultural pursuits; but they can never compare with the residue of the State. I have travelled much since I entered the Gospel ministry, and have preached in many different places; but I never undertook to get up a meeting in a place where the people were

so universally devoted to the goddess of popularity; and where there was so little independence exercised, as at Zanesville. On the Sabbath, though in a town containing about five thousand inhabitants, we could scarcely obtain an audience of sufficient size to warrant an attention to public exercises; but in the evening, seats could not be obtained in the large room occupied, for all who attended, such was the crowd that collected under the cover of the night. I would have delivered a course of evening lectures for their accommodation, could a house have been had; in hope that like Nicodemus, they would become more bold and interested hereafter. As no house could be obtained, I departed hence, thinking, not many mighty works could be done here, on account of unbelief.

On my way down the Muskingum, I called at McConnellsville, and preached two discourses to a goodly number of attentive hearers. We have a few choice spirits in the vicinity, and proper culture might soon gain to our cause a respectable standing in this part of the State.

From thence I proceeded to Marietta, lying at the confluence of the Muskingum with the Ohio. It is a very delightful town. The houses are thinly scattered over a large area; and surrounded with shrubbery. The village is overlooked on either side with romantic scenery, consisting of high hills, large ledges of rocks, and glens and ravines. Here, too, is one of the ancient mounds, that remains a standing monument of a people who, like the great mastadon, have become extinct; and are known in the history of the past only by these piles which their hands have reared. There are quite a number of these mounds in the State of Ohio. I visited one in Worthington, that remains unmolested in the forest, save the felling of one tree that stood on its summit. Its form is that of an ordinary coalpit, except that the top is level. It is about thirty feet high, and about forty in diameter at its summit. The trees that are standing upon it are as large as those in the surrounding forest. It is difficult to describe the sensations and emotions experienced when gazing upon this production of antiquity, and calling up conjectures concerning its origin. The mind rushes into by-gone days—fancies it beholds the people who once tenanted the soil; but are now no more—forms ideas respecting their personal appearance, their habits and modes of living. Again, it travels through succeeding generations—essays to hold converse with the dead, and marks the changes, the revolutions, and the ravages of time. It plunges into futurity, and speculates on the probable history of coming years. It holds creation in its grasp, and contemplates life, death, and eternity.

Marietta is a pleasant place for retirement. Here are to be found all the luxuries of a town, with none of its confusion and bustle. The people are mostly descendants of the New-Englanders, who emigrated to the place at an early day, and partake largely of their characteristics. We have a few friends in the place, who have a social existence; and not being favored with a Gospel ministry, their share of the ministerial fund, existing in the place, is devoted to the interest of a library, which has already swollen to seven or eight hundred volumes. If the brethren, with zeal and devotion according to their ability, would unite together for the maintenance of the cause; and persevere in their efforts, a good society might be gathered, and a stated ministry be supported. I delivered three lectures in the place, to respectable, though not large audiences; and then repaired to Belpre, a river-town, situated a few miles below. Here we have warm, devoted friends, who are instant in season and out of season, and are never wearied in well-doing. Even affliction worketh patience, and patience, hope, and hope maketh not ashamed, because the love of God is shed abroad in their hearts.

They have, for many years, held weekly meetings, sung psalms, offered prayers, and read sermons—and the result has been, the gathering of quite a large church of believers—the erection of a meeting-house, and the conversion of many souls.

They have enjoyed pastoral labors to some extent hitherto, but are now destitute. May the Lord

send them one who shall feed them with knowledge and with understanding. Here I met with Mrs. Jolly and Davis, who were on an itinerating tour through the country, and two more devoted and efficient brethren cannot be found in the Western world. The present prosperity of the cause in Ohio, is to be attributed, in a great measure, to the untiring exertions of these highly distinguished and popular preachers. A few more such would change the aspect of affairs in this region, in a short time. We held a meeting together in Belpre, and also at Roxbury—(an adjoining town) enjoying a pleasant interview. We also visited Parkersburgh, in Virginia, where we preached two discourses. The character of the people on the Virginia side of the river, varies considerably from that on the Ohio side. And it is not so easy getting access to their feelings, as to the eastern and northern people—owing to different habits of thinking, and a different state of society. We can, indeed, have but little hope of success in the States of Virginia and Kentucky, at present. A new order of things must first take place, before an impartial Gospel will be generally received in the love of it.

Belpre, Ohio, December 8, 1835.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH and D. SKINNER, of Utica, Editors;
and Rev. S. R. SMITH, of Clinton, Corresponding Editor.

UTICA, SATURDAY, JANUARY 9, 1836.

AWFUL TRAGEDY.....MURDER AND SUICIDE.

One of the most shocking and revolting instances of murder and suicide, that the annals of this county can furnish, occurred in Paris, near the line of Bridgewater, on Sunday morning, 27th ult. The following account of it is mostly taken from the *Utica Observer*, of the 29th ult., with such corrections and additions as more recent information has furnished.

Amasa S. Newberry, Esq., one of the Coroners of this county, was called on the 27th December, ult., to view the bodies of Augustus A. Babcock, Edward Varndell (or Vandal) and Sally Varndell, wife of the latter, who were found dead, on the morning of that day, in the house owned by Mr. Babcock, and occupied by Varndell, in the south-east part of the town of Paris. After a full and accurate investigation of the facts connected with this tragical catastrophe, the juries empaneled, returned verdicts in substance, that Mrs. Varndell and Mr. Babcock were wilfully murdered by Edward Varndell, who subsequently committed suicide, by cutting his own throat with a razor.

When found, Mr. Babcock was dead in his bed, the right side of his head having been beaten in, by several blows from the head of an axe, and his brains scattered about the bed and room. Mrs. Varndell was found lying on the floor, in another room, her head and face shockingly mangled by the same weapon. She was still alive, but soon after expired. The body of Varndell was in the same room with that of his wife. The razor with which he had destroyed himself, was found hanging across his hat, near his body. From the evidence, it is probable the act was committed about six o'clock in the morning, the bodies being still warm when the murder was discovered, at an hour after that time. What is singular, a young woman, about seventeen years old, slept in the same room with Varndell and his wife, and was not awakened or disturbed by the transaction. She awoke and saw Varndell and his wife lying on the floor; after going to Mr. Babcock's room for assistance, and finding that he also was dead, she gave the alarm to the neighbors.

From the evidence adduced on the inquest, there can remain little doubt that the cause of this horrid act, on the part of Varndell, was a causeless jealousy entertained by him against his wife. Several conversations were testified to, by the witnesses, in which his unjust suspicions were distinctly announced; but from all the testimony, no impropriety could be discovered either in the conduct of Mrs. Varndell or Mr. Babcock. Persons who were at the house the preceding evening, did not discover any thing singular in Varndell's conduct, but it appeared that, previously, he had several trifling disputes with Mr. Babcock, and that on one occasion he had declared his belief that an illicit intercourse existed between his wife and Mr. Babcock, as well as other persons in the neighborhood.

Varndell was an Englishman, aged about thirty years: his wife about twenty-five, and Mr. Babcock about twenty-two years.

Mr. Babcock was a young man of most amiable character and exemplary life, universally beloved in the circle of

his acquaintance. Of his once numerous family, neither father, mother, sister, and but one brother, survive, to mourn his tragic end. This brother resides at Oswego, and is attached to the law profession.

The funeral of Mr. Babcock was attended on Wednesday, 30th ultimo, at the public house on Babcock Hill, formerly kept by his father, at which a vast concourse of people assembled, and a prayer was offered up, on the mournful occasion, and the corpse buried in the family burying-ground, about half a mile distant; after which, the procession moved to the Baptist church at Cassville, two and a half miles West, where a discourse adapted to the occasion, preceded by a prayer from Elder Eaton, was delivered to a crowded and solemn assembly, by D. Skinner, of this city, from 1 Cor. iv: 5.

The funeral of Mrs. Varndell was attended in the eastern part of the town, the same afternoon. Sermon by Elder Goodger. The body of the assassin had been, by general consent, given over to the surgeons for anatomical purposes. D. S.

UNIVERSALISTS UNSOCIAL.

There are some very excellent persons among other denominations, who have much affection for all mankind—whose feelings are Universalist in despite of a Partialist faith—and who are wounded at observing the least appearance of partial, contracted and bigoted conduct, in religious people especially. These kind souls observe that Universalists stand aloof from the religious assemblies, the prayer meetings, and monthly concerts of other sects—they never see them unite in the religious associations, the missionary, Bible, tract, Sunday school and other societies of various Christian denominations, and they feel really wounded at it—and wonder how people professing universal charity, can be so unsocial—how persons holding to universal brotherhood, can be so exclusive, or rather separate, from other denominations.

We really love these kind hearted Partialist friends, and are anxious to retain their good opinion; and therefore, as well as because self-defence is a sacred duty when character is concerned, we will endeavor fully to answer them.

1. We are, as a people, neither unsocial nor unkind in our feelings towards brethren and sisters of other denominations. Nearly all of us have many dear and valued relatives and friends among them. To the great lights of the world, who were pillars in the respective Partialist denominations, as Campbell, Whitby, Macknight, Horne, Calmet, Lowth, and numerous others, do we owe much of the information by which we have been enabled to trust in God, confidently, as "the Saviour of all men," and in Jesus, as the propitiation "for the sins of the whole world." And besides all these ties of affection and obligation, our very doctrine, as these friendly objectors truly remark, teaches us that mankind are all one family before God, and that all we are brethren and sisters.

2. We have no objection to mingle in the social circles and even religious meetings of our opposers, on our own accounts; but on theirs. We cannot freely express our views and feelings among them, as they express theirs, without giving them great offence, and inflicting deep wounds on their religious feelings. It is true—expressions of doubt and distrust of God's goodness, deprecations of his infinite wrath, and groans and fears respecting endless wo, are calculated most painfully to affect our feelings of affection and reverence for our heavenly Father—but viewing them as the sincere results of a limited and ill-instructed faith, we do not fear they will subvert our confidence and our hope. As an aged brother once remarked to me, when speaking of a similar case, we who have the light of the sun have nothing to fear from the illumination of a rush light or a candle. The lesser will not obscure the greater, nor do away the necessity of the greater. Hence, as we before remarked, if our Partialist friends can admit us, on equal and friendly terms, to their social and religious meetings, we will not refuse to attend. We can put up with their limited faith in God's goodness, if they can bear our universal faith in the same. We can so pity as to bear with their terrible and agonizing fears

for man's destiny, if they can so pity as to bear with our cheering and exhilarating hopes of his final purity and bliss. As Dr. Ely justly remarked to Br. Thomas, Universalists have the advantage in *courtesy* (which springs from hope and charity) over their Partialist brethren. We have an end to all their torturing doubts and fears, and cheer them with rejoicing—they can only see the annihilation of our glorious hopes and consolations, and mourn over us as those who have no hope.

3. We refuse to unite, it is true, with them in their Bible, tract, missionary and similar associations—even those of us who are not opposed to such special combinations—for the same reason that our Partialist brethren refuse to unite in them with each other. That is, because they all, except the Bible society, are devoted to the interests of one or two particular denominations. Take the tract society, for instance, which professes to have most sects united in its favor. There are Presbyterians among its managers, yet the Calvinistic—the genuine Presbyterians—have a separate establishment, from whence they issue tracts materially differing, in doctrinal views, from the others. Why this establishment, if they are satisfied with the others? It has Baptists among its managers—yet the Baptists complain that their views of baptism, etc., are cunningly opposed, and have therefore established a tract press of their own. It has an Episcopalian or two among its managers—yet the body of that denomination complain of underhanded mutilations of tracts, in which allusions are made to their church, and have an establishment of their own. The Methodists have totally separated from the Arminio-Calvinistic association; and many others have always refused to unite with them. Among other charges, we do assert that their publications against us, have been the meanest, most unfair attacks ever made on our people or our faith. Surely our kind hearted friends will not ask us to assist these cowardly perverters of truth to oppose ourselves by such unfair means. Add to this, that many of their publications, put forth as truth, are tissues of falsehood, and we think it requires no anti-social feelings to keep us from uniting with them.

These objections all apply, with the same force, to the Sunday school Union; and in most cases, to the missionary and other associations. If they will remove these and other objections, and allow us our full share of influence in disposing their funds and in directing their operations, there are some of us who would unite with them—but till then, never.

The Bible society remains to be considered. We have the same objections to it as to the other combinations—that, like them, it is calculated to squander the money begged from the people, on agents and officers—to build flouring-mills, and support its friends in opulence—to break down booksellers and printers who have to furnish their own capital—and finally, that it circulates Bibles *with notes and comments*, in defiance of its most solemn pledge to the contrary. The headings of the chapters, which are of human addition, and contrary, in some cases, to the contents, are retained in some of the Bibles circulated by this society. An institution thus guilty of defrauding the people, and of a violation of its solemn pledge, is unworthy the support of honest, consistent religionists.

4. That there is a restraint and formality in our manner, very frequently, when thrown into the company of Partialists—and which may seem to many like exclusiveness—we freely admit, but plead the cause in justification. For years we have been strangers to kindness from our religious opposers. Even manly opposition we are strangers to. Opprobrium and sneers—reproaches and revilings have been the language of our opponents when they have deigned to speak to, with, or of us—and even, in most cases, disdainful and contemptuous silence and sour looks have been our greetings. Is it any wonder, when, by experience and analogy, we are led every moment to expect a similar course of treatment, that we should manifest coldness, formality and restraint? Could they feel otherwise, if placed in our situation?

In short, Universalists are *not* anti-social, except in regard to the feelings of others—or when (as phenomenologists

A. B. G.

THE PUBLISHERS OF THE MAG. AND ADV.

Potter, J.	-	Cooperstown, Otsego county.
Priest, A.	-	Residence unknown.
Queal, W.	-	Mottville, Onondaga county.
Raynor, M.	-	Troy, Rensselaer county.
Roberts, H.	-	Recheester, Monroe county.
Roberts, O.	-	Verona, Oneida county.
Rowe, W.	-	Scott, Cortland county.
Sanderson, G.	-	Cortland, Cortland county.
Saunders, J. H.	-	Belfast, or Canadea, Allegany co.
Sargeant, T.	-	Canadice, Ontario county.
Sawyer, T. J.	-	New-York city.
Sawyer, N.	-	Medina, Orleans county.
Sharp, J. L.	-	Pharsalia, Chenango county.
Sherburne, J. S.	-	Sherburne, do.
Sias, W.	(Itinerant)	Jefferson county.
Simmonds, J.	-	Lawrenceville, St. Law. county.
Skeele, S. A.	-	Cowlesville, Genesee county.
Skinner, D.	-	Utica, Oneida county.
Smith, S. R.	-	Clinton, do.
Smith, E.	-	West Bloomfield, Ontario county.
Smith, T. J.	-	So. New-Berlin, Chenango county.
Spalding, L. L.	-	Gaines, Orleans county.
Todd, J.	-	Ellicottville, Cattaraugus county.
Tomlinson, R.	-	Buffalo, Erie county.
Townsend, K.	-	Victor, Ontario county.
* Underwood, W.	-	Utica, Oneida county.
Upson, A.	-	Hornellsville, Steuben county.
VandenBurg, A.	-	Jamesville, Onondaga county.
Van Alstine, D.	-	Campbelltown, Steuben county.
Waggoner, W. H.	-	Fort Plain, Montgomery county.
Wallace, J.	-	Potsdam, St. Lawrence county.
Whippley, J. H.	-	Felt's Mills, Jefferson county.
Whiston, O.	-	Harford, Cortland county.
Whitcomb, T. J.	-	Schenectady city.
Whitney, J.	-	Utica, Oneida county.
Whittaker, W.	-	Hudson, Columbia county.
Willcox, O.	-	Sheldonville, Oneida county.
† Williams, A.	-	Chautauque county.
Williams, I. D.	-	Albany city.
Wisner, M. L.	-	Dundee, Yates county.
Wood, A.	-	Antwerp, Jefferson county.
Wooley, E. M.	-	East Hamilton, Madison county.
Total.	-	116.

A. B. G

A. B. G.

J S, Gossfield, (U. C.) for self; J W and L F—P M, Ledyard, for I P—P M, West Bloomfield, for self; J S—J P, Catskill—R M, Benton, for J E and H W—Rev. L K, for I T, Parma—Rev. M L W, Dundee—I C, South Brookfield—J L Wolcott, for SW, J O W and A W—J N, Poplar Ridge—C V, Ellipticville, for self; A S Jr., WI and Q R—H B, Benton Centre—F J, Middleport, for J S W—P M, Geneva, for H C, W K and H L—L M, Red Rock, for D S—R U C, Genoa, for S C—E K, Keokuk, for L E, Depauville, for E C, Sweden, for DE—P J, Lausanneville, for E C, E C, for E C, SVS, WS and AP—Rev. CH, Royalton, Centre, for E H—M C, Union, for II and H, OW and J H—A S, West Farmington—J F W, Massena—P C, Burlington, (Vt)—D G, Springfield—J C, Putney—Rev. J G D, York, for self; L C, W G, E, D and EB—N S, Hobart, for self and F H—D W, Madison, (O), for self; J W, J M, CB, E W, Y W, V W, AG C, JWP and OC—P M, Coventryville, for LB—PH, Centre List, for KR—T T, Boston, for self and EC—P M, Auburn, (Mt.), for E—(P M, Mendon, for R S—B T, New Canaan, for self and SS—Rev. DT, Carlisle, (O) for J C—W C, Hancock, Conn.—P M, Pekin, (Ic.) C, J B, J H and GG—A Z, Andover, (O) for self; ALF and AB—BBG, Wethersfield, (Conn.) SZ, AF, AF, JC, SST, JC, E, JW and SSE—LL, Carbondale, (Pa.) for self and SB—J K, Hertimer—P M, Etta, for AH—E J, Prompton, (Pa.) for self; PA, L W, JS and SP—PM, Conesus, for A—P A, Vergennes—J M, Louisville, for JH—P M, Mid-Port, for SH—WB, Fort Covington, for self; JGR, W W, WM and AM—P M, Postville, for ED—JC, Norfolk—Rev. H B, Rochester, for CS, AD, PH, EM and BW—J W, Oregon—GA L, Gorham Centre, for self; J C and G H—L C, Brandon, (Vt)—RH, Victor—JJ H, South Hartford—FRW, Addison—TW, Mt. Pleasant, (Ill.) for EW, RL, BK, IF and RS—P M, Egremont, (Mass.) for SJ—WS, Smithport, (Pa.)—FB, Felts Mills, for AP, JJLT, ADA and AW—JM, Vernon—ET T, East Avon—FM, Northport, for GH—GR B, Clinton, (Al.) for self; DB H, J and CP—P M, Preble, for ES and AC—P M, Lydard, for P—P M, Covert, for Mrs. W—P M, North Lansing, for JJ, IL, HR and EP—JB, Pharsalia—J Mjr, West Richmond, for self; DP and PB—JA, Chazyville—SB, Wheatland, for self; WS, FK and B—J B, Mainum, for self and BY—GW W, Last Fork, for CL and RB—P M, Yates, for A and JD—P M, Oakville, for GW and AW—P M, North Easton—HG, Coxackie, for SH and WW—MD and AR, Lockport—TH, Paw Paw, (Ill)—ES, Athena, for CPP and JB—WHB, Batavia, for self and AE—W W, Euclid, for self; KW and NSW—P M, Auburn, (O) for EC—P M, Watertown, (O) for self and Band S—Mt. Hope, for BD and DC—P M, South Hartford, for CT and RM—LC, Seneca Falls, for self; TS, AN and EH—VP—P M, Camillus, for CL and HC—P M, Lansingville—LM, Ft. Lewis—Rev. CSS, Smithville, for JR and CC—P M, Rainbeide, for AS, IP, AE, VD and L—P M, Logan, for self and CE—RW R, Canterbury, (Ct.) for self; IW, P and W, and ER—BB, Middletown, (Ct)—FB, North Fenfeld, for AR, CJ, JJ, W W, JR and EC—P M, Royaton, for self and AT—P M, Patchsville, for self and PP—P M, Motville, for JW and EL—P M, Canton, for AJ A, Copley Centre, (O) for self; CO, AGS and PC—RT, Cuswaga, (Pa.) for self; EB, OG, PR, DT, LS, OR and JL—JP, Marshall, (Mt.). for I and H, CH, JBW, LA, EG, CT, C and PC—HC G, Tully, for JW and AV—P M, Burden, (O)—J C, Galway, for self and EO—P M, Pulvers's Corners—Tard J C—P M, Caladania, for JE—P M, DeRuyster, for J and JT—RB, Unadilla—P M, Lancaster, for EMS, (part for Institute)—JC A, Almond, for self; J D, TW and UD—OS, Port Jervis, Poland, for JM and CM—RK C, Eaton, (O) for self; SRC and EV—SL D, Waddington—P M, South Edwards, for C—P M, Depauville, for EG T and JP—P M, Chardon, (O) or SD—P M, Parma, for SB—P M, Perrinton—LS, North Murray, for JV, W W, FL, WL C, PB, GGG, FL, CBS EW and AD—GW B, Brownville, for self; WP, E H and J McA—P M, Taberg, for AW—P M, Romee, (Mt. T.) for IT.

POETRY.

For the Magazine and Advocate.

THE CHILD TO ITS MOTHER.

I would not linger in this earthly home,
Since all that's earthly fades so soon away,
And when old age, with frosty years, has come,
Drop like a Winter flower in cold decay.

I would, while youth in all its energy
Is active, free the prisoned soul from care—
While youthful thoughts, in all their revelry,
Like op'ning rose buds, fill the genial air.

Ere young affection's first-born vows are slighted,
In peacefulness let me to dust return;
Ere love's warm hopes are prematurely blighted,
Let me depart, nor leave me here to mourn.

Softly a voiceless something whispers me,
It minds me of my dreamy thoughts of heaven,
Points to a home beyond mortality—
Beyond the bounds which God to man has given.

Owego, December 23, 1835.

O. W. R.

THE RELIGIOUS SENTIMENT.

The religious sentiment appears to be innate in man. It forms a part of his nature as truly as benevolence, or attachment; and like all our sentiments, it is stronger in some individuals than in others. Though all other living beings are strangers to it, man has in all ages exhibited it. No race of human beings have been known who had not a religion and some form of religious worship. The proof of this assertion is furnished by historians of the past, and by modern travellers. "No nation is to be found," says Seneca, "so utterly destitute of law and morals as not to believe in gods of some kind or other." The savage tribes, the barbarian hordes, nations that are but slightly advanced in social life, and those who languish in the decrepitude of civilization, all exhibit the power of this indestructible sentiment.

This religious sentiment is not only innate, but it is one of the most powerful, if not actually the most so of our nature. It triumphs over all interests, and sways and rules mankind in all ages. This is also evident from history. It has impelled men and women, the aged and the young, the savage and the civilized, to sacrifice themselves, their friends, offspring and dearest kindred, and driven nations into the most cruel and destructive wars the world has ever witnessed. It has caused people to forsake their families, their homes and country, and to exile themselves in the wilderness, or among the most savage tribes. In all ages this sentiment has led men to sacrifice their property, and to devote their time and abilities exclusively to its requirements.

This universal sentiment continually impels men to the adoration of invisible and superior powers, and to discover methods of communicating with them; to appease their anger; to seek their forgiveness, and to obtain their aid and blessing.

Hence has arisen religious worship; and the diversity of its forms, which the religious history of our race exhibits to us, and hence the innumerable objects of adoration.—*Brigham's Influence of Religion upon Health.*

FANATICISM A CAUSE OF INSANITY.

No other disease, probably, is increasing faster in our country than insanity, and from investigations recently made in several of the Northern States, there is reason to fear that it already prevails here to a greater extent than in any other country. This, however, is not strange, for insanity is a disease that always prevails most in countries where the people enjoy civil and religious freedom, and where all are induced, or at liberty to engage in the strife for wealth, and for the highest honors and distinctions of society. We need therefore to be exceedingly careful not to add other causes to those already existing, of this most deplorable disease. And in nothing should we be more careful, in order to avoid inducing insanity, than in powerfully exciting the minds of the young, and particularly of females, and especially on religion. In all ages, this has been one of the most fruitful sources of this disease. Dr. Burrows, on this subject, says: "Were I to allege one cause, which I thought was operating with more force than another, to increase the victims of insanity, I should pronounce, that it was the overweening zeal with which it is attempted to impress on youth the subtle distinctions of theology and an unrelenting devotion to a dubious doctrine. I have seen so many melancholy cases of young and excellently disposed persons, of respectable families, deranged, from either ill-suited or ill-timed religious communication, that I cannot avoid impugning such conduct as an infatuation, which, as long as persevered in, will be a fruitful source of moral evil. The old Romans knew human nature better; they had a law which forbade any person entering upon the sacerdotal office before the age of fifty. This was to prevent theological discussions before an age was attained when a bad effect

was not to be apprehended." Other writers on this disease confirm the above statement. M. Georget says,— "Excess of religious ideas produce different shapes of madness, according to the individual's character. Superstition united with ambition, and the desire of empire, give birth to intolerant and persecuting fanaticism, to the desire of ruling in God's name, and of making converts. With the subdued spirit, *outrée* religion produces phobia, fear of divine chastisement, and demonomania. Finally, its singular union with amorous passions, excites extatic love of God, the Virgin, or some saint."

"Strong emotions," says Dr. Pritchard, "excited by vehement preaching, produce continually, in females and very sensitive persons, fits of hysteria, and in those who are predisposed to mania there can be no doubt that similar causes give rise to attacks of madness. Cases, indeed, are of continued occurrence which establish the fact."—[*Cyclopaedia of Practical Medicine.*]

Epilepsy and Convulsions.—These diseases of the nervous system are also quite prevalent, and are evidently increasing. Dr. Baillie, of London, speaking of epilepsy, says—"It has become much more frequent within the last twenty years than formerly."

They are also produced by mental agitation, as is evident from the testimony of innumerable authors who have written upon this subject. Of all the passions of the mind which produce these, probably no one is so powerful as terror. A celebrated German physician, (Locker,) says, that in six out of ten cases of epilepsy under his care, at the Hospital of St. Mark, at Vienna, the disease was occasioned by terror.

Convulsions from terror, alarm and grief, are quite common. Such cases are so numerous in medical works, that I scarcely need refer particularly to them. They will be found in most writers on nervous diseases, and numerous cases are recorded in the periodical works.—*Brigham's Influence of Religion upon Health.*

MARRIAGES.

In Salisbury, October 15, 1835, by Jacob Powell, Esq., Mr. EMILIUS PICKET, of Manheim, to Miss PHOEBE H. IVES, of the former place.

At Richfield Springs, Sunday, December 20th, by Rev. O. Roberts, Mr. JESSE S. BURGESS, to Mrs. CLARISSA DEWEY.

In Fort Plain, on the 16th ult., by Rev. Jesse Bushnell, DANIEL D. SUITS, to Miss ANN GRAVES.

In Smithville, on the 30th ult., by Miles Wilcox, Esq., Mr. JOHN CANTON, of German, to Mrs. MARY EGLESTON, of the former place.

At Tully, on the 24th ult., by H. Chapin, Esq., Mr. ELIAH ROBERTS, of Pompey, to Miss ROXCY CARR, of Fabius.

DEATHS.

At Choconut, Susquehanna county, Pa., Mr. ALFRED HEALD, in the 41st year of his age. The circumstances attending his sudden death were these. He left home on Monday, December 14, in company with his wife, to transact some business—spent a comfortable day—eat an usual hearty supper, and left to return home. Feeling much oppression and cough from the high wind and cold, he called at the house of a friend, asked help into the house, and in ten minutes summed up the period of his earthly existence. The intensity of the cold caused sudden effusion into the air-cells of the lungs, and totally excluded the admission of air, by which suffocation was produced.

Mr. Heald was, and has for years been, a firm and undoubting believer in the glorious doctrine of a world's salvation. He was a kind husband, affectionate father, and a worthy member of society. C. L.

At Clinton, on the 23d ult., Mrs. MARIA S. BRYANT, aged 22 years, wife of Mr. W. Bryant, of Buffalo, and daughter of Joseph and Lucy Stebbins, of Clinton. Mrs. B. was ever distinguished for the excellence of her disposition, the benevolence of her heart, and an unassuming deportment—she enjoyed wealth without pride, and was good without ostentation. Few are remembered with more respect, or are mourned more generally and sincerely. She lived, and suffered, as becomes a Christian.

An affectionate husband, tender parents, a large circle of relatives and friends—and above all, a tender infant are called to feel the full weight of sorrow in this bereavement. But it is gratifying to know, that those most sensible of their loss, are sustained under the severe trial by the hopes of the Gospel; and dispassionately submit to the wisdom, equity and goodness of divine Providence.—*Com.*

In Ridgeway, on the 13th ult., Mrs. MERCY, wife of Capt. Philo Elmore, aged 44 years. Mrs. Elmore had been a Universalist about eight years, experimentally and practically. There are few Christians whose kindness and charity have been more abundantly manifest, and whose death will be more deeply regretted, than Mrs. Elmore's. She had been afflicted, for several years, with a

wasting disease, which she knew would bring her down to the grave; but her confidence in the restitution of all things wasted not. Her hope remained unshaken to the last, and she died as she had lived, having a conscience void of offence, both toward God and man, and the strong assurance of a blessed immortality for all mankind. A large concourse of friends and mourners assembled on the 15th, at her funeral, to whom the writer extended the consolations of unconditional grace and salvation. C. H.

On the 8th of November, TIMOTHY POPE, Esq., of Oswegatchie, in the 64th year of his age. He was a man universally respected and eminently distinguished for industry, perseverance and enterprise in business, as well as for his moral worth and uncommon benevolence of disposition. Possessing these traits of character, he was highly useful in life—and deeply lamented at his death by all who knew him. He was also a prominent and unwavering believer in the Abrahamic faith. The circumstances of his death were peculiar. Esq. Pope was in his grist mill in Morristown, on Friday, November 6th, when a millstone burst by means of its velocity; a ponderous fragment of which struck him on the head, fracturing the skull. He lingered in an insensible state till Sunday afternoon, when he expired. He has left a wife and a numerous family of children, and a large circle of friends and acquaintances to deplore their irreparable loss. The funeral was attended on Tuesday, November 10th, where a discourse on the life, character and principles of the deceased, was delivered, by the writer, in the presence of a very numerous assembly, from Heb. xi: 4, "He being dead, yet speaketh." F. L.

At Ames, Montgomery county, on the 18th ult., after an illness of nine days, Mrs. CAROLINE, consort of Mr. John Perrigo, aged 24 years. She has left an infant son, besides numerous relatives and friends who deeply lament their loss. Although not a member of any society, yet she was a firm and unwavering believer in the restitution of all things; and was often heard to exclaim, "Lord, not my will, but thine be done!" "Blessed are the dead that die in the Lord."—*Communicated.*

NEW UNIVERSALIST HYMN BOOK.

The friends of "the restitution of all things" are hereby informed, that arrangements are now making to issue a new Universalist Hymn Book, to be published by W. QUEAL and G. W. MONTGOMERY. It will be ready for distribution by the 1st of April next, in the pocket hymn book form, and will contain about 440 pages, including articles of faith, the mode of forming a church, a few select prayers, with many original hymns. The selected hymns will be the best that we can take from a large number, characterized by piety, religious truth, moral influence, and flowing numbers. The book will be furnished with a copious index, which, in addition to the first line of each hymn, will designate the metres, so that any particular metre can be found without any difficulty. The subjects will be classified, while the book will be so arranged as to be used in connection with Streeter's Hymn Book, by those societies who have them.

The object of this publication is, to furnish the denomination with a hymn book, which shall keep pace with its literary character and improvement; and also to be furnished at a price with which no fault can be found. It will be printed on good paper, will be well bound, and will be furnished at 40 cents the single copy. A liberal discount will be made to those who purchase by the quantity.

An edition of 6000 copies will be printed; and as we become personally responsible for the payment, in order to furnish a good hymn book at a reduced price, we confidently hope and expect that our friends generally will sustain us in this useful undertaking. Our friends may soon expect directions concerning orders for the work.

WILLIAM QUEAL,
GEORGE W. MONTGOMERY.

THE MAGAZINE AND ADVOCATE,

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JANUARY 16, 1836.

NUMBER 3.

For the Magazine and Advocate.

AN ADDRESS TO THE CITIZENS OF ROYALTON, N. Y.,
AT THE ERECTION OF A MARBLE SLAB TO THE
MEMORY OF REV. ISAAC WHITNALL, DECEASED.

BY REV. C. HAMMOND.

FELLOW-CITIZENS:—We have assembled here, on this occasion, under the merciful providence of our common Father, to erect this marble stone in memory of our deceased brother, whose voice is hushed in the solemn stillness of death, and whose ashes rest beneath this turf, thrown over his grave. We have come together for a purpose big with the interests of other days, and fresh with a thousand incidents of former years. The places which he has once known, he will revisit no more. The family, once joyful in his presence, happy in his society, and instructed by his counsel, is left to mourn the loss of a friend, whose memory is embalmed in the soul's undying affections. His companion, his children, his relatives and friends, will often come to this place, with a slow and trembling step, and drop the tear of sorrow over the grave of the departed. Here a thousand recollections will arise in their minds of former days, when the sunshine of domestic peace and social enjoyment shone proudly down upon the family circle, and the angel of hope held forth years of prosperous pleasure.

O how uncertain is all we value most, "in this inconstant world"! Time relieves the burden of our anxiety; and sweeps into oblivion all our earthly expectations. Before our design is matured, or our work accomplished, we lie down on the bed of death. No mortal arm can prevail against the destroyer, nor human wisdom discharge the claims of dissolving nature. Submission to its sovereign decree, resignation to its resistless power, and reconciliation to its fatal grasp, is all that remains for a vigorous mind, when lingering upon the confines of eternity.

These tombs tell us the work of death. Yea, more; they tell us of mourning friends, who have wept over the dying, and who have followed their companions, parents, children, brothers and sisters to this receptacle of mortality. They tell us, that "all flesh is as grass," that "this world is not our continuing city," and that neither riches nor poverty can save us from the inexorable doom that awaits all the living. They tell us of prostrated hopes, of buried joys, and of calculations disappointed. They remind us of our dependence on God—of that religion that illumines the darkness of the grave, and of that immortal home, where tears never flow, sorrow never rises, and death never comes.

How often has our deceased brother, to whose memory we rear these everlasting stones, visited the land of graves, and participated in the afflictions of the mourning circle! How often has he stood by the couch of the sick and the distressed, to administer the cup of consolation to afflicted humanity! How often has he exhibited to the desponding soul, "the unsearchable riches of Christ;" the exhaustless treasures of a "better country," and the fadeless beauties of a happier world! For twenty years he labored in the service of the Lord Jesus, and bore testimony to the impartial grace of our Father in heaven. For twenty years he "contended earnestly for the faith once delivered to the saints," and braved the storm of opposition like a good soldier of Jesus Christ. To this cause he sacrificed his temporal interests, fireside enjoyment, and the favoritism of a religious world. Embarking in the promulgation of a doctrine, condemned as the vilest heresy, and whose advocates were reproached as the emissaries of satan, with only here and there a solitary friend, to encourage his heart and render him pecuniary assistance, he labored

under those discouraging circumstances, which were well calculated to try his faith in "the restitution of all things." Nothing short of an unwavering confidence in God, and faith in the victorious reign of Immanuel, could have armed his soul with such fortitude and perseverance in that dark hour, when bigotry erected her cruel throne, and superstition her infernal altars, on the ruins of religious liberty and the rights of man. Nothing short of the purest devotion, and the most sincere attachment to the cause of his Master, could have sustained his soul, amid the storm of persecution and the whirlwind of wrath, that rose in merciless fury against the defenders of the cross of Christ and the unmerited grace of God. Treated as the offscourings of the earth, reproached as the abettors of the most abandoned libertinism, and charged with opening the floodgates of iniquity, by the promulgation of a doctrine that would germinate the deepest corruption in the mind, and cast its withering curse over the moral world, the early preachers of Universalism stood like an immortal phalanx, while the arrows of malignity fell harmless at their feet. No name was too contemptible, no report too false, and no policy too wicked for the depraved zeal of those times to encourage, to arrest the progress of liberal Christianity in our land. But neither the reproach of enemies, nor the intolerance of persecution, lifting her iron hand to crush the freedom of private judgment, moved the undaunted spirits of "those days that tried men's souls." To them belonged not the labor of reviling for reviling, nor of returning evil for evil. To them belonged not the work of falsehood, misrepresentation and vengeance, but peace, kindness and charity. It was theirs to return good for evil, truth for error, and mercy for wrath. It was theirs to reform the wayward, to enlighten the ignorant, to raise up the bowed down, and to comfort those that mourned. It was theirs to "preach the Gospel to every creature," to release the prisoners from the prisonhouse of deep despair, and deliver the mind from the dominion of darkness—from the curse of that enemy, bigotry, which reigned in terrible triumph over the religious world. They saw what error had done—how many minds had become hostile to the Gospel of Jesus, and relinquished all hope of a blessed hereafter—all faith in the Christian religion—how many groaned under the burden of sin and doubt, and sank down under the awful apprehension, that the Saviour would ultimately realize disappointment, and millions be doomed to a region of fire, where hope never comes, deliverance never smiles, and misery never ceases.

Such was the prospect which the moral world exhibited, when that servant of Christ, whose body rests in this land of graves, embarked on an undertaking which cost sacrifices few can estimate, for the reformation and happiness of the world. Regardless of personal ease or wealth, he entered the field full of courage and strength. With a zeal that overcame every hardship—a fortitude that triumphed over all opposition, and a devotion that scorned hypocrisy, he was enabled to finish his course with joy, and witness the dawn of a moral resurrection among mankind. Converts were multiplied; societies organized; churches erected; and laborers rewarded. He lived to see the effect of the pure Gospel on the character of thousands. He saw unkindness giving way to love; tyranny to liberty; intolerance to charity; error to truth; darkness to light; doubt to faith; vice to virtue; and sorrow to joy. He saw sadness and gloom depart from the unbeliever, and cheerfulness brood over the countenance of despair, on the assurance of those happy tidings that fell from the lips of the Anointed, and

bade the world rejoice. He saw the dying lifted in heavenly transports to the throne of the Eternal, by the power of faith in the Gospel preached to Abraham, and comforted with the prospective glories of a ransomed universe. Even in the last struggle of expiring nature, he had often beheld a composure of mind, a peace of soul, and a reconciliation to God, which ought but the truth can impart to mortals in this trying moment. He had seen the weeping family circle gather around the bedside, suffused in tears, and lamenting the ravages of death. He had often been called to the house of mourning, and as often poured forth his eloquence in describing the love of God, commendation to a sinful world in the Lord Jesus, to mitigate their affliction, strengthen their faith, and heal their lacerated bosoms. How often has he followed, in the silent train, the bier of some beloved friend to the mouldering urn! There he has seen the coffin lowered into the earth's cold bosom, and heard the hollow sound of the falling clay, which has shut from human vision, features once blooming with health and beauty—features dear in the recollection of surviving friends. And, amid all the afflictions of sickness and death, it was his labor to comfort the sorrowful, by exhibiting the wisdom and mercy of Heaven, and the immortal blessedness of a future existence. Being strong in the faith of the Gospel, he could strengthen others. And we know, that what he had found to administer consolation to others on the bed of death, he also found to be a theme of rejoicing in the last moment of his earthly career. Breaking out in the ecstasy of the joyful prospect, it appeared as though his soul was on the confines of eternity. But he has gone—gone to that "bourn whence no traveller returns"—gone to that better country brought to light in the Gospel, where the sweet music of immortal lyres, the rich melody of angel voices, and the harmony of celestial strains, fill the soul with unutterable delight. There no dark cloud of adversity obscures the light of perfect peace; nor angry billows rise to disturb the quiet of eternity's vast ocean. But, though the portals of heaven have been opened to receive his departed spirit—though the grave holds possession of his earthly tabernacle, yet the living hold in grateful remembrance the services, the virtues and sufferings of a man, whose days have been devoted to the amelioration of society, and the moral improvement of mankind in knowledge and practical godliness.

To the memory of a friend and brother, who has crossed the Atlantic to enjoy the freedom of American independence; who has stemmed the tide of persecution, holding in one hand the olive branch of peace, and, in the other, the white banner of eternal love, when green-eyed malice hurled her shafts at defenceless innocence; and who has died in the cause of universal grace; we raise this monumental stone. We raise it in remembrance of his worth, his usefulness and philanthropy. Let friendship's last offering, virtue's last claim, and merit's last reward, tell the world—tell posterity—that the remains of ISAAC WHITNALL, a minister of universal reconciliation, rest in solemn stillness here. Here, let generations to come, repair, and drop the tear of gratitude on this silent grave; and here, let all be taught the end of all flesh. Let these voiceless tombs speak of death—speak of heaven, and the happiness of the resurrection world; that our affections may be weaned from earthly things, and set on things above; and above all, that we may possess and enjoy that happiness, which a firm reliance on God and the hope of immortality, only, can inspire in our hearts.

Royalton Centre, December 20, 1835.

For the Magazine and Advocate.

THE MINISTER.

Of all the men in this busy world, the minister is least known, and his duties and endurances are the least understood and appreciated. We may perhaps except those of the Papal hierarchy, and the English and Scotch establishments. But when the people decide who shall preach to them, as well as what compensation they will render, nothing can be more capricious than the situation of the man of their choice—nothing more arduous than the labors which he is destined to perform. And these remarks will suit the policy of nearly every sect, and the circumstances of most preachers, in the United States.

In the commencement of his ministerial labors, in addition to the natural difficulties and embarrassments of his situation, there are usually a multitude of factitious perplexities and obstructions, unaccountably placed in his way. These must be surmounted, as they constitute a kind of gauntlet which he must run to the post of usefulness. He may be learned, he may be talented, and he may also be known to be candid, modest and good; but he may still say as did Haman—all this avail me nothing. He is a young preacher, however mature in knowledge and virtue, and that circumstance is enough to undignify every thing he says or does. Societies may be destitute around him, and anxiously desirous to obtain preaching, but his services are not wanted. They want an older and more experienced preacher—when they know that such an one is not to be obtained—or if there is, that they are not in a situation to employ him. They have no possible objection against the young man—he is admitted to be wise, learned, and upright, but he wants experience. Experience! why, he is every day taking lessons on that subject, that are peculiar to himself and his profession—for it is believed to be the only one, where youth is not cherished, honored and encouraged.

At length he is permitted, as a matter of indulgence, to make an appointment. It is well attended, and his discourses are indeed very good—but he used notes. Some are doubtful whether he composed the sermons, others were out of all patience because they were read, and some few did themselves and the preacher credit, by thinking and saying, that all things considered, it was very well.

Months—perhaps years, roll away under these embarrassments—frequently under the aggravations and humiliations of debts and poverty. He could have gone into business and been rich, but he felt himself bound to answer the dictates of his conscience, and to devote his life and his labors to the inculcation of what he deems the truth. At times, he scarcely knows whence his "daily bread" can be derived; but some generous friend who knows, appreciates his wants, and he is almost miraculously sustained.

And during this age of endurance—this reign of trial, anxiety and disappointment, he hears and sees a thousand things calculated to arouse the utmost in ligation of every man but a minister; and such things, as none but a minister will ever be called upon to endure. He hears the most offensive praises heaped upon others in his presence, for the most common-place services—and sees and knows that there are those who yield him a pitance of support, who would prefer the labors of any other man to himself. Thus to the abundant perplexities of his situation, are frequently and most unfeelingly added the most oppressive and humiliating mortifications.

But the preacher is at length located, and sits down to trim again his study-lamp, and to enlarge the plan as well as improve the character of his pulpit labors. And then a series of new and unthought-of cares and vexations throng around him. He finds little time to spare from the labor of preparing his sermons, examining the more recent theological works, and reviewing his long neglected Latin and Greek, and, consequently, seldom visits his parishioners. But this is set down to his pride, or his indolence. How much in either case,

is he misunderstood. He is of all men one of the most industrious—and has of all others, as little reason to be proud. But his apologies are useless. Very few will believe, that he wants much time to prepare his sermons, or that a minister can be a very industrious man. It is presumed that he prefers smoking and sleeping, to visiting his supporters, or the head-ache of intense application.

And then again, his Sunday labors, while they greatly exhaust and fatigue him, gradually undermine his constitution. The term *Mondayish*, conveys to no other living man, the idea which is so well, and so peculiarly understood by the minister. But under the depression induced by the joint influence of bodily and mental exertion, he must suffer alone. For none can sympathize with him. It is rather a matter of merriment than solicitude, that he should complain of fatigue and suffering, from having merely spoken some two or three hours in a single day; while his auditor is in perfect comfort, though laboring on the farm, in the shop, or at the counter, for a whole week. And persons so employed, can form no idea of the labor of public speaking. If they ever read aloud an hour at once, it was in some snug room of their quiet domicile, where silence forever reigns. They have never measured the strength of their lungs in a thronged room, heated to suffocation, nor in one of some sixty or ninety feet, whose arch mimicked the vault of heaven—where the motion of every door, or foot—every cough or turn to gaze upon a new-comer, neutralizes the power, and destroys the distinctness of the strongest voice.

In the meantime, a more serious consequence attaches to the belief of the minister's pride or indolence—they have the effect to lessen his usefulness, and to diminish his congregation. His motives will not be understood, nor his services appreciated. The well-directed zeal of a few individuals, will only keep the affairs of the church in progress, while new-comers will feel doubtful of the propriety of seating themselves where immediate prosperity is uncertain. Many societies languish from these causes alone, while the ostensible one attaches exclusively to the minister, who may be entirely unconscious of all that is thus passing around him.

Another, and a most perplexing difficulty for a preacher to manage, is, that he has the misfortune to inherit all the common wants of other men. If they devote their time, their labor, and their lives to the ministry, their employers must provide for them, or they must abandon their profession. No minister in our country ever anticipates more than a decent competency from his congregation—but this, he does, and is encouraged to expect. And if with this, he is enabled by economy to save a small sum from year to year—and consequently, appears to be getting along in the world, it commonly produces dislike. His hearers are willing to aid him as a matter of charity, and as they would assist any other helpless and poor man—but they have no notion of making him rich. Such people never reason in this way, when they pay an attorney a round sum for defending a suit about sixpence—and which frequently amounts to more than they would give a preacher in an age.

Notwithstanding all this, their preacher must be well dressed, or they will not hear him—his house must be comfortably furnished, or they are ashamed of him; and if he does not get along, keep out of debt, and live in some sort of independence, they wonder what becomes of what he receives. Now, under these circumstances—what can he do? If he does not save something, he is blamed for extravagance—and if he does, for his economy! Whatever he does, subjects him to reproach—and is supposed to be done, merely because he is a minister.

Finally—Another vexatious situation, in which every minister is placed who lives to become what is significantly called—an experienced preacher, is, that he either does, or does not become popular. And this reminds one of what is called—the horns of a dilemma—one, or the other, he must positive-

ly take; and whichever it be, it is certain to be a troublesome position. If he does not rise in public estimation, his hearers think that he does not make the requisite exertions—that he is inattentive to some particulars which would improve his sermons, or his manner of delivering them; and however well pleased with his subject matter, they think his ministrations but a dull affair.

If, on the other hand, he becomes generally distinguished for his flowing and easy style, his happy illustrations, his depth of thought, or commanding power, and consequently, popular; if he is not spoiled by vanity, he is overwhelmed with frequent mortification. His auditors now expect too much from him. And whenever and wherever he preaches, he is watched with a scrutiny which loses sight of the nature of his theme, and which only looks to the fabrication and delivery of the discourse. Under these circumstances, though an ordinary sermon may sometimes pass without censure, at others, his failure to meet public expectation will sink him below mediocrity. Hence, popular men, if they are wise, are humble men.

Such are a few of the discomforts and misfortunes of a preacher. Happy is he, who can with patience and equanimity bear up under them; and who feeling them under their various modifications, perseveres in the path of duty, the servant of men, and of righteousness and peace.

THE MINISTER.

For the Magazine and Advocate.

INFERENCE.

BY REV. E. TOWNSEND.

I have found, by observation, that men generally graduate their expectations to the character of the company with whom they are called to associate. If a man goes into the company of gentlemen, he expects gentlemanly treatment; and so onward.

Now, when our self-styled orthodox brethren attend their own meetings, they receive all kinds of abuse, reproaches and insult without a murmur—plain, obvious contradictions excite no attention, whatever! But do they attend Universalist meetings? the scene is changed. They find fault with the most trifling breach of the rules of propriety, and notice the most trivial seeming contradictions. I therefore conclude, that they think Universalist preachers a perfect contrast to their own—that Universalist preachers are correct in their doctrine, and gentlemanly in their deportment—or else they would form no such expectations.

We are obliged to them for the compliment, and it is not the less valuable because an undesigned one.

For the Magazine and Advocate.

TEMPERANCE.....NO. VII.

BY DR. A. W. BENTON.

Societies are necessary to give respectability and popularity to the practice of abstinence. Few individuals have sufficient firmness of resolution to oppose, alone, the current of popular practice; especially when by so doing, they are sure to incur the censure of being illiberal and stingy.

Individuals, in all former ages, who have opposed popular errors or fashionable vices, have been constrained to combine their energies, and act in concert, in order to give force and efficacy to their efforts. Even the Christian religion, which had to contend with the popular errors of Judaism and idolatry, though upheld, protected and promulgated by means and men ordained by God, himself, called to its aid the influence of organized combinations. The blessed Redeemer of the world, who gave himself a ransom for all, organized an association of twelve disciples, whom he commissioned to go into all the world and preach the Gospel to every creature. These faithful followers of our Lord Jesus, in obedience to the divine mandate, went forth, filled with the Holy Spirit, and directed by the love of eternal truth, and organized churches in various countries; unto which were added, daily, such as should be saved.

In modern times, when the corruptions of Christianity had become prevalent, the friends of God's

free grace have been compelled to unite, and organize, to give strength and respectability to their cause. So it has been, so it is, and so it will continue to be, so long as human nature remains the same.

I shall conclude this number, by noticing a few objections which are brought against temperance societies. But, before entering upon this part of my subject, I would say to "a Friend to Temperance," who appeared in number 52, volume vi, of this paper, without name, date or residence, that this part of my article is not written in reply to him; though I may notice all his objections, worthy of notice. His article has added no stimulus to my pen. Indeed it would be jolly, if not presumption, for a "wiseacre," or a "puppet," to attempt a formal reply to such a modern JUNIUS.

The first objection I shall notice, is, "that religious societies cover the whole ground, and do away the necessity of any other." I readily admit that the Christian religion covers the whole ground—for it teaches that no man should put a stumbling-block, or an occasion to fall in his brother's way—that we ought not to use that which makes our brother to offend. St. Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii: 13. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."

Now this doctrine covers the whole ground. But do the members of religious societies, generally, occupy this ground?—this most prolific ground in the whole Gospel field, *self-denial*. Is it not a fact, that many church members continue the practice of moderate drinking, which practice makes drunkards of thousands? Have not hundreds and thousands stumbled over this practice into lasting infamy and disgrace? If so, what is the Christian's duty? What is the duty of that church member who makes an habitual use of strong drink? Let him look at the effects of drinking, as exhibited in the boundless map of moral desolation which this practice has spread over the nations, and then open his Bible and read, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," and his conscience will give him the answer. The error of this objection lies in considering that religious societies have occupied all the ground which Christianity has marked out, which was not the case, till they were brought to the task by temperance societies; nor do all occupy this ground now.

Another very common objection is, "that temperance societies are sectarian." And in proof, we are pointed to temperance publications and addresses, in which the drunkard is told that he is in danger of endless misery, unless he reforms. Now let us suppose that these men who write and publish, are sincere; (and that charity which can pass judgment upon another man's heart, I think cannot be that charity an apostle directs us to add to brotherly kindness.) Now, I say, supposing that these men sincerely believe that intemperance exposes thousands to eternal perdition, would you think them faithful in duty to their fellow-men, to their own consciences, or to their God, if, to avoid your censure, they should refuse to "blow the trumpet, and warn the people"? Have you the authority to fix bounds to their words, and say, thus far mayest thou speak, and no farther? Must these men abandon the dictates of their own consciences, and measure every word by the standard of yours? And if they will not do this, are you so very righteous that you will not assist in doing good, unless you can do it all?

Let us look at the inference of this objection.—All who write upon the subject of temperance, believe in endless misery; therefore, it is natural to infer, that all who do not believe in this doctrine, are not engaged on this subject. But would any one naturally infer that, because Limitarians are engaged in writing and preaching against intemperance, they were hypocrites, and evil designing

* If 1 Cor. viii: 13 is applicable to all cases which cause a brother to offend, it is surely applicable in those cases, also, which cause a brother to offend by opposing temperance societies! A. B. G.

men? I know not what others may think, but to me, it looks either very foolish, or very uncharitable, or both.

Force, coercion, extermination and proscription of individuals, cries another. And in proof, he tells us that temperance men are withdrawing their patronage from the maker and vender of ardent spirit. Demetrius-like, they have discovered that the craft is in danger, and with one voice have raised the same cry. Have cold water men ever mobbed any one, or forcibly destroyed their property? No; but the craft of those who make, not shrines, but worshippers, not of Diana, but of Bacchus, is in danger. "Moreover, we see and hear, that not alone at Ephesus, but almost throughout all Asia, these cold water fanatics have persuaded and turned away much people from the grog-shop and the tavern." "And we, who get rich by making drunkards, and paupers, and criminals, will soon have to abandon our business. Horrid proscription! Unhallowed war against individuals!" Is it the duty of a Christian to patronize a man who is engaged in a traffic which is injuring his neighbor, and community? "I speak as unto wise men, judge ye what I say."

South Bainbridge, January 6, 1836.

* What traffic is there that does not injure some neighbor or community? A. B. G.

For the Magazine and Advocate.

PARTIALISM IN UPPER CANADA.

Not eight weeks since, I heard a close-communication Baptist preacher, make the following remark in the pulpit:—"Universalists teach, that a man may seize a dagger, stab his wife, his children, then plunge it into his own breast, and go right to heaven." He made a pause; his eyes fell on me—I never before was so much impressed, that it was my duty to speak in meeting. The next sentence uttered was by me—"Do Universalists believe and preach such a doctrine?" The good man was somewhat embarrassed, but the same spirit which produced the calumny, soon brought an answer to my interrogation. "I have heard them preach it, and have read it in their publications," was the reply. Comment is needless. Let it be sufficient to say, that one of his church members, after meeting, stated, that it was his belief, that his preacher had "never read such doctrines, or heard them propagated by a Universalist."

At the close of a meeting, a few days previous to the above, an invitation was given for those who wished to come forward and unite with the church, to make it manifest. Among the number, one was found who could not exactly correspond in belief with the doctrine of election, as stated in the articles. The Elder explained away the signification of the language contained in the article, and denied his belief in the doctrine of unconditional election and reprobation, which was satisfactory to the doubter. Others, not satisfied with the Elder's conquest, attempted an elucidation of the subject. After hearing several opinions, I ventured to give my own. I declared my belief in the full sense of the word, in the election both of individuals and of nations. The last quotation I made in proof of my position, was Romans xi: 25, 26. "Do you believe all Israel will be saved?" says the Elder. My answer was, that I read it thus in the Scriptures, and did believe them. All eyes were now turned upon the Universalist. Knowing that, under the then existing circumstances, a contention would be productive of no good, I left the room. It was immediately declared, that I dared not stand and hear the truth brought in contact with my doctrine.

Two days after this, I received word from the Elder, by the mouth of a third person, that he would discuss the subject with me before a select number of persons, chosen to decide on the merits of the arguments used by each. I immediately sent him a line, expressing my wish for a discussion, and in order that each might have an opportunity of doing justice to his cause, proposed that we should write, and have our several epistles read in public, previous to the first of April. After a few days, I had an interview with him. He declined

writing, as he had not time to spare. I proposed a public discussion, on any terms. He refused coming before the public, on any considerations.

Thus, a man who has been a professed preacher of the Gospel for fifteen years, after stating that he believed himself able to confound any Universalist, and was not afraid to meet any of them in debate, refuses to have his doctrine compared with that of others, who he believes hold to a doctrine contrary to Scripture and to reason. From the above circumstances, you can form some idea of the manner in which our doctrines are represented and confuted here, from the pulpit; and predict also, the result, should the doctrine be propagated and defended by a proper person.

I will conclude by expressing my wish, that a way may soon be opened for a preacher of the everlasting Gospel to come this way, and doubt not but great good would result from it. J. W. F. Townsend, January 1, 1836.

WELL DONE, BR. CLARK!

The following very acceptable letter has lately come to hand; and we cannot forbear laying it before our readers. The writer has a happy faculty of expressing himself about the manner of doing business—ay, and of doing it too. Are there not many others of our agents and patrons who will "go and do likewise"? D. S.

"Br. SKINNER—I herewith transmit to you three dollars, the balance due from subscribers in this place for the sixth volume.

"But the three dollars would be rather lonely. Let me see. It appears to me I saw something in the Magazine and Advocate, not long since, about sending in a dollar for the 'Institute.' I thought when I read the article it would be a good plan for each subscriber to send in the sum proposed. I thought I would do it myself. But I let the matter rest, and thought nothing more of it until I saw Br. Smith's notice that this request had not been complied with—I was surprised. But when I thought thereon, and recollected that I myself had not made the donation, it occurred to my mind how the wonder was accounted for. I had deferred it. Others have done the same. But I will transmit the dollar. Yes, and I will go and see friend Dickinson, for he has expressed a wish to send a dollar also. And there is friend McGowan. He has said he wanted to send his dollar for the same purpose. I will go and see him, and that will be three dollars; and there are others in this place with whom I have not conversed on this subject. Those, too, who are abundantly able. I am confident they are all anxious to make the donation. If so, there would be a dozen dollars or more. Now this would not be much, but it would be something. Only one dollar each. And yet, if every subscriber (those only who are able) would do the same, the advantage of the Literary Fund would be obtained. The sum required would be made out easily. Yes, five thousand dollars might be sent in, in this way, without a struggle or a groan! Reader, can you spare the dollar? Yes, you can. You will not know the difference a year hence—certainly you will not, an hundred years hence. Come, what say you? Say not, 'let those pay the dollar who are better able.' No. Leave that saying for some other person, and plank the cash, saying, 'it will not hurt me, but do me good every time I think of it,' for it certainly will, if you have a due regard for the cause of literature and learning, truth and righteousness.

"Come brethren—walk up. Be liberal. The good Book tells us 'The liberal man deviseth liberal things.' We believe that the 'Liberal Institute' is one of the 'liberal things.' Let us brethren, ay, and sisters too, if you please—let us all, do something liberal for the Liberal Institute. A. C.

"P. S. The above was written last evening. Since that time I have seen some of our brethren, nearly all of whom have given something for the Institute. I am thus enabled to send five dollars for the Institute, viz:—one dollar from J. McG., one dollar from J. D., one dollar from J. R., fifty cents each from J. M. and H. D., and one dollar from your obedient servant, A. C."

Elbridge, N. Y.

For the Magazine and Advocate.
TOUR TO OHIO.
BY REV. J. WHITNEY.

I left Utica, September 30. Lectured at Kirkville on the evening of the same day; but as the weather was very unpleasant, our congregation was small. Arrived in Rochester, October 3; having lectured on my way at Port Byron and Newark. In Rochester, as in several other places, I found my appointments misunderstood, in consequence of a mistake in their publication. Nevertheless, I preached three discourses to respectable and increasing congregations. On the 5th, I pursued my journey to Lockport, where I was kindly received by a number of worthy believers, to whom I administered the word of life on the evening of this day. The Lockport brethren seem zealously affected in a good cause. They are anxious to form a society and procure a preacher. May God, of his abundant mercy, supply their wants.

October 7, I reached Buffalo, which is confessedly the most active town of its size that I have passed during my tour. Embarked on board the steamboat Commodore Perry, for Cleveland, distant two hundred miles. Lake Erie is a splendid sheet of water, and in sailing over its mighty bosom, one is tempted to be proud that he is a native of a country which has such seas within its limits. After a pleasant voyage of thirty hours, I arrived in Cleveland. This place is delightfully situated, and as it has a commanding location, it cannot fail to become an important city. As I had but little time to spare, I proceeded down the Ohio canal, and arrived in Akron, on Saturday, October 10. Here I had an appointment for the Sabbath, and our meetings were well attended, both by the inhabitants of Akron, and Middlebury, two miles East. I cultivated an acquaintance with many worthy friends here, for whose kindness and liberality I must always feel grateful. Arrived in Massillon, October 13, where I had appointed to preach that evening; but as it happened to be their day of election, I concluded to pass along, after agreeing to minister to them on my return. This I am satisfied was the most proper course; for it is a fact, that universal religion and party politics do not go well together.

The next day I passed a small village called Zoar, which is, or has been, owned by a company of Germans, who possess six thousand acres of land in the vicinity. One thing among them is peculiar. They have a building placed on wheels, sufficiently large to accommodate a small family who act as shepherds of their flocks. They have portable fences or pens, which are moved from field to field for the security of the sheep through the night. A large dog is used for the purpose of driving them from one lot to another; and the sheep are in perfect subjection; following the person who walks in front to lead the way. It is quite interesting to see a single dog driving some four hundred sheep, with more facility than it could be done by a number of persons. I am told that this society is very wealthy, and that they avoid intercourse with Americans, except to obtain a knowledge of the arts and sciences. Whenever a person is admitted into their society, his property, if he has any, becomes common stock, and cannot be taken away, though he himself should secede from them.

I reached Coshocton, October 14, and lectured on that and the following evening, to small but respectable congregations. There are a few, and but a few zealous supporters of religious truth in this place. I visited a number of agreeable friends living two miles East of the village, and during this excursion, explored a number of coal mines that lie in the immediate vicinity. Into one we entered a distance of twenty rods, through a passage four feet and a half high, and the same in width. These mines are very extensive, and bid fair to render this section important. In returning from this geological excursion, we examined the spot where the principal part of a tribe of Indians were massacred by General Broadhead, at the time of his expedition from Pennsylvania. We saw

the large beach tree on which, as a token of revenge, the survivors of the tribe engraved a man's hand in the act of grasping a war knife.

In Zanesville, I delivered three discourses to rapidly increasing assemblies. A Methodist clergyman, who has long been fighting against the truth, attended and set up an opposition to my discourse. While I was making a rejoinder, a stone from the street, dashed through the window behind the desk in which I was standing, and passed me on the left. No injury was done except to the glass; and as the "argument was neither rational nor convincing," it was treated by all with silent contempt. On the night of the 19th, I shaped my course for Columbus. I went by stage on the National road, which is one of the greatest works I have ever seen. This road is really an honor to our nation. I reached Columbus the next day, and was cordially received by our friends. I preached four discourses in this place, and assisted in forming a society, which in point of respectability is not surpassed. Our friends in this city cherish and manifest a commendable spirit. They seem to love their doctrine for its beauty and excellence, and believing it the only system of faith that promotes practical goodness; they are resolved to support it at all hazards. A house of worship, equal, if not superior to any in the place, will be erected here. I cannot but express my gratitude for the favors that I have received from these worthy friends, for my hands were strengthened by them while I was ministering in spiritual things.

From Columbus, I travelled by stage to Springfield, where I lectured to a large and devout congregation on the evening of the 27th. There are a number of warm hearted Universalists in Springfield, who are exerting themselves to advance the good cause. The next day was devoted to a religious controversy between Rev. Mr. Lucas, of the Methodist order, and myself. Three moderators were chosen, and the discussion was held in the Methodist house, commencing at 9, A. M., and closing at 5, P. M.

The next day I pursued my journey to Dayton. Here our cause is considerably prosperous considering its disorganized state. A singing school is in contemplation, and a disposition to advance the truth, is quite prevalent. Dayton is sixty-five miles from Cincinnati, and is a large and flourishing village, containing a population of five thousand souls. On the 30th, I passed down the canal to Cincinnati, where I arrived about midnight, having travelled nearly nine hundred miles. Cincinnati is a place of great business, and the country about it is fine for agricultural purposes.

For the Magazine and Advocate.
PUBLIC DISCUSSION IN MICHIGAN.

A Mr. Tibbets, one of the many Methodist clergymen in this vicinity, possessing rather more moral courage than the others, sometime since consented to meet me in the field of controversy, (a field, by-the-by, in which they are seldom found,) and debate the all-important question, Will all mankind finally be made holy and happy? The humble writer of this article endeavored to support the affirmative of the question, and appealed to the word of God for proof of his affirmation. The debate continued between three and four hours, when Mr. T. manifested symptoms of uneasiness, and seemed impatient to be away. Accordingly, he took from his hat, that little, filthy, brimstone tract, called "The Strange Thing," and fired it at me as his last gun, and then retreated in haste from the field. Mr. T. was very prudent in retreating when he did; for it is folly for a man to think of gaining a victory over his opponent, without ammunition; and as it exhausted the whole magazine of misrepresentation and falsehood to charge the "Strange Thing," and as he had discharged it, the only alternative for safety was by flight. Mr. T.'s total failure to answer so much as one of the arguments used in favor of the salvation of all mankind, has been the means of opening the eyes of a number of the citizens of Cold Water. I have, since my debate

with Mr. T., frequently preached in that vicinity, to increasing congregations. The heart-cheering intelligence, of the complete emancipation of all mankind from the thralldom of sin and misery, is spreading far and wide; and the happy prospect is, that the glorious time is not far distant, when Universalism, like a flood of love, will overflow the beautiful State of Michigan.

Affectionately yours, G. R. BROWN.
Cold Water, Branch county, M. T., December, 1835.

For the Magazine and Advocate.
NEW SOCIETY AND MEETING-HOUSES.

A society of Universalists was organized, according to law, in the village of Youngstown, town of Porter, Niagara county, on the 12th December. Br. Kennicott, I understand, labors with this society one-half of the time, to good acceptance.

The Universalists in Lewiston, Niagara county, have resolved to erect a house of public worship the ensuing year, having obtained the necessary subscription to warrant the undertaking. A gentleman from this place informed me that they should build beyond a doubt. A house will also be erected, next Summer, in Kenpville, some of the materials for which are already purchased, and the subscription answerable to the contemplated expenses of building. The house in Clarendon will be ready for dedication, early next Spring. A church was recognized, after the customary manner, in Ridgeway, on the fourth Sunday in September last. C. HAMMOND.

For the Magazine and Advocate.
CHRISTMAS EVE.

Br. J. Gage, 2d, writes us respecting the celebration at Pavilion:—

"This joyous eve was celebrated by our friends in Pavilion, (town of Covington,) Genesee county, and an appropriate discourse was delivered by the writer. The house for public worship was tastefully decorated with evergreens, and brilliantly illuminated; presenting a pleasing scene within, and without, a sight grand and noble indeed. Contrary to the fears of some, and perhaps, wishes of others, the house was completely filled at an early hour, and a large and spirited choir of singers, led by Br. Belding, entertained the congregation until the commencement of services, which were as follows:— 1. Voluntary by the choir. 2. Reading select portions of Scripture. 3. Hymn. 4. Prayer. 5. Hymn. 6. Sermon, John xviii: 37. 7. Voluntary by the choir. 8. Concluding prayer and benediction.

"Allusion being made in the sermon, to the time when the star, 'the bright harbinger of better times, arose, with day's bright effulgence, over the darkness of time,' the choir, as if by spontaneous impulse, 'burst into a song' of well chosen words, which I need not say gave a double interest to the remaining part of the discourse, which immediately followed. It was indeed a pleasant season to us all; and the only regret felt by any, at its close, was what arose from the limited duration of such delightful interviews in 'the house of the Lord.'"
"J. GAGE, 2d."

Br. Whitney writes respecting the celebration of this event at Newport:—

"I had the gratification of spending Christmas eve with our friends in Newport, Herkimer county, and breaking to them the bread of life in a discourse appropriate to the occasion. The house was beautifully decorated and illuminated, and the occasion one of much gratification to me—as I trust much good will result from it."
J. WHITNEY."

Br. Tomlinson hails us from Buffalo with pleasing news—public and private. The conclusion of his letter I think may do good, if published—it may prevent a repetition of complaints that had, perhaps, (as he says,) better been written with a dry pen.

"We attended to the usual services on Christmas eve, in this city—had our house tastefully decorated and illuminated, and (what is better than all) filled

with attentive hearers; many of whom were those not of our own faith. This is as it should be. If they feel not disposed to come by day, let them come at night.

"Br. Grosh, notwithstanding the cold water that has been thrown upon us, by our visiting brethren, and their attempts at witticism and sarcasm, our cause is, in truth, onward; though we confess it moves but slowly. But all that has been said by our good brethren, has not added aught to the cause, here or elsewhere; and methinks they would perhaps have done better had they written their censures with a dry pen."

EDITORIAL CORRESPONDENCE.

We are often much pleased and interested with portions of the various letters that are daily coming in from agents and subscribers; and while reading them, we cannot refrain from wishing, that we could make our readers partakers in our joys. It is this desire that leads us to break the seal of private communication, and select such extracts as we believe will be read with pleasure by our readers, give information of the prosperity of our cause, or tend to show in what light our labors are regarded by those for whom they are intended. The reader may smile; and, if a phrenologist and a Yankee, will be apt to guess at the size of our respective approbatenesses; but really, the expectation of receiving the sincere and well-merited approbation of intelligent and upright patrons, and of hearing that beneficial results have followed our labors, often renders many a rugged, heavy hour of care, perplexity and toil, a sweet dream, as it were—an abstraction of joyous existence in the future.

But to our extracts. The first we give, may well light up a smile on the furrowed brow of moody Care.

"Cheshire, Mass., December 21, 1835.

"I wish you to send me a little more of the Gospel Advocate from your plentiful Magazine; for we all wish to continue subscribers for the next volume; and, in addition, I wish you to send one paper to S—B—, of Cheshire. One year ago, I took the only number of the Magazine and Advocate that was taken in this town; and now, we shall number four certain, and two or three more hopeful, so that you may see that the Cheshire babe has waked up. It has heretofore been but a little trouble for the Partialists to keep him asleep—they jugged the cradle a little, and sung the popular song, and the child slept. But, alas, they felt so secure and overjoyed, that they sung lullaby so loud, as to wake the child; and now they cannot get him to sleep again! They have tried him in the old cradle, but he will not go to sleep. He thinks the cradle is too small. They have tried him in a number of other cradles, and altered the song a little—but he don't go to sleep—he says, 'to be sure, there is a little difference in the form of rocking, and a very little in the ceremony of singing,' but he considers the sizes of the cradles about the same—they are all *too small*.' Now, if I understand the language of the child, he thinks that he shall not go to sleep again until they put him in a larger cradle—one that is large enough for the whole human family to rest in—and rock him with the foot of love and charity, and sing him 'a new song.' Perhaps the one hundred and forty-fifth psalm would suit him. Yours with respect,

"CALVIN HINMAN."

The following, beside other information, exhibits in lively colors, the lamentable effects of fanaticism on the poor, ignorant slave at the South.

"Louisville, Ky., December 9, 1835.

"I left Williamstown, Oswego county, for this place, the last of September, past. I intended to write to you before leaving Williamstown, but have delayed until now, which makes something of an additional expense to me in obtaining your invaluable paper, without which I find myself lonely, and my wife thinks she can scarcely keep house without it. Please forward it to me at Louisville, without delay. I have not seen one of your papers in this place; there may be some here, notwithstanding; of this, you know best. As I shall

remain here through the Winter, and perhaps longer, I will endeavor to gain a few subscribers; what success I may have I cannot guess, as my acquaintance is quite limited yet. There are here about twenty thousand inhabitants, about one-third are probably blacks. There is one Unitarian church in this place, but how well attended I cannot tell; three or four Presbyterian churches, one Baptist, and two Methodist churches, including one for blacks. A more orthodox set of Methodists than the blacks of this place, I have never seen; as Methodist orthodoxy consists of noise and confusion, such as singing, shouting, groaning, shrieking, falling, etc., etc.; and as enlightened men and women cannot be lashed into this distracted phrensy, or none but unthinking and illiterate mortals can be so operated upon, you can safely judge the effects produced upon a large congregation of slaves, who are very little above the brute creation in point of intelligence. Indeed they carry out Methodism to perfection; and I may add, Finneyism, Burchardism, and all those kinds of *isms* which have so long disgraced humanity, by preying upon the passions of the ignorant and unwary. A man who is not satisfied that ignorance is the cause of the phrensy produced in all such meetings, can, I think, be convinced, by taking a peep into the African church in this place. I called at the door of their house of worship one evening, upon hearing a great noise within, and had I been of the same opinion that I once was, I verily believe I should have stood aghast with fear. There were some two or three hundred blacks, men and women, as hearers; and a flaming Methodist white man as a speaker in the pulpit, belching forth hell in all its horrid pictures. Some were groaning, some shrieking, others screaming 'glory' and 'amen!' (what was said, I could not distinguish precisely; as it was all an unintelligible, frightful scream, tumult, stamping of the feet, slapping the hands upon the benches, and together,) and many were foaming out their shame upon the floor. The same spirit presided that reigns in all revivalist meetings at the North, and the only difference between this, and other meetings which I have seen conducted in the same spirit, is, in this meeting it had very little common sense to contend with. Suffice it to say, that I have never seen revivalism carried so near to perfection; nor have I, in my life time, ever seen a place that so completely corresponded to their own notions of the *infernal regions of despair*.

"I am very respectfully yours, S. S. G."

The next needs a little explanation. Br. Sabin, in the last volume, sent the pay for his subscription to that and former volumes, which his poverty, before that, had not allowed him to pay. It appears that the writer of the following had forwarded Br. Sabin's name to Br. Skinner. Though scarcely able to continue such papers as Br. Skinner thus cast upon the waters, yet in general, we shall endeavor to follow his example. Hence, the paper requested will be forwarded.

QUERY.—In places where able individuals can get us eight new subscribers, had they not better do it, and order their ninth copy (for their services) sent to some poor but worthy family that wants "more light"?

"Cast thy bread upon the waters, for thou shalt find it after many days"—(with interest as well as principal.)

"Royalton, December 20, 1835.

"Brs. SKINNER and GROSH—Seeing the letter of our Br. Sabin, in number 50, volume vi, of the Magazine and Advocate, reminded me forcibly of the liberty I took of casting *your*—not *my own*—bread upon the waters. (For, in fact, I had not as much cash, as I had a longing that truth might prevail.) In the case of Br. Sabin, I rejoice to be able to say, that, through the assistance of God, reason, Scripture, and your welcome weekly visitor, the Magazine and Advocate, a numerous family (among whom are four blooming daughters) have found, to the joy of their souls, that 'God is love,' and that the Gospel is 'good news of great joy.'—Partialism, I now think, may send her barbed arrows at the family of Br. Sabin, as long as it pleas-

es; and they will all fall on the heads of those that let them fly.

"If you have another crust of bread that you can spare, send it to —, of —, Genesee county, a preacher of the — order, and an honest man. All he needs is, 'more light.'

"The doctrine of God's unlimited love and benevolence is taking such a deep and steady march in this part of his vineyard, as causes Partialism to gnash its teeth in spite. Babylon is falling. The youth begin to read and reason. J. S."

The following extract is as brief, pithy, and probably some who now discontinue, will find it as *true*, as any proverb of Solomon's.

"Bergen, Genesee county, December 24, 1835.

"Messrs. GROSH and HUTCHINSON—I must solicit you to send me the Magazine and Advocate. I discontinued taking the last (or present) volume, thinking myself too poor; but I am convinced that *poverty of knowledge* is more distressing (to me) than *scarcity of cents*. D. W. F."

The following active agent has taken a very good view of the case—and has, most certainly, given us *six* pretty fair *proofs* that he is our "well wisher," as also the well wisher of the cause.

"Desemond, St. Clair county, M. T., December 12, 1835.

"I have quadrupled your list of subscribers in this place, as you will see by the cash enclosed, and I wish all your former subscribers would do the same—it would not only advance your pecuniary interest, but would be the means of throwing a great deal of light among the deluded advocates of endless misery. I might have sent you some other names, who would promise to pay some time or other, but I concluded not to accept any save those I considered certainly good—for I presume all publishers of periodicals know the difference between those that pay in advance and those that never pay. "This from your well wisher, F. E."

The following is from a Br., a student in Dartmouth College, N. H. We hope he will frequently find time to let us hear from him.

"Our cause is very prosperous in this region, although there are but few professed Universalists in college, (say five or six,) and only four who will be likely to preach. Nearly half of the students are professedly orthodox. Many of the others are quite liberal, and too independent minded, I think, to ever fall in with the popular creeds of the day. That God may continue to bless and prosper you, and crown with success all your labors of love, is the sincere prayer of yours, etc. S. L."

Scipio, N. Y.—Br. H. Boughton, who has lately commenced preaching in Scipio, Cayuga county, and that vicinity, and is now in study with Br. G. W. Montgomery, of Auburn, writes us under date of 1st inst., as follows:

"Our cause in Scipio appears to be onward—our friends seem to be aroused to a sense of their duty—and we fondly trust that *truth* is now exerting her mighty and heavenly influence, over bigotry, error and superstition. A subscription has lately been started for building a church, next season, and already half enough is subscribed for the work. May our heavenly Father prosper the glorious cause, and may much good be done in the name of the holy child Jesus."

"Br. SKINNER—If you have occasion to say anything more in the Magazine and Advocate, to Br. Hudson, will you have the goodness to use, instead of "C. H.," C. Hudson? as some of your readers have already mistaken Br. Hudson for myself, our initials being the same, when I suppose, as is generally allowed, we are only cousins.

"C. HAMMOND."

We cheerfully give place to the above, in order to correct any erroneous impressions that may have been made by our use of the initials C. H., although we never had suspected that any of our readers could attribute the views and remarks of the C. H. in the Independent Messenger, to Br. Hammond. D. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. RISH and J. SKINNER, of Utica, Editors;
and Rev. S. R. SMITH, of Clinton, Corresponding Editor.

UTICA, SATURDAY, JANUARY 16, 1836.

REASONS.....NO. II.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

"Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob."
Isaiah xli: 21.

We are now considering the uselessness of endless misery, with reference to the various beings or classes of beings who can be supposed in any way to be affected by it. It was shown in the first number, that it was useless to God, and could not possibly benefit him in the least. We now proceed to show

2. That it is useless to the holy angels in heaven.—

What possible pleasure, satisfaction, advantage or profit, in any imaginable manner or shape, can those beatific spirits in glory derive from the endless perdition of a part of the human family? Could those pure and blessed spirits that constantly attend before the dazzling throne of God, to behold his glory and partake of his happiness, be benefited by turning their attention to regions of immortal wo, to view the flames of an endless hell, and listen to the undying groans and ceaseless shrieks of immortal and hell-doomed sinners? Could such a sight add to their joy one iota, or higher swell their notes of praise and rapturous hosannas? If so, what must be their nature and disposition? Could the infernal regions themselves, in which the advocates of the doctrine under examination believe, furnish one sample of a worse nature or disposition? No, not as bad. Nay, the holy angels of the heavenly court derive their happiness and pleasure from a very different source from that of the endless wretchedness of immortal spirits. When the whole world lay in wickedness—when darkness covered the earth and gross darkness the people—when man was a stranger to God and the foe of his fellows, and groaning in the fetters of darkness, sin and wo—when the fulness of times had come for the Son of God's eternal love to visit and redeem the world, and the portals of Heaven's exhaustless mercy were opened to a dying world in the advent of the Chosen One, and the daydawn of immortal bliss was about to burst upon sorrowing humanity—those pure and beatific beings that had long desired to look into these things, manifested their joy and happiness in a far different theme from that of endless misery. When the angel, commissioned from the throne of God, announced the advent thus:—"Fear not; for behold I bring you good tidings of great joy, which shall be unto all people: for unto you is born this day in the city of David, a Saviour, [not a destroyer,] which is Christ the Lord"—we learn that there was joy, not only among the trembling shepherds of Bethlehem's plain, but even in the courts of Heaven: For "suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will to men." Here was the source of their joy, that a Saviour had come to seek and save that which was lost—to redeem and bring home to glory a sin-polluted world. And the blessed Jesus declares, "there is joy in heaven [not over one poor soul that is forever lost, but] over one sinner that repenteth."

There is one idea connected with this subject which we have sometimes, though seldom, heard advanced as an argument in favor of the utility of endless misery; but the bare mention of it is a sufficient refutation. It is this. That the sight of the endless tortures of the damned in hell, will deter the holy angels from sinning, and exert a salutary influence in over-awing them into entire submission to the laws of God and heaven. Well, reader, this is the only idea that claims any kindred to an argument in favor of the utility, to angels, of the merciless dogma of endless wo! And what think ye of it? What is implied in it? Why, it implies that the *holy angels are very desirous of becoming unholy—that they are in love with sin, and would most gladly and greedily pursue it if they dared to—and that nothing but the terrific sight of the endless perdition of sinners can restrain them from indulging in it!* And these

are the *holy* angels, are they? The bare supposition, or any words in which it can be couched, refutes so monstrous an idea.

3. It is useless to the saints in glory. The same remarks which were offered above, in reference to its uselessness to angels, are equally applicable here. The sight of the endless tortures of their fellow-beings in hell, could neither confer honor, nor yield pleasure or profit to the spirits of just men made perfect—the holy and blessed throng of the redeemed in heaven. We are aware that some theologians have undertaken to maintain the utility of endless misery to the saints in glory, not only on the ground that it would restrain them from all inclinations to sin, but that it would yield them the *highest pleasure* imaginable, by exhibiting the mighty difference and contrast which the Deity had made in the respective conditions of the saved and damned! It is indeed a humiliating view of poor human nature to allow that such views have been advanced, ay, and their entertainment even been made the *test* of the Christian character! O, how shockingly has the Gospel been abused, and poor humanity perverted, to give countenance to so great a monstrosity!

The celebrated Doctor Emmons says, (sermon xvi,) "One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in the view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, Amen, alleluia, praise the Lord. It concerns, therefore, all the expectants of heaven, to anticipate this trying scene, and ask their hearts whether they are on the *Lord's side*, and can praise him for reprobating as well as electing love."

Dr. Edwards, another still more celebrated Calvinistic writer, says in his Works, vol. vii: p. 415, "When they (i. e. the saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others *who were by nature, and perhaps by practice, no more sinful and ill-deserving than they*, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."

Again he says, (Practical Sermon, xxii:) "The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises."

Thus does this distinguished writer proceed, and devotes pages and pages to the subject of the joys of heaven being enhanced by the miseries of the damned! He maintains that parents and children, husbands and wives, brothers and sisters, will there see each other doomed to the immortal miseries of infinite and ceaseless damnation, and rejoice in the prospect, and shout glory to God in the highest strains for this *blessed* privilege! But O, what horridness in the thoughts! What more than blasphemy in the ideas and language which he uses! My God! are the saints in heaven to become *demons*, and worse than demons? Are they to have the heart of flesh they now possess taken away, only that its place may be supplied with one of adamant? Are they to lose every amiable trait of mercy and benevolence they now possess, and be clothed with infinite malignity and spite, and become the opposite of all that Jesus was and taught on earth, and thus turn heaven into hell? Jesus commands, and the Gospel requires us, to love our *neighbor* as ourselves—yea, to love our *enemies* as well as friends. Suppose the saints in heaven to possess this disposition and comply with this command—could they any more rejoice to see their fellow-beings in hell than to be there themselves? Surely not. How absurd and shocking then the idea that the saints in glory will derive happiness from viewing the

endless misery of the damned, by reflecting on what *they themselves* have escaped, and on the *contrast* in their respective conditions. Suppose, reader, a tender mother sees her child torn from her fond embrace and consigned to liquid flames; and as she sees it writhing in anguish, gasping for breath in the lurid sheets of fire, its skin consumed, its veins bursting with intense heat, its blood flowing, and hears its dying moans and fruitless cries for aid, she is asked whether she does not feel the liveliest transports of *joy* at the sight—whether the *contrast* between her own condition of ease and safety, and the hapless lot of her child does not cause her to burst forth in *transports of joy* and songs of thanksgiving! What, think ye, would be her answer? We need not say what it would be, or what indignant feelings of insulted and wounded affection would rise in every mother's, every parent's heart. With one voice they would tell you that every pang of their darling child, was like a dagger to their soul—that they would most gladly endure the pains themselves, rather than behold them inflicted on their child.

Talk not, then, reader, of the joys of heaven being enhanced by the miseries of the damned, or of any benefit, in any shape, arising to the saints in glory from the endless misery of a portion of their fellow-beings; but blush that a man, much more that a religious teacher and professedly a Christian divine, should dare to advance so blasphemous an idea against the pure and glorified saints in bliss. To suppose the view of endless hell torments would keep the saints in obedience and prevent them from indulging in any sinful propensity, would be to suppose the saints in heaven were *sinners at heart* and in *love* with iniquity. Hence, the bare statement of the idea is its refutation. D. S.

CHURCH ORGANS.

A good church organ, well played, is certainly a very great addition to the pleasure of public worship, especially to those who have an ear for music, and whose hearts respond to the deep and solemn tones of the organ, as its sounds meet and mingle with those of human voices, in the praise of their maker, God. Instrumental music was a favorite with the devout David, the sweet singer of Israel: and why should any object to it, if it kindles in the heart a more ardent devotion, and a more lively and grateful pleasure in the worship of God?

Mr. William Wright, of this city, (corner of Genesee and Devereux-streets,) has just completed an organ for the Universalist society in this city, which has been used two or three Sabbaths with great satisfaction to the congregation. It is not large nor expensive, (our society not feeling able to procure a costly instrument of any kind,) but it is a sweet and beautiful toned instrument. Indeed, for one of its size and cost, we know not when we have heard an organ that surpassed or equalled it in tone or power. We think Mr. Wright entitled to much credit for the manner of executing this instrument; and that as an organ-builder, he is deserving of the patronage of the public generally. D. S.

DISAPPOINTMENT OF CONGREGATIONS.

One of our agents in Ohio has just written us respecting the state of our cause in his vicinity; and thinks it would be quite prosperous if a certain talented preacher, whom they had engaged to supply them with the stated ministry of the word, was not so much in the habit of disappointing the people, by neglecting to fulfil his engagements. He says, "we had engaged him for every fourth Sunday, and he has now disappointed us *four times*, and at each time there was a large collection of people, some from ten miles distance. This disheartens our friends, and as we live in a perfect hot-bed of Calvinism, our opponents do not fail to take advantage of it, and that greatly to the detriment of our cause."

We do not introduce the above single case for its own sake alone; neither for the purpose of opening the way to a long disquisition on the subject; but for the purpose of making and giving force to a single remark, viz:—That few if any causes, can operate more surely or effectually to the downfall of Universalism, or the prostration of societies professing it, than the repeated disappointments

they thus experience from their ministers. A minister of popular speaking talents, gives notice that he will preach at such a place, on a certain Sabbath—a large concourse of people assemble, and after waiting some time, are obliged to return home unsupplied with the bread of life, and without seeing or hearing the preacher. He sends a second appointment—the people again assemble, though in less numbers than before, because several of them having lost their journey before, will not go again, lest they should be disappointed a second time. But those who do assemble are again disappointed, and compelled to go home without hearing the preached word. Let the preacher disappoint the people thus, three or four times, and but a small part of the congregation can be got together at a subsequent appointment, even though the preacher may attend—he has already, by his repeated neglect of fulfilling his engagements, effectually scattered the society and dispersed the congregation; and it will be a difficult matter to reassure and reassemble the congregation for a great length of time after it.

No cause but the existence of an absolute impossibility, or of great danger or distress, should ever prevent a minister of the Gospel, especially a Universalist minister, from promptly meeting every appointment for public preaching. Those preachers who maintain that God will fulfil all of his promises, ought surely to be consistent with their teaching, and be careful to fulfil their own.

D. S.

HONORS TO THE DEAD.

A number of years since, "the General Convention of Universalists, for the New-England States and others," erected a tombstone at the grave of their deceased fellow-member, ELHANAN WINCHESTER, in the city of Hartford, Conn. The Massachusetts Association of Restorationists, have lately written to the surviving relatives of the deceased, and also to the city authorities of Hartford, and obtained their consent to place a monument over his grave. Br. Whittemore, of the Trumpet, asks what shall be done with the stone already erected. It is to be hoped that, in doing honor to the dead, our brethren of either party will not scandalize the living.

Proposals have been made to the Universalists of New-Hampshire, that they unite their efforts and erect a monument over the grave of ZEPHANIAH LATHE, one of the earliest and most zealous advocates of universal salvation; in the propagation of which he spent nearly all of a large property.

Under this head I think I may with propriety notice the proposal of Br. Drew, of the Gospel Banner, to republish the letters and poems of Miss LUCY BARNES, deceased, provided one thousand copies will be subscribed for, at about twenty-five to thirty-eight cents per copy. It will, with the biography of her father, THOMAS BARNES, (one of our early and zealous preachers in that State,) make a 24mo. book, of about 200 pages. Miss Barnes' "Important Questions with Scripture answers," alone, renders her worthy of such a monument to her memory—and if the other contents of the book will be anywise equal to that production in taste, sound judgment and ingenuity, a large edition will sell off very readily. It should be beautifully got up, and neatly and strongly bound in something better than fading muslin.

A. B. G.

CHANGE OF HEART.

The miraculous operation in this change, is no longer generally contended for. Divines of the revivalist school, even, do not appear to be very tenacious on this subject. It is true, they will not attempt particularly to enlighten a weak brother or sister, who really deems it a great, supernatural and miraculous operation; but in speaking with others, who are not so ignorant and superstitious, they are willing, generally, to lay mystery aside, and speak of it as a change of the affections. But they are loth to give all up at once. The clergy, generally, are great hands at doing things gradual—teaching people by degrees—that is, in allowing the people to pull them forward only by degrees—and it is probably best, on the whole, that there are "wheel horses" to hold back the car of improve-

ment!—) so that they still teach the total depravity of the affections, (instead of that pound of flesh called the heart,) and their total change in nature. But this, too, will have its day—rather its dawning—and then will come the light of divine and philosophical truth. In changing the sinner from sin to holiness, God does not change the nature of one single affection he has given him. Every affection man has as a sinner, he has as a saint—every faculty, every sentiment, every power remains unchanged in its nature. A great change has truly taken place—a wonderful change—so much so, that it is no wonder that poor, ignorant, deluded, superstitious men, women and babies are easily made to believe it a supernatural change—one effected by immediate, direct and especial divine agency.

But it is not so. The joy of conversion and the influence of early impressions, deceive them. They love God with the same love that they always had for any thing that excited highly their admiration, reverence and gratitude—they love virtue with the same love they had for vice—and they love their children, parents, partners, friends, with the same love they had for them before the change—only their love is increased by higher conceptions of goodness—and purified by better motives—and enlarged by perceiving their more extended relationship to God and man. The love is the same, but it has changed in its objects, and improved in its operations, and all for the better. This is the true change of heart. A. B. G.

SLANDERER CAUGHT.

Recently, a man named Cowan committed murder in Cincinnati. Shortly after, the Editor of the "Cincinnati Journal and Western Luminary" published that Cowan, "only one week before he committed the dreadful deed, carried a Bible to the shop, by which to convince his fellow-workmen that there was no hell...that all men would be saved," and further asserted of Cowan, that "he was a staunch advocate of Universalism." Some of our friends immediately waited on the murderer, and he gave them a certificate, declaring that he was not a Universalist, and further, that he was a regular and standing member of the Methodist Episcopal church. The Editor of the Chronicle was called on, who gave the name of his informant, but positively refused to publish the counter-statement!—"Dwelleth the love of God in such a man?" Why keepeth he not, then, the commandments of God? Why beareth he false witness against his neighbor? A. B. G.

THE UNIVERSALIST UNION.

Br. Price, the publisher of this excellent periodical, offers, for every four subscribers to the first volume of the Union entire, one copy of the first volume of the Christian Messenger in sheets. For every nine subscribers to the same, one copy of the first, and one of the fourth volume of the Messenger. And for every fifteen subscribers to the same, one (each) of the first, third and fourth volumes of the Messenger. A. B. G.

Will Br. Price preserve me a full and perfect file of the Messenger from the beginning? and charge it to G.

LOCAL AGENTS.

The former local agents for this paper will generally continue to act. We therefore deem it unnecessary to publish their names, unless a change occurs. We shall in such cases notice them. The following persons will in future act as agents in their respective places and vicinities.

Alva Wicks, Antwerp; Gardner T. Barker, Esq., Moriah; Isaac Mendall, Bellville; L. M. Winslow, Smithville; Spencer B. Ward, Cazenovia; Chauncey Lovelace, Attica; William Martin, Guilford Centre, Vt.; Truman Wheeler, Mount Pleasant, Pa.; P. T. Ingram, Waddington.

GENERAL AGENTS.

The following brethren are to be added to the list in our first number.

Rev. J. Potter, Cooperstown.

Rev. Daniel Tenny, Carlisle, Ohio.

Br. J. P. Aspinwall is authorized to act as agent for this paper, wherever he may labor and travel.

SNOW STORM.

From Friday evening till Sunday afternoon last, one of the heaviest snows ever known in this country at one fall, was experienced in this city and vicinity. The snow fell to the depth of from three to four feet upon a level, and in many places drifted to the depth of six or eight feet. Roads and streets were completely impassable for several days. The roofs of several buildings were crushed in by the immense weight of snow upon them, among which was the Third Presbyterian church, on Fayette-street. The Tuesday's Whig says, but three of the churches in the city were open for public worship on Sunday, viz., Episcopal, Baptist and Methodist. In this, however, our neighbor of the Whig is mistaken. The Universalist church was opened, and a discourse preached to a small but very attentive congregation. We do not profess to be over-much religious, but then we do not like to lose the credit of what little piety we have, any more than those who profess so much piety that they cannot be deprived of the privilege of telling in public how many secret prayers they offer up in the course of the week. S.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. A. KINNE at South Otselec—Br. M. B. NEWELL at Richfield Springs.

There will be preaching on the fourth Sunday inst., by Br. SKINNER at Fort Plain and Br. GROSH in this city—Br. M. B. NEWELL at Salisbury—Br. KINNE at Nelson Flats, and at Erieville in the evening—Br. L. C. BROWNE at Middleville, and at Newport in the evening—Br. ASPINWALL at Leyden—Br. W. SIAS at Copenhagen, and at South Champion in the evening—Br. T. J. SMITH at Richfield Springs—Br. WAGGONER at Solomon Diefendorf's at 10 A. M., at Newville at 2 P. M., and near Mr. Reed's in the evening—Br. W. DELONG at Gilbertsville—Br. C. B. BROWN at Mexico, and at Union Square in the evening.

There will be preaching on the fifth Sunday instant, by Br. C. S. BROWN at Norwich village—Br. W. BULLARD at Knox's Corners, Augusta—Br. C. B. BROWN at the Red schoolhouse, Hastings, at 10 o'clock, A. M., and at Parish, at 2 o'clock, P. M.—Br. S. R. SMITH at Madison—Br. GROSH at New-Hartford—Br. J. BODEN at West Hartwick.

A Universalist Conference will be held at the Union church, (West part of) Fort Ann, Washington county, on Wednesday and Thursday, 20th and 21st inst. Ministering brethren generally are invited to attend.

Br. M. B. NEWELL will preach in the evenings of the 18th inst. at Vanhorneville—19th, Paine's Hollow—21st, Mohawk village—22d, Middleville.

DEDICATION.—The Union meeting-house at Newville, Herkimer county, will be dedicated to the worship of God, on Thursday next, 21st inst. Sermon at 10 o'clock, A. M., by Rev. Mr. WICKING (Lutheran). Sermon at 1 o'clock, P. M., by Br. D. SKINNER or S. R. SMITH (Universalist).

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Dresden, for self and D. A.—A. S. Petersburg—Rev. P. M. Watertown, for J. G. N. W. S. H. R. M. R. J. B. A. E. and J. M. J. B. J. W. A. C. and J. M. C.—A. B. Victor, for D. W. T. W. and J. F.—J. M. H. Eden—P. M. Penbrooke, for L. H. S.—E. D. H. Delphi—J. F. J. M. H. (Pa.)—L. H. Allen's Hill—T. E. Centreville, for L. J. N. H. and N. B.—P. M. New-Woodstock, for G. M. and W. C.—H. K. Liverpool, for H. G. S. I. J. A. G. and J. C.—P. M. Springwater, for A. L.—P. M. Paynesville, for J. E. and R. D.—P. M. Whelan's Store, for N. P.—O. J. Schroon—L. F. Kingston, (U. C.) for S. R. C. J. E. and W. F.—L. P. Centreville, for L. S. C. G. L. and C. S.—N. W. North Norwich—C. McC. Franklinville, for O. W. P. J. C. M. A. C. and M. C.—H. J. Conklin, for A. S. G. A. N. S. and I. C.—Z. S. Gibbousville, for self, J. H. and O. S.—F. M. Montrose, (Pa.) for E. B.—P. M. Clinton, (M. T.) for M. B.—S. M. Rochester, for self, S. C. H. A. K. T. W. J. B. and J. C.—P. M. Sherburne, for J. L. S. K. and A. S.—P. M. Plymouth, (M. T.) for A. B. N. E. W. R. and A. H. M.—D. W. Willink, for self, A. R. L. T. and L. S.—D. R. Cambridge—D. B. Le Roy, for N. U. S. L. A. V. E. K. A. D. J. D. C. S. E. W. C. H. C. L. R. D. R. K. R. J. J. I. J. F. and J. T.—P. M. South Otselec—P. M. Victor, for W. S.—W. M. A. Fredericetown, (O.) for J. B. D. E. W. O. P. H. and J. P. P. M. Middlebury, (O.) for E. S. and I. S.—P. M. Free-town, for S. R. W.—S. G. M. Hume, for O. L. D. Van D. J. R. M. W. J. H. and R. H.—P. M. Canandaigua, for J. G. and H. C.—T. E. Centreville, for N. B.—P. M. Aurelius, for F. M. and E. S.—P. M. Oran, for J. L. and P. A.—P. M. Bennington, (Vt.) for I. A. and J. M.—P. M. Chester, (Vt.) for J. W. P. M. Johnson's Creek, for J. W.—P. M. Canal, for L. C. and H. P.—S. W. Baldwinville, for self, T. R. and J. H.—H. I. R. Atlas, (Ill.) for self, L. C. J. B. B. P. A. S. and E. P.—P. M. Borodino, (M. T.) for self and W. L.—P. M. New-Berlin Centre, for self, W. L. F. T. R. and M. L. W.—S. A. G. West Chazy, for self and I. C.—A. W. B. South Bainbridge, for self, C. A. R. and J. S.—R. F. Bridport, (Vt.)—J. H. M. Provincetown, (Mass.) for self and J. A.—Rev. W. E. M. for S. C. and W. H. S. Poughkeepsie—B. B. Boyd's Grove, (Ill.) for self and seven others—P. M. Dexter, (M. T.) for C. S. and J. N.—D. R. Pekin, for self and J. P.—P. M. Palmyra, for S. B. and J. S.—P. M. Locke, for self, T. J. B. and C. L. J. and L. B.—A. M. Ames, for self, P. B. H. D. S. R. M. and D. P. C.—P. M. Franklin Square, (O.)—A. M. Waterford, (U. C.)—M. L. F. Ruffalo—Rev. T. C. E. Fulton, for L. E. D. E. A. H. M. A. and D. S. F.

POETRY.

For the Magazine and Advocate.

THE ADVENT.

The earth was full of gloom and death,
The breeze sent pain on ev'ry breath,
Dark clouds of woe thick filled the skies,
Deep grief was heard, and heart-felt sighs.
At ev'ry pore the mountain bled,
The streamlet rested in its bed,
Old ocean thundered from his deep
As lions do when waked from sleep—
Amid his wrath, amid his foam,
The trav'ler found a hapless home,
The desert sought the flow'ry land,
And beauty wilted 'neath its sand;
The feather'd choir had ceased their song
Nor floated through the vale along.
Alas, for man! ah, where was he?
He swam in woe, a frowning sea—
Death had inscribed on ev'ry brow
The stern decree, his fatal vow.

But, hark! Compassion speaks from heaven—
"A child is born—a Son is given."
He comes—he comes—in light—in flame—
The darkened vault now shines again!
Lo! all receives new life—new breath—
Now rolls along the shore of death,
In songs of sure—yes, sure salvation:
To every soul—to every nation!
Does ocean yet its groans repeat?
Christ speaks—his calm beneath his feet:
He strews the vale of life with bliss,
The hills they shout for happiness.
Lo! Sharon wakes in fadeless bloom,
The lily buds, the desert's gloom
Revives to light, th' echoing song
From voiceless tribes, now rolls along
The vales again—and man's deep grief
At death's decree, now finds relief;
For, ENDLESS LIFE, on every page,
All read from youth to wintry age.
The sick—the dead—Christ's blessings share—
The hungry to his feast repair—
The erring make his paths their choice—
The murmuring learn to heed his voice—
Sinners are saved—the lost are found,
And heav'n and earth these strains resound—
"Glory to God on high, be giv'n,
And peace on earth, to man, from heaven!"

Lewiston, December, 1835.

JUVENUS.

FASTING.

HOW ENJOINED BY CHRISTIANITY.

Such are a few facts connected with the history of fasting. We have seen that it has prevailed in all ages, and in all religions, and that it has been carried to a great extent by the followers of Christ. Believing, as I do, that whatever was established and enjoined by our Saviour, is beneficial to mankind, and not injurious to health, it becomes important to ascertain what were his injunctions respecting fasting. It must, I think, strike every one with surprise, who has paid any attention to the fasts of the Christian church, to find that, as Calmet observes, "it does not appear by his own practice, or by his commands, that our Lord instituted any particular fast;" and the learned Mosheim observes—"no law was enacted by Christ and his apostles concerning fasts; but the custom obtained, that most Christians, occasionally and privately, joined abstinence from food with their prayers; and especially when engaged in undertakings of great importance. How much time a man should spend in this exercise, was left to the private judgment of each individual; nor did a person expose his character at all, if he thought it sufficient for him to observe only the rules of strict temperance. Of any solemn public fasts, except only on the anniversary day of the crucifixion of Christ, there is no mention in the most ancient times. Gradually, however, days of fasting were introduced; first by custom, and afterwards by legal sanction. Whether any thing of this nature occurred in the first century, and what days were devoted to fasting, we have not the means of deciding."

It is true that Christ himself fasted forty days and nights, but this is more than human nature can sustain. He gave no command for any one else should attempt it, though it is true that in all ages, many have attempted to imitate Christ in this respect.* The disciples of John interrogated Jesus, respecting the non-observance of fasts by his own disciples. "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, [fast] as

* Dositheus, a Samaritan, fasted so rigorously as to occasion his death. He ought, however, to be ranked among the insane.

long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. ix: 14, 15. His reply cannot be construed in favor of the custom. He alludes to a coming time of sorrow, when nature would withdraw the appetite, and then fasting would occur as the natural result of sorrow. This kind of fasting, the New Testament may commend, but it does not authorize any other.

"Defraud not ye one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that satan tempt you not for your incontinency." 1 Cor. vii: 5. This is alluded to, as supporting and authorizing fasting. It can hardly be so considered if we receive the above quotation from the common translation. But late investigations show that the word *fasting* is an interpolation.* Indeed, there is much in the New Testament to show that all ordinances were done away. St. Paul says, (Col. ii:) that Christ has effaced the obligation we were under as respects ordinances; and that we shall not be judged in "meat, or in drink, or in respect of a holy day." Tertullian, who flourished in the second century, observes—"the Christian's God has not prescribed any fast, nor forbid him any aliment: that which he has forbidden him are actions that are bad; that which he has commanded, are actions that are good." (De Jejeune adv. Psych.) St. Basil also observes—"the true Christian fast consists in abstaining from vice—to fast from disputes, malignity and injustice."

This kind of fast is of perpetual obligation upon the Christian; but I see no ground, in any of the teachings or practices of Christ, for abstaining from food, unless the appetite is impaired. When Christ had fasted forty days, it is said that he became an hungered, and did eat; plainly implying that during the period of fasting, he had not been an hungered. Indeed fasting, as a Christian duty, is hardly reconcilable with the care which Christ had for the bodies of men, as evidenced by his numerous miracles wrought for its welfare, and even a miracle to feed the multitude.

But though Christ did not authorize fasting from food, yet his religion is one of strict temperance. While it imposes no observances that may not be kept, alike in every place, and by all mankind, it gives liberty to enjoy the gifts of God; at the same time discountenancing austerities and penances, and too great sensual indulgence.—*Brigham's Influence of Religion upon the Health.*

* See Griesbach.

INTERESTING ANECDOTE.

It is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public-house to obtain refreshments and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming his fellow-guest at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed of the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number, most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter, upon an eloquent harangue, that had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day, a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit, and an able and warm altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with great ingenuity and ability, every thing that could be said, pro and con. During this protracted period, the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps he was observing with philosophic eye, the faculties of the youthful mind, and how new energies are revolved by repeated action; or, perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation, upon whom those destinies must devolve; or, most probably, with a sentiment of moral and religious feeling, he was collecting an argument, which (characteristic of himself) no art would be "able to elude, and no force to resist." At last, one of the young men remarking that it was impossible to combat with long and established prejudices, whirled around, and with some familiarity, exclaimed, "well, my old gentleman, what think you of these things?" "If," said the traveller, "a streak of vivid lightning had at that moment crossed the room, their

amazement could not have been greater than it was with what followed."

The most eloquent and unanswerable appeal was made for nearly an hour, by the old gentleman, that he ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion, was met in the order in which it was advanced. Hume's sophistry on the subject of miracles, was, if possible, more perfectly answered, than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered.

An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded that it was the preacher; from whom the pulpit eloquence was heard—but no—it was the Chief Justice of the United States.—*Winchester Repub.*

Yes, reader, and John Marshall, Chief Justice of the United States, was a Universalist—what some very self-righteous people, who can scarcely tell why they are Christians, or when Christianity originated, call an infidel!

A. B. G.

MARRIAGES.

In Victor, by Rev. K. Townsend, on the 20th December last, WALTER SCUDDER, to Miss CATHERINE STIMSON, both of Perrinton, Monroe county.

In East Bloomfield, by the same, on the 5th inst., Mr. HENRY EMMONS, to Miss RUTH ANN ROYS, both of that town.

In Watertown, on December 9, 1835, by Rev. Pitt Morse, Mr. SETH BAILEY, Jr., to Miss E. M. DEWEY, both of Watertown!

In Bridgewater, on December 31, 1835, by Rev. L. C. BROWNE, Mr. HENRY THORN to Miss AMANDA MALVINA MILLS.

To taste alternate joys and woes.

The sons of men are born;

And where there blooms a beautiful rose.

There also grows a Thorn.

In Hume, on the 31st ult., by Rev. L. Paine, Mr. TRUMAN LATHROP, of Pike, to Miss PHEBE ANN HANDY, of the former place.

DEATHS.

In Victor, on the 8th December last, JAMES N. son of Samuel and Amelia Lee, aged five months. The funeral was attended by the writer, on the 10th, and the consolations of the Truth presented to the afflicted parents and the sympathizing relatives and friends.

"Ere sin could blight, or sorrow fade,

Death kindly came, with friendly care:

The opening bud to heaven conveyed.

And bade it bloom for ever there." K. T.

In Phelps, December 29, 1835, Mrs. SUSAN MILES, consort of Stephen Miles, Jr., aged 20 years.

In Marcy, December 15, 1835, of inflammatory rheumatism, after a most distressing illness of seven weeks, ERASTUS BAKER, son of Elnathan Baker, aged 18 years.

In Penfield, December 25, 1835, very suddenly, AMOS B., only son of H. and Jerusha Jones, aged two years and two months.

At Rochester, on the 2d inst., Mrs. FANCILLY, consort of Jacob Culver, aged 65. Sister C. died reconciled to God, and without a struggle. The funeral took place on Sunday the 3d, and the consolations of the Gospel were tendered to the mourners, and to an attentive congregation, by the writer of this. H. R.

In Watson, Lewis county, on the 6th of February last, JEMIMA PEASE, daughter of Caleb and Persis Ford, aged 10 years.

THE MAGAZINE AND ADVOCATE.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JANUARY 23, 1836.

NUMBER 4.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

UNIVERSALISM,

AS A SYSTEM OF RELIGION, ADAPTED, AND EVEN NECESSARY, TO PRODUCE A PERFECTLY PURE DEVOTION AND PIETY; AND, THROUGH THEM, A CORRESPONDING BENEVOLENCE AND RECTITUDE OF LIFE.

By SAMUEL BROWN, of Utica.

That man is naturally a religious being, has been affirmed by some, but denied most strenuously by others, who, themselves, are accounted religious, and pretend to that character.

Long has it been publicly taught by the press, as well as by the pulpit, that religion is not a natural production of the mind of man; but a principle planted there, in after life, by some gloomy idea—some adverse fortune—some harangue of a religious teacher—the fear of death, or the forebodings of futurity. But they surely do not consider that "nothing can be established, unless it be founded in nature; even if, afterward, it should become contrary to nature."

That religion is a native principle in the mind of man, is proved by the fact, that savage hordes and barbarous tribes, as well as those who bask in civilization, all experience the power of this indestructible principle. Those few nations insulated from any abodes of civilization, who have no immediate sensible object of adoration; whose scanty intellect has not yet embodied the object of worship in any hieroglyphical form, or any tangible figure; nevertheless prove, by their sacrifices to the souls of the dead; by the hopes and fears which inspire them of again meeting them; by their belief in magic and sorcery, and by the gross means they employ to evade or increase its influence; that they evidently possess a religion of some kind. If they did not, missionaries would toil in vain, and their annual reports, consequently, be impudent falsehoods.

It is not an innate *idea*, but a native *tendency* of the human mind; and, as such, is universal and indestructible, however the forms it may assume, or the systems it may establish, may differ and vary at subsequent periods, or in distant places.

This essence of religion consists in the *tendency of the soul of man to the infinite*. It makes us know its existence, by creating in us an insatiable desire to possess something we have not yet acquired, but for which we look forward to futurity, as to an indefinite period of time, when we shall find perfect fruition and gratification of those desires which are every day rising up within us, asking for something more. In the midst of successes and triumphs, neither the universe man has subjugated, nor the order he has established, nor his various enjoyments, satisfy his soul. He has learned every thing; he has calculated every thing; and is weary of learning; he finds these things all mechanism, more or less perfect, and a voice cries from the depth of his being, that these cannot be the bounds of his existence—the termination of his insatiable desires.

This native tendency of the human soul to infinity, in the wild savage, leads to the pleasing contemplation of again enjoying his hunting grounds and his friends, accompanied by his favorite dog, after death. In those who have made some farther strides towards civilization, the same rich rewards and pleasing expectations are thought to be ensured by the observance of some rites, however bloody; by the endurance of some voluntary pains, or by the performance of some severe penance, considered necessary to render propitious some great spirit, whose benevolent or malignant attributes, guide them in the choice of their rites and observances.

In those who are advanced yet farther towards the confines of civilization, the march of mind, actuated by that native tendency to a happy futurity, seeks for it in the observance of certain acts and deeds, which they call duties; as heroism in war, implacable enmity to enemies, invincible fortitude to endure pain and sufferings, and a fixed scorn of the fear of death.

These are but so many forms which this native tendency of the untutored mind assumes, all tending to futurity, and more or less perfect as the march of intellect progresses. But although the mind feels a fixed attachment to every form, while it exists; when any thing better offers, the public sentiment loosens its hold on the old system, and as eagerly seizes on a new system that seems to offer something better. Each period considers what is thought its *superior light* as the impassable limits of what is true and good. But as the march of intellect proceeds, a new period comes, in turn, to remove these limits and set up new boundaries, which succeeding generations are destined to displace, in order to extend them still farther.

These are the outlines of the philosophy of religion; the laws of that germ which the infinite Being has placed in our bosoms, in order to prepare us for the truths which we are to learn. But this germ soon becomes stationary—soon arrives at its acme—at its *ne plus ultra*—if unaided by a communication from the great Father of spirits. It has never progressed farther than to establish the system of a Confucius, or the religion of the Brahmins of Hindostan, or written its lore in Egyptian hieroglyphics, or embodied its theory in the classical sculpture of ancient Greece.

It is one of the best arguments, *a priori*, in favor of a supernatural revelation from the Deity to his creatures—that this religious sentiment, (which all are caused to possess, and which has a maturity it cannot pass,) should have assistance afforded to its short vision, to enable the mind of man, ultimately to comprehend some of the attributes, and see some of the perfections of Him who is infinite; and thus be enabled to hold converse with him, and to exalt frail human nature, by a contemplation of Divinity.

That a father, who constantly resides amongst a numerous family of children, never intimates to them what he would have them perform to gratify him; or communicates to them some knowledge of his will; is an event which has never yet occurred; and we may assert positively, therefore, that the great Father of all does not act on such a plan.—But his communications are made in conformity to the mental state of his family, as dictated and executed by infinite wisdom; and the forms of *pure religion*, although established by revelation, have changed, because good only for a time, and requiring something better to be substituted. Thus the patriarchal religion gave way to the Jewish; and the Jewish religion vanished before the superior display of light and truth, ushered in by Christianity. The Jewish law was a divine law, and was accepted by the religious sentiment of the nation; but it was good only for a time—it was abrogated by its Author—the religious sentiment detached itself from it, and a new form was substituted.

Christianity is that religion which was revealed to Jesus Christ, by the Deity himself, and by him promulgated to the world, for their improvement in the knowledge of the final destiny of the species, and for their advancement in mental happiness, by the constant practice of virtue; which happiness is capable of being increased into bliss. This is the last revelation which the Deity has made to his creatures, and is so congenial to our present state—to that epoch to which we have now arrived—that

we are led to think its limits will not be enlarged by any future, extra revelations.

Christianity is a religion of reason; it appeals to all our best faculties—to all our most pure and enlarged ideas—to our present state of being, and to our future longings and natural presages, in favor of its truth.

Contrary to all other systems, except the Jewish, it laid the **UNITY OF THE DEITY** as the chief cornerstone, in opposition to the polytheism which the native religious tendency of the human mind had every where established, as it approached to civilization. Jesus declared the unity of God to be the first and great commandment, or principle, of the religion he was about to establish; and the precepts he delivered, were so many corollaries deduced from that acknowledged first principle; and the constant practice of them is suited to raise the moral character of the Christian, above all that Grecian or Roman lore ever contemplated. The fact, that the Deity is one Being, is the basis, by analogy of reason, of all our cheering prospects of the future. For if God is the only **ONE GOOD BEING**, all our faculties of body or mind are derived from Him; the direction of their native tendencies He superintends; their aspirations after future happiness He inspires; and that he must therefore be, *ipso facto*, without caprice, or partiality, leads to the last conclusion—the highest step of our reason—the last link of the concatenations of argument; namely, that the Deity, by the unchangeability which his unity demonstrates, having regarded his creatures with benevolence for a short period of time, will pursue their unending happiness with a constancy which will admit of no relaxation; with a fixedness of determination no contingencies can divert—no change of circumstances can alter—no period of existence can terminate!

Although this essential, this first principle of Christianity was so clearly taught by Jesus and his successors, and, like a mighty lever of prodigious magnitude and power, overturned the long established polytheism, idolatry and vices of the Roman empire; yet it soon degenerated, and became associated to the prevailing customs of the ages through which it successively passed. In fact, men were its depositaries—it was preserved in *earthy vessels*—and as the mind sunk in degradation, this great truth became doubted, and at length almost forgotten. The Gospel, in its march through despotic Europe, was gradually assimilated to the despotic forms of government; and a system of Christianity became thus established, of a contracted tendency in its theory; and in its results and final triumphs, as narrow as the contracted minds possessed by the men of those ages. The divine unity was changed into a trinity of persons—and the Father, by natural consequence of reason, became the great executioner of his sentient family, partaking of the character of secular tyrants, whose favors were dispensed to favorites selected by caprice; whose anger was unrelenting; whose justice was cruelly insatiate and unappeasable; or if ever appeased, effected by the offer of a bribe, or a large compensation, for an imaginary insult. Secluded by pompous palaces, and numerous trains of civil and military attendants, from any knowledge or direct communication with their subjects, they were not approachable, but through the aid of officers who sold their favors. Who can wonder, when these pageants and despotic tricks were continually acted before the eyes of the multitude, and associated with religious feelings, that the doctrines of the eternity of hell torments; the inflexible vindictiveness of Divine justice; the efficacy of the blood of Christ to appease or satisfy that justice;

the absolute need of the merits of Christ for our acceptance with the Father; the utter worthlessness of all good works to propitiate his favor; were so firmly established? Especially is it no wonder, when we reflect on the conduct of the clergy, who were believed to sustain a kind of mediatorial office with the supreme Being, and who sold the powers committed to them at regular prices—and hence the old proverb, “no penny, no *pater noster*.”

Even the feats of chivalry, the wars of the crusades, the common forms of administering justice—all conspired to rivet these ideas in the mind; and an attempt to prove the premises by the sacred Books, clinched them so fast, that ages of superior light have not been able to fully unravel the labyrinth. Add to which, the Northern hordes had overrun Europe; had burnt her libraries, and changed her manners; the human mind sunk into a lethargy, and submitted to any authority the church imposed on it.

Christianity assumed a new form congenial to the age, and a system became established which was acknowledged by the public sentiment, in unison with the native tendency of the then untutored mind; the religious faculty soon formed a fixed attachment to it, deeming it a superior light, and the impassable limits of whatever was true or good.

But learning revived; printing was discovered; books were multiplied—and are now to be procured at a price within the reach of nearly every man—the march of intellect proceeds; despotism is denounced, and a new epoch has arrived to set up new boundaries.

It requires not the spirit of prophecy to know the signs of the times, or the fate of those obsolete ideas; the public sentiment is changed; the forms of government are altered, and no longer afford a simile to the supposed administration of the divine economy. Rulers are respected only as they are just and good; not for any tinsel of splendor they may put on, or any cold reserve they may affect, by being lifted on the stilts of power. Punishment is no longer regarded as vindictive, but it is generally believed that it ought, at all times, to be corrective. The awe with which hereditary rights and privileges used to influence, has vanished. Religion is no longer thought to be a system of dry speculation, or an assent to dogmas; but a thing of practice, of which the mere theory is of little worth.

The ancient régime is upheld with a zeal worthy of a better cause; but who that runs may not read TEKEL in the most prominent characters, inscribed on all her halls, on all her teachers, on all her institutions?

The leading feature of the old orthodox system, was the unforgiving nature of the Deity; if once angry, never to be appeased without a compensation of pound for pound, cent for cent; hence, by an easy deduction, came the eternity of hell torments, (the most horrifying of all horrid ideas,) and the vicarious atonement of Christ. But what was the moral character of these believers? If the graces of Christianity ever shone in them; it was in contradiction to what they professed to believe of their Deity. If the pure love, which a knowledge of the perfections of Deity ought to inspire, ever enlivened their souls; it was in those happy moments when they chanced to forget their creed. And philanthropy only warmed their bosoms, when they haply forgot they were peculiar favorites of Heaven, and merely felt themselves men.

Hence, it may be inferred with certainty, that a fixed belief, founded on the decided evidence within every man's reach, in the perpetual benevolence of the supreme Being, is absolutely necessary to produce a perfectly pure devotion, and piety, and rectitude of life.

When Universalism (or a fixed belief in the universal benevolence of Deity, as exhibited in love to his creatures, without beginning or end) has received the assent of the mind, through the medium of the understanding, and is fostered by the affections, its influence on the soul of man is overwhelming; it is, to use a metaphor of holy writ,

“as a frontlet between his eyes;” an idea full of the most sublime sentiment, diffusing the purest pleasure; it resides constantly with the recipient, whether he wakes or sleeps, whether engaged in the active or social duties of life. It strews the paths of affliction with roses; gives prosperity a superior zest; makes the journey of life a pleasant walk; and the hour of death like the calm setting of a Summer sun.

When in secret retirement, or in public worship, he approaches to the Father of his spirit, either in prayer or praise, his affections are filial; his confidence is unbounded, and his devotion is of the most pure and exalted nature, springing from a constant conviction of the undeviating and ceaseless benevolence of the great Being, before whom he prostrates himself.

As by nature we are inclined to imitate whatever of the sublime or pleasing we meet with in life; so it is his highest delight to imitate the glorious source of all goodness; his highest aim to become a fellow-worker with God in the great work of universal benevolence; and as an outward sign of the vitality of that inward principle, he is careful to demonstrate its existence, by a rectitude of life; striving to become “a living epistle, read and known by all men.”

For the Magazine and Advocate.

R. S. JOHNSON.

THE CONVERSION AND CLOSING SCENE.

BY REV. J. BUSHNELL.

The earliest preachers of Universalism, in our country, confined their labors, principally, to the northern Atlantic States. It was in this part of “the new world,” that the venerable Murray spent some years, in preaching the Gospel of the grace of God. His ministrations were in demonstration of the spirit, and with power. Many who had “gone astray,” were brought back into the fold of Christ; and the Redeemer's name was glorified. Among the number who became converts to Universalism under Mr. Murray's preaching, was Mr. R. S. Johnson, then residing in Gloucester.

Considering Mr. Johnson's general bent of character, it is singular that he should have been even one of Mr. Murray's hearers. Of naturally a religious temperament, at quite an early age he attached himself to one of the popular sects of the day. And having great fixedness of principle, aided by strong approbateness, he soon gained absolute ascendancy over his party. And he was careful to so manage as to retain it, that on all proper occasions, he might exert it. This was an enviable distinction in those days. Still, Mr. Johnson was thought eminently deserving of it; and his smile was courted by all classes. But with all his distinctions, and supposed firmness, when the truth came he yielded to its subduing power. On the very first evening of Mr. Murray's appearance in the place, he was prevailed on, by his wife, to go and hear him. When she first spoke of it, however, he was tremendously shocked. He could hardly believe it possible, that so excellent, pious, and, withal, so prudent a woman, as he esteemed his wife to be, should wish to expose herself to hearing so dangerous a doctrine. But he loved his wife, and he wished not to oppose her will, even in this. And further, he respected her judgment; and when she reasoned with him on the safety, not to say propriety of hearing and judging for themselves, he willingly assented. And taking her arm, accompanied by Edgar, who was then sixteen years of age, they cautiously repaired to the house of Mr. S—, a distance of half a mile; where a collection of people had already assembled, and the preacher was meekly, yet fervently addressing the throne of grace. The conclusion of the prayer was purely the effusion of a soul that had drank deeply at the fountain of God's love. It breathed the living benevolence of Heaven. The singing was good—and the sermon, to say the least, was a methodical display of the warm and vivid truths of the Gospel.

With this favorable opportunity for knowing the doctrine of impartial grace, we might think the

most obdurate would become its converts. But not so with Mr. Johnson. His prejudices were too deeply seated; and the thick veil, that clouded his mental vision, was drawn too close, to admit at once the true light of the Gospel. But Mrs. Johnson was of easier perception. As the speaker advanced from argument to argument, till the enrapturing theme on which he dwelt glowed upon his very countenance, her warm heart was left with no weapons of defence. The foundation she had so long rested upon, she saw removed—the eternal promises were presented, and their ample assurance to sinful man, caught her flowing gratitude; and her heart praised God as she rejoiced in his great goodness.

Mr. Johnson, it is true, did not hear with his wife; nor, like her, believe to the joy of his heart; but he was by no means indifferent to what was said. All that he heard and witnessed, was with evident concern. Before the service was half through, the whole man seemed on the rack of torture. And he was no sooner out of the house, than he gave vent to his agitation. “It was blasphemy! The veriest doctrine of the devil, that was ever preached! Why, did you not see how he perverted the Word of God? And what assurance! The true image of satan, transformed into an —.” The enraptured, and now weeping wife could hear no more. Such words, to one whose very soul was full of the doctrine, were extremely painful. Seizing his hand, as if to stay the flood of passion, she entreated him to be composed. “We both came with perhaps equally distant expectations of hearing the truth. But allow me to say, for myself, I devoutly believe I have heard the truth of God. My conviction—my feelings—my whole soul, all bear me witness, that never, till this night, have I known ‘the fullness of the blessings of the Gospel of Christ.’ You may think it strange. And I acknowledge, myself, I know not how it is so. But the light and power of divine truth, who can resist it? It seemed to me that the love of God filled the whole house; and that every soul, like my own, had caught the heavenly flame. Surely you will not deny the preacher's sincerity; if you must still think him in an error. Allow him that, and I will be satisfied in the exercise of your usual candor, in judging of the truth of what he said.”

By this time they had reached the yard that fronted their house. Mr. Johnson—at first, surprised at the firm decision of his wife; now, partially rebuked by the warmth and kindness of her words—made no further remark. But could you have seen the workings of his mind rendered visible in his features, as he passed up the little alley that led to the house, and as he entered, and seated himself at his desk, on which lay an open Bible, you would say, there was something going on within, not unfavorable to his future reconciliation to that doctrine he so lately considered despicable. The truth is, what he had heard, had made a deeper impression on his mind, than he was then willing to allow. And the words of his wife were most fitly spoken. They had the happy effect to bring him back to himself. And he was led, from that night forward, into a train of thought, and prayerful investigation of the sacred Scriptures, which seldom fail to reward the mind with the rich treasures of immortal truth. * * *

It was in the month of September. The sun had just sunk behind the brown hills that skirted the western view, and its deep bronze hue, thrown back upon fading nature, added richness to the many tokens of divine benevolence.

“A beautiful evening this,” said Mrs. Johnson, as she sat with her husband by the window that looked out upon the spreading distance, in the direction of the lingering day. “How clearly does this, with the promise of returning day, speak of the disposition of our common Father. I have thought, many times, that nature herself furnished enough to destroy every partial view of the Deity, and inspire the heart with pure and acceptable worship.”

“This evening,” replied Mr. Johnson, “reminds me very sensibly, of the first time we were favored

with hearing Mr. Murray. If I mistake not, it is now exactly a year. Yes; I am quite certain it was on the evening of the 10th of September. How widely different were our views and feelings then, from what they now are! Oh, may our hearts ever bless the Lord, who has brought us to a knowledge of himself, and his great and glorious Gospel. We can now worship him as the best and holiest of Beings. And his law—we now see it just and holy; and it is our delight to keep it. We have learned, to our profit, that intelligent beings need no stronger inducement, and can have no higher motive to break off from sin, and serve God, than *love*. This leads on to righteousness—in the way of life everlasting."

"How very true. It is the power of God unto salvation. And may we always rejoice together under its influence. Is Edgar out this evening?"

"I saw him in the garden a few minutes ago. He will be in soon."

"I was only thinking of him. Your words reminded me of the late change in his feelings and taste. We used to think him almost perfect. But we know there has been a very great improvement in his virtues. It cannot be denied. And what can we impute it to, but religion?"

"Not anything else. It is that exclusively. And we may only look at ourselves, and we shall find the same happy effects of the doctrine. It so regulates the will and smooths down the feelings. There is nothing it touches, but is the better for it. Even virtue, itself, grows brighter under the full rays of the Sun of Righteousness. I am more anxious every day, to have this doctrine known. It will not be rejected, I am confident, if it can only be known. And its holy and moralizing influence would—"

Here the conversation was abruptly broken off. Edgar entered the room, and told his father the coach waited. Mr. Johnson had engaged a passage from Boston to New-York. The vessel was in readiness, and designed to sail early on the following morning. So there was no time to be lost. And taking an affectionate leave of his family, he stepped into the coach, and was soon out of hearing on his way to Boston.

Seven weeks from the day on which Mr. Johnson left for New-York, a letter was handed to his wife, bearing date "New-York, October 6, 18—," from which we copy the following:—

"I have hardly strength left to bid you farewell. Before you receive this, my mortal will be exchanged for immortality. It is a change we have both looked forward to, with mingled pleasure. Be rejoiced—the prospect grows brighter and brighter. My heavenly Father bids me come—with joy I obey the summons. Edgar, our only and inestimable treasure, I commend to thy and Heaven's care. In the best of mothers may he forget the loss of a father.

"Farewell, till we meet in heaven!

"R. S. JOHNSON."

It appeared that Mr. Johnson had finished his business at New-York, and was on the point of returning to the bosom of his much loved home, when he was attacked with the prevailing fever. For three long weeks he was the victim of all that human nature is capable of suffering. But the strong consolations of his God gave him comfort. And he died in the full assurance of a glorious and happy resurrection. During his sickness, every thing was administered that could tend to his relief and comfort. He fortunately fell into the hands of Mrs. Gray, a former acquaintance, who gave him every possible attention. She was a kind woman, as she was amiable; and every thing she did was done cheerfully, with a willing heart.

Mrs. Johnson received the intelligence of her husband's death with the deepest emotion. Her strong sensibility and warm feelings, had nearly overcome her. It was so unexpected and of all things she could anticipate, the most affecting. It could not be, that her mind was fully prepared to receive it. But what was better, her heart was prepared to endure it. In God was her strength. And as she closed the fatal letter, and laid it upon the

table, she involuntarily exclaimed, "Thy will, and not mine, O God, be done." She felt to resign all to the disposal of Him, who cannot err. She had considered his doings upon the earth; and knew they were just and wise—coming only from his goodness.

The value of such a frame of mind, in the dark passages of mortal existence, is not to be estimated. It makes every thing look as it is—and keeps back even the thought of murmuring. And there is an inward peace, which those destitute of it cannot understand.

I have often thought of a little conversation which passed between Edward and his mother, a few weeks after the death of Mr. Johnson.

"My father was very dear to us both, and our loss in his death is great indeed."

"My son, do you think you are fully sensible of our loss in your father's death?"

"I endeavor to be; and though I conceive it too great to be replaced, I do not think it right to complain. I know you do not. Happiness is still thine."

"I am always happy my child, when I think on the wise and gracious providence of our heavenly Father. My soul finds rest, though he takes from me what I hold most dear. Death, as well as life, is of God; who is pure love—in which all his works are purposed and effected. Why, then, should we be otherwise than reconciled to whatever he is pleased to appoint for us?"

Fort Plain, December, 1835.

For the Magazine and Advocate.

PARTIALIST RECIPROCITY.

BY BR. K. TOWNSEND.

A friend of mine (and by-the-by, he is an excellent brother) is sometimes called upon by one of these smiling, complaisant gentlemen who are often employed to solicit donations for the aid of a Partialist ministry. The method my friend has adopted appears to me to be a good one. To explain it, I will throw a late conversation into the form of a dialogue.

Presuming that the usual compliments have been gone through with, Mr. A. commences—I have called to see if you will render us a little assistance in supporting our pastor; as you are a liberal man I conclude you will not object.

B. Certainly not, friend A.; I am disposed to be liberal, and will subscribe ten dollars upon this subscription, with only one condition.

A. And what is that?

B. That you subscribe the same amount for our pastor.

A. You would not ask me to aid in supporting heresy?

B. Certainly I should not, unless you had first set me the example.

Friend A. had but a few words in conclusion to offer, and very soon ended his charitable visit.

Now, brethren, suppose you adopt this method when called upon to render your aid in building Partialist houses, supporting Partialist preaching, or in any way to aid or assist them. I am no prophet, but take my word for it this once, and in the words of the apothecary, "I assure you that it will be found a sovereign remedy."

For the Magazine and Advocate.

A BASE SLANDER.

Messrs. EDITORS—I cannot repress the belief that you must be, in a great measure, wearied out in refuting the malicious slanders circulated by the enemies of truth against the believers in the doctrine of the restitution. But, brethren, suffer me to call your attention to another, set afloat by a Mr. Bell, a school teacher in this town, against the moral character of Rev. Hosea Ballou.

The story, as related by Mr. Bell, runs thus:—A public discussion was once agreed on, between Rev. Hosea Ballou and a Limitarian clergyman. The manner in which they agreed to conduct the discussion was, each, in his turn, was to ask the other, three questions. It was also agreed, that the Limitarian should propose his questions first.

They met according to agreement. The question first asked, was, "Mr. Ballou, are you in the habit of having family prayer?" Mr. B. objected to the question, as an unfair one. The matter being submitted, it was decided that the question was a fair one. Mr. B. replied to it in the negative. Question second. "Mr. Ballou, do you not, sometimes, drink spiritous liquors to excess, and get drunk?" Mr. B. "Unfair question." Submitted, and decided to be a fair question. Mr. B. replied in the affirmative. Question third. "Mr. Ballou, do you not, sometimes, get angry, swear, and use harsh words?" Mr. B. "Unfair question, again." Submitted, and decided to be a fair question. Mr. B. replied again in the affirmative. The Partialist clergyman now made an appeal, whether he would be justified in prosecuting the discussion any further, with a man of Mr. Ballou's character. It was decided that he would not be justifiable. Thus ended the famous discussion.

Information respecting the above is respectfully solicited. A. D. H.

Blooming grove, N. Y., December 26, 1835.

REPLY.

If it were not that there are some Partialists so very charitable, that they are ready to receive any slander against a Universalist, however improbable; we should deem the above worthy of no notice. The character of Hosea Ballou is so well known to be free from any suspicion, even, of drunkenness, profanity, or irreligious conduct, that to people acquainted with him, we may appear ridiculous for noticing such charges against him. So be it. We will answer the writer, nevertheless. The story is a fabrication. If Mr. Bell lacks ability to make it, some one has made it for him out of an old story about "a Universalist preacher" without a name, and most unwisely put the name of Hosea Ballou into the story.

We pronounce the story a falsehood—invented by malignity and meanness—and challenge any man, or set of men, to prove it true. If Mr. Bell dislikes the truth thus plainly told, let him, or his employers in scandal-retailing, name the time, when, and the place, where the occurrence happened. THEY CANNOT. A. B. G.

For the Magazine and Advocate.

A GOOD REPLY.

"How shall I manage to remove the prejudices of my bigoted neighbors?" said a *professed* Universalist to his minister; "I have battled them often, and have done my best to convince them of the absurdities of their doctrines; but all to no purpose; they appear actually to be afraid of Universalism." "Live up to your profession," said the minister. "If you have a better faith than your neighbors, let your life be as much better. You may labor in vain to convince people that your religion is of more utility than theirs, unless you practice it in your daily walk. If you believe that God is good to all, and that his tender mercies are over all his works; let your actions to your fellow-men, prove the sincerity of your belief (as they certainly will). If you profess to believe that true piety is attended with happiness, and that sin produces misery; I would advise you, for your own good, and the good of others, to let your life, in every respect, correspond with your profession."

"Whoso readeth, let him understand." • H.

For the Magazine and Advocate.

A GOOD HINT.

"I despise the conduct of that hypocritical pretender to religion, Mr. A."—said a rough, boisterous *professor* of Universalism, to an aged friend—"he pretends to be wonderfully pious; yet will cheat a poor man out of his last penny, and then let him starve rather than assist him." "Then be careful and not follow his example," replied the old man. "Remember that you, too, are a professor of religion—a religion which requires you to be *upright, charitable, benevolent and kind*; to love even your enemies, and do good to all men as you have opportunity; and unless you imbibed its pure principles, and invariably reduce them to practice, you, too, will be pointed at as a hypocrite, and your conduct will appear equally as despicable to others, as Mr. A.'s does to you." H.

For the Magazine and Advocate.
 EPISCOPALIANISM.....NO. II.
 ARTICLES AND SUBSCRIPTION.

As the thirty-nine articles of religion, which have obtained and are universally acknowledged in the Episcopal church, are accessible by all who have any desire to know what they contain, they need not be quoted entire—especially, as from their great length, they would occupy too much space in the columns of a periodical paper. Such parts only as fall under remark, will hence be introduced. Respecting the articles in general, it may be confidently asserted, that, though they must be subscribed by every minister of that church, both in England and America, the great body of the clergy *do not believe* in some of the most important doctrines which they contain. This will be fully shown in the course of the present article.

No fact stands out to public observation more clearly than this—that the ministers of the Episcopal church do not commonly believe, and have not for a long period of time believed, in the doctrine of predestination, or election. So far from this, they evidently design to have it understood, that they believe in the liberty of the will, on Arminian principles. Their sermons and publications, generally, warrant the conclusion, that they reject the Calvinistic doctrine respecting decrees and atonement; while, at the same time, it is equally manifest that they maintain both the doctrine of free will and an atonement for the sins of the whole world. But they do these things, in defiance of the most decided language of one of the articles which they professedly receive as the rule of their faith.

"ART. XVII. Of Predestination or Election.

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they who are endued with so excellent a benefit of God, be called according to God's purpose, by his spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son, Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of predestination and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God—so for curious and carnal persons lacking the spirit of Christ, to have continually before their eyes, the sentence of God's predestination, is a most dangerous downfall; whereby the devil doth thrust them either into desperation, or into recklessness of most unclean living no less perilous than desperation."

From this it appears that the framers of the articles of the Episcopal church, were predestinarians. Alas! what a falling away has taken place in the belief of this precious relic of by-gone days. And all the "sweet, pleasant and unspeakable comfort" flowing from "the godly consideration of predestination," has been long since lost to that church. So also, by inference, all other appendant consequences—many of which are carefully enumerated, have departed from those who have forsaken this doctrine, as the urim and thummim from the house of Israel.

On this subject, Mr. Buck, in his *Theological Dictionary*, art. Church of England, says—"The doctrines of the church of England, which are con-

tained in the thirty-nine articles, are certainly Calvinistical, though this has been denied by some modern writers, especially by Dr. Kipling, in a tract, entitled 'The articles of the church of England proved not to be Calvinistic.' "

Mosheim, speaking of the different countries in which the doctrines of Calvin obtained, says—"It is well known, that the greatest part of those English, who first threw off the yoke of Rome, seemed much more inclined to the sentiments of Luther, concerning the eucharist, the form of public worship, and ecclesiastical government, than to those of the Swiss churches. But the scene changed after the death of Henry VIII., when by the industrious zeal of Calvin and his disciples, more especially Peter Martyr, the cause of Lutheranism lost ground considerably; and the universities, schools and churches became the oracles of Calvinism, which also acquired new votaries among the people from day to day. Hence it happened, that when it was proposed in the reign of Edward VI., to give a fixed and stable form to the doctrine and discipline of the church, Geneva was acknowledged as a sister church; and the theological system there established by Calvin, was adopted and rendered the public rule of faith in England." *Eccles. Hist.* vol. ii. p. 112. (Baltimore edition, 1832.)

It is very true that, in "the form of public worship and ecclesiastical government," the church of England never adopted the views of Calvin. And to these Mosheim could not refer in the foregoing extract. The "theological system" of Calvin, therefore, refers to those very marked views which he entertained, respecting election and reprobation. And these we have accordingly found, in the seventeenth article of the "public rule of faith in England." And while that article retains a place in the symbols of the Episcopal church, to deny that it is Calvinistic, will only furnish evidence that there are men capable of denying anything—that, in defiance of the plainest forms of expression, there are minds too obtuse to perceive, or too perverse to admit their manifest meaning. See also, Mosheim, *Eccles. Hist.* vol. ii. pp. 263-6.

Another article, very generally disbelieved both by the clergy and laity of the Episcopal church, is that which relates to the doctrine of original sin. The bare imputation of maintaining that doctrine, in any form which approaches the Calvinistic view of it, would be regarded by most of the members of the English church, as a reflection upon their good sense, as well as their religious principles and feelings. And yet this very doctrine of the original, inherent corruption of human nature, is asserted, and stands forth in its *unlovely* deformity, in the thirty-nine articles. And this doctrine they have professed to receive before God; and to it, every accredited minister of that church, from the deacon up to the arch bishop, has solemnly subscribed. It reads thus:—

"ART. IX. Of Original, or Birth-sin.

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated; whereby the lust of the flesh, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust, hath of itself the nature of sin."

A verbal difference, indeed, exists, between the expression of this article, and the creed or confession of some other churches; but when it is affirmed that original sin is the "fault and corruption of the nature of every man;" and that in consequence, "he is of his own nature inclined to evil," and "deserveth God's wrath and damnation," there is little

room to doubt its import. So little, that few conscientious unbelievers in total, inherent moral depravity ought to subscribe it—and it is believed, that very few men, who can claim to have a conscience on that subject, will do it.

But there are other considerations which confirm the opinion, that we are correct in our estimate of the meaning of this article. The prevalence and influence of Calvinistic views, at the time the articles were drawn up and adopted; and the subsequent pertinacious adherence of the church to the last iota of the system framed under Edward VI., are sufficient pledges of its import. And whatever may now constitute the faith of the Episcopal church—or however far it may have departed from the obvious meaning of its symbols—the doctrine of original sin is, and ever has been, among the items comprised in its articles of religion; and as such, has been, and yet is subscribed, as an article of belief.

It is not because assent to these articles is required, that we object to their use; but because it is compelled, whether they are believed or not. And though we dislike a creed under every form, which cannot be expressed in the language, as well as sustained by the doctrine of the Bible; still we cannot object to the use of any formulary by those who believe what they adopt. But we want words to express our abhorrence of the practice of subscribing a number of articles, set forth as the criterion of religious faith; as a mere matter of accommodation, and to which it is morally certain many—very many do subscribe, without the least faith or confidence in some of its most important dogmas. Such an instrument, involving such practices, must be extremely hostile to individual integrity, and hurtful to public morals. Because under such a state of things, especially when encumbered by governmental patronage, there must always exist a multitude of inducements to prevarication, which the common honesty of mankind will find it extremely difficult to resist.

These evils certainly exist, to a much greater extent, in England, than in this country. There, subscription is a mere matter of State policy. Every place of honor, trust or emolument under the government, as well as the high places of the establishment, are accessible to those only, who can digest the whole body of the thirty-nine articles. The bishops, priests and deacons are at no loss on this subject; the nobility and gentry—together with the swarm of civil and military dependents, treat the subject as one of public convenience. And in consequence, they make their subscriptions under every form of mental reservation. To this, there are many honorable and noble exceptions; yet there are but enough of them, to render the general practice sufficiently odious. The enormity of subscription in England, is represented in very full light, by Dr. Priestly, in his well known letter to the bishops, (see "Tracts with Horsley," *Lett.* iv, Append. London, 1815,) in which he says:—

"It is, my Lords, a disgrace to this country, and to human nature, that men should, on any pretence whatever, subscribe to what they do not believe. It is perhaps the greatest article in the account of our national guilt, and consequently, that which threatens us with the heaviest of God's judgments. But this guilt is yours, if by your means the cause of it might be removed, and it be not removed. And can it be doubted, but that if your Lordships joined in remonstrance to government on the subject, this great evil, with all its attendant consequences, natural and moral, would be removed, and without delay? * * * * *

"Besides, nothing is more evident, than that all the provisions you make to secure uniformity of doctrine within your church, and especially the real belief of the doctrine of the trinity, does not answer the end. It only produces refinements in sophistical casuistry. On some pretence or other, very different opinions are well known to be held, and are even openly contended for, by the members of your communion—persons who have subscribed all your articles, and who join in the habitual use of your trinitarian liturgy. Lady Moyer's lecture was established for the sole purpose of inculcating

the trinity—and yet, one of her lecturers, Dr. Benjamin Dawson, in his sermon on that very occasion, preached nothing but Socinianism under another name. * * * * *

"It is also well known, that the majority of the learned clergy are professed Arminians, though the compilers of the articles, and great numbers of the more zealous of the clergy, are Calvinists. And to my certain knowledge, there have been unbelievers among your clergy, as well as among those of the church of Rome. It is not, therefore, uniformity of faith, but a system of hypocrisy, that is supported by your subscriptions. If, then, you be the friends of sincerity and truth, you will not hesitate to abolish them, especially in universities, where they ensnare and seduce the unwary and the uninformed."

The foregoing, with much more of similar character and import, was written by one who had every means of knowing the truth of what he stated—and who, in making this appeal to the bishops, was more than ever exposing himself to their indignation and vengeance. And these statements, it is believed, have never been contradicted. They are, no doubt, true—and are of themselves, enough to convict the church of England, of a settled determination to maintain a system of religious tyranny at every hazard; even at the enormous expense of individual integrity and national honor.

The Doctor does indeed confine his remarks principally, to considerations relating to the trinity. But they are equally applicable to the particulars before named; and he incidentally but fully sustains the observation, that while the articles are decidedly Calvinistic, many of the clergy are Arminians, and openly reject the doctrine of predestination to which they have subscribed. And we must leave the reader to judge, with what consistency or countenance such ministers can urge upon their hearers, the importance and necessity of sincerity in all their thoughts, and plain dealing in all their intercourse with their fellow-men. Nor, is it easy to conjecture, how far such exhortations would be likely to succeed in the face of such clerical illustration and example.

That the evils resulting from subscription, do not exist in all their latitude in the United States, is not the fault of Episcopacy. They are partly—and only so far, excluded by the excellent provisions of the Constitution, as that some of the principal inducements to prevarication are removed. But the character of the practice, as far as it extends, is precisely the same in this country that it is in Britain. And there are moral consequences attached to clerical subscription in America, which are scarcely to be named; since it is not even pretended that all the doctrines contained in the thirty-nine articles, are believed. And those not believed, are the same in general, which have been already named.

If they really believe the doctrines of original sin and predestination, why do they not assert and maintain them? Other sects which make them a part of their creed, are perpetually thrusting them forward, training the youth in them, and endeavoring by every means to sustain them, for at least, another generation. Not so with Episcopalians; and the little that they say or do respecting these subjects, proves that they do not believe them. And if they are disbelieved—is not subscription by the clergy, a practice which tends to weaken the motives to integrity among them—to weaken the influence of their appeals to the consciences of their hearers against insincerity, and finally calculated to sink the Christian profession to a matter of mere form, instead of exalting it on the basis of principle?

Another fact relative to the views of Episcopalians, claims consideration in this place. We mean that which appertains to the doctrine of endless punishment. Whatever may be the fact respecting the direct avowal of that dreadful doctrine, in the thirty-nine articles, it is certain that the Episcopal church means to have it understood that they are believers in the endless sufferings of the wicked.

As a church, it is supposed by other denominations, to hold such belief in accordance with the meaning of its articles; and it is manifest that a great majority of its members maintain that doctrine.

Yet in this country, it is well known, that there are Episcopal ministers who reject the doctrine of interminable misery, as incompatible with the character of God, and inconsistent with reason and revelation. One of their number, Dr. Tyler, of Connecticut, published, a few years since, and during his lifetime, a work entitled, "Universal Damnation and Universal Salvation;" in which he endeavored to show that the thirty-nine articles favored the belief of the restitution. This is believed to be the only published work on that subject, by a minister who has retained his place—and by the only man of that class, who can lay claim to the praise of common honesty. As all the others only avow the belief of the restitution in the circles of their friends.

How far others of this class might venture under the eye of their superiors, at the present time, we presume not to judge. But we must be permitted to say—if they are as well known to their bishop as to some others, he must have a strange partiality for men, who have one creed for the public, and another for their friends. Like the supposed revealed and secret wills of God—not so secret, but that it is known to his favorites.

As men, as moral and accountable beings, they have an undoubted right to their opinions—but then, for the same reasons, they should be openly asserted, and manfully maintained. For we know of no human character so utterly base and detestable, as a professed Christian minister who can compromise his conscience and his rights, "for a mess of pottage." To call such a crawling creature, a *fine, liberal fellow*, is at best but doing homage to hypocrisy; and encouraging a sycophant to cringe still lower to public opinion, for the basest of interested purposes. And for the honor of the Episcopal church, and of human nature, these men should abandon their connexion with Episcopacy, or be suspended from their ministerial functions—not for their belief of any particular creed, but for the profession of what they do not believe. And we predict, that if this be not done by the authority to which they are amenable—an insulted and abused public will, in due time, assert its prerogative, and assign them their proper station. VERAX.

For the Magazine and Advocate.

TOUR IN OHIO.

BY REV. J. WHITNEY.

(Continued from page 20.)

I found the brethren and sisters in Cincinnati enjoying good moral, as well as physical health; and highly pleased with the prospect of a few weeks stated preaching. On the first Sunday in November, I was assisted in the labors of the desk, by Brs. Davis and Jolly. Our congregation was large, and seemed to manifest a deep religious feeling. As the society in this place was somewhat embarrassed, a few years since, they sold their house of worship, and have since held meetings in the Mechanic's Hall and public school-house. These buildings, however, are quite convenient, and will answer a good purpose till they can again build for themselves. Concert of action is, in part, wanting—the means they have.

On the following Monday, I visited Madisonville, seven miles North-east of the city, to attend a meeting held by Brs. Davis and Jolly. We listened to an excellent discourse from Br. Jolly—it was just what was wanting here, for the people had never heard the doctrine before, from a living speaker. The Sentinel and Star, conducted by Br. Tizzard, is located in this village, and I think the cause of truth might be greatly advanced, if proper exertions were used to increase its circulation, and render it more efficient. On November 6, I rode twelve miles to Mount Pleasant, where I had previously agreed to lecture on that evening; but the weather and going were so bad that no meeting was held, and I returned back the next morning with considerable fatigue to myself, and

still more to Br. Singer's horse. On the 7th, I again visited Madisonville, in company with Br. Singer, of Cincinnati, who is always engaged in aiding the cause of truth, because he knows from experience its healing power. Our business, at this time, was to attend a meeting for the adoption of a Constitution for the Madisonville Liberal Institute; but circumstances were such that we returned back without proceeding to business. On Sunday, the 8th, our meeting was again held in the Mechanic's Hall, and attended by a respectable number of hearers, who seemed to receive the word with gladness. I was called on the 11th, to attend the funeral of Charles Carroll, son of Mr. Kingsbury, of this city. May Heaven comfort the bereaved parents. On the 13th, I again rode to Mount Pleasant, where I found many pleasant friends; to whom I preached on the evening of that day, in the Union meeting-house. By the politeness of these friends I was brought to the village, and conveyed back to the city, where I preached on the following Sunday in the public schoolhouse. All who attended our meeting this day must have been anxious to hear, for the rain continued to fall through the whole day and evening. Our congregation was not large, but the most devout attention was paid to the word spoken. Our meetings, on the whole, were well attended; and I am pleased with the spirit that is manifested by our friends at this place. They seem to be zealously affected in the good cause, and I think their principles, are in part, exemplified in their actions.

There are many rare curiosities and heart-rending scenes to attract the visitor's attention in this city. While here, I witnessed a grand display of mechanical ingenuity at the Western Museum, called the "infernal regions." Here the shocking abodes and miseries of the supposedly damned are awfully illustrated, by the use of real figures, as large as life! The proprietor of this museum must, therefore, have the honor of aiding modern Orthodoxy, by presenting to the world a *real* hell instead of an *imaginary* one. On the morning of the 16th, while I was waiting the departure of the packet for Dayton, I visited, for the second time, John W. Cowan, who murdered his wife and two children, and who was hung on the succeeding Friday. While I was conversing with the unhappy man, a scene occurred which none but the painter can describe. A man, in a fit of insanity, had tried to drown himself in the canal on the preceding night, but was taken out and confined in the jail. Preparations were now making to get him to the hospital; and as they were trying to put on his clothes, he exclaimed in the most frightful manner, "Let me alone, let me alone; the wrath of God is upon me! I shall go—I am going—going to hell!" As he pronounced these words, his countenance became distorted, and his whole frame awfully convulsed. I stood amazed; and while I looked and wondered long, a

"Voice, from whence I knew not, for no one I heard, distinctly whispered in my ear, these words, This is" (the groundless fear of) "eternal death."

I left Cincinnati at 9, A. M., on the 16th, and passed up the canal to Dayton. This canal runs through an interesting section of country, and affords many delightful scenes to the traveller. Nothing of importance occurred on board, until within twenty miles of Dayton, when a very amusing attack on Universalism and its advocates, was made by a Presbyterian and a Methodist. The conversation between them and myself—for I could not keep silent—shall, in part, be given at some future time. I entered Dayton at 4, the next morning, and in the evening discoursed to a large number of anxious inquirers. A preacher of our order is needed and would be well sustained in this place and vicinity; for many ways to professional usefulness might be found. On the 18th, I travelled by stage to Springfield, where I had spent one day, on my tour out, in a religious discussion, with Mr. Lucas, a Methodist clergyman of that place. At early candlelighting of this day, the debate was resumed, but not in the same house in which it was commenced, for that was the radical and this the Episcopal Methodist house. But, alas, my first opponent,

Mr. L., was not permitted to enter the field again; for his brethren, becoming distrustful of his talent, or some other cause, had sent for Mr. Raper, their presiding elder, who had accepted the invitation and was now present, prepared for the work. The discussion proceeded between Mr. R. and myself, from this time till nine o'clock the next evening—making, in both debates, two days and two evenings.

I left this pleasant village and its hospitable inhabitants, on the 20th, and passed by stage to Columbus, where I was again received with cordiality and friendship. On Sunday, the 22d, I preached in this city to a small-but worthy and attentive auditory. A full meeting on this day could not have been expected, for it snowed very fast all day, and the going was bad. In this place we have some of the best of friends—I would name them, but I know not where to begin. Providence has ordained it; it is perfectly right that a few such people should be scattered about the world to keep it from retrograding. On the 24th, I found myself in the village of Newark, where Universalism is less fashionable than any other commodity. We held meetings, however, on two successive evenings, which were attended by a number of anxious and respectable hearers. There are a few worthy male friends in Newark, who are not ashamed of the truth, either in public or private; their excellent companions, however, have not yet put away "childish things."

MAGAZINE AND ADVOCATE.

Revs. A. B. CROSBY and D. SKINNER, of Utica, Editors;
and Rev. S. R. SMITH, of Clinton, Corresponding Editor.

UTICA, SATURDAY, JANUARY 23, 1836.

EXPOSITION OF 1 JOHN v: 20.

Rev. D. SKINNER—I wish to request an exposition of a passage of Scripture contained in 1 John v: 20, as it is a point on which there has been some difference of opinion, in regard to the grammatical relation of "this," in the passage. "This is the true God, and eternal life." The circumstance which led to this difference of opinion, was an attempt to prove, in the "Young Men's Bible society of Hopkinton," that the Son is equal with the Father, or that "Christ is the eternal God."

Please give your views on this point, and oblige,
per request of society, I. B. B. HALE.
Hopkinton, December 25, 1835.

REMARKS.

As to a strictly grammatical structure of the word "this," and its antecedent, we are aware that the rules of Grammar will allow it to refer, either to the antecedent immediately preceding, or to a more remote antecedent. Frequent instances occur, in which the Greek *outos*, rendered here "this," refers to a remote, instead of the immediately preceding antecedent. (See Acts vii: 18, 19, and 2 John verse 7.) And that such is the case in this instance, we think will be evident to any unprejudiced person who will carefully consult the context. The 18th, 19th and 20th verses read thus:—"We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: [i. e. God] and we are in him that is true, being in his Son Jesus Christ." (Or, "and in his Son," etc., either word is allowable.) "This is the true God and eternal life." By the phrase "eternal life," the apostle doubtless meant to personify Jesus Christ, (he being the instrumental medium of our obtaining eternal life,) or by a figure of metonymy, puts the effect for the medium of its accomplishment. The clear and obvious meaning of the text is, that Jesus Christ, the faithful and true witness, who is "the brightness of the Father's glory and the express image of his person," has come and revealed, or given us a knowledge of the only living and true God—his God and our God, his Father and our Father. "And we are in him that is true" (for in God we live,

and move, and have our being) "and (or being) in his Son Jesus Christ" i. e. renewed in the spirit of our mind by the light of his Gospel; (for "he that is in Christ is a new creature.") This accords with what Christ says, John xvii: 3, "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "This is the true God and eternal life." That is, God the Father, and Christ the medium in and through whom he hath given to us eternal life. (See Romans vi: 23, and 1 John v: 11.

Surely Christ could not mean, John xvii: 3, that he sent himself. Nor could this be his meaning, John vi: 38, 39; "For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which I have sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." And although Christ and his Father were one in purpose, design, affection and grace, just as Paul in planting, and Apollos in scattering were one, yet that they were not one and the same being is obvious from common sense, reason, philosophy and Scripture. Christ says to the Jews, John viii: 16-18, "If I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Thus does he confute his opponents, by the rules of their own law, by proving that he was not alone in bearing witness of himself, but that his Father, a distinct being from himself, also bore witness of him. D. S.

REVERENCE.

That man is naturally a religious being, has passed into a proverb. Among his religious faculties, the existence of no one is more clearly proved, than that of reverence. The misdirection of it, while it manifests its exercise, clearly demonstrates its existence—as clearly as the preparation of warm woollen garments for the poor naked Indians of the torrid zone, proves the existence of a desire to do good to men—i. e., of the sentiment of benevolence. The following case, recorded in history, is an affecting instance of the exercise of reverence and attachment to a personage inferior to Deity, even while disregarding duty to God.

In 1745, when the Chevalier, Prince Charles Stuart, was a fugitive in the land of his fathers from the vengeance of the house of Hanover; he took refuge in the miserable hut of a poor Highlander. Here he remained perfectly secure, protected and hid by his host, for three weeks; notwithstanding death was the penalty of doing so, on the one hand, and thirty thousand pounds sterling for betraying the prince, was the reward on the other! The poor fellow weighed the risk of life as nothing, and the reward, (one hundred and thirty-three thousand dollars) as less than nothing, compared to the indulgence of his feelings toward the lawful heir of Britain's throne—the direct lineal descendant of Scotland's kings. Surely virtue belongs not alone to the wealthy, the titled and the proud—the learned or the powerful!

Yet, in a few months afterward, this very loyal Scot was hung for stealing a cow! What a crime to be linked to such a strong virtue in this lowly peasant's breast! Had but the poor Highlander been trained to regard his heavenly Father with a moiety of the reverence he bestowed on the son of his king—or had he extended to his fellow-men the attachment he manifested to his prince—his days might have been longer in the land. He would not surely have violated the command of God, and injured his brother man. The feelings were implanted in him and richly cultivated—the capacity was occupied—the faculty was exercised—but, alas, it was misdirected—it was pointed to earth instead of heaven—to man instead of God! A. B. G.

ERRATUM.—In Episcopalianism No I., published in our first number, second column of the article, fifth paragraph, for "Sister of Charles V.," read "Aunt of Charles V."

WHAT ARE WE TO THINK?

What are we to think, when the Editor of a religious paper professes to believe in future punishment, and yet pronounces a future judgment "solemn mockery?"

What are we to think, when the Editor of a religious paper professes to believe in future accountability and a righteous retribution for all mankind, yet it the same paper publishes an article, and that of his own selection, to prove "that the doctrine of future rewards and punishments was purely of Heathen origin?"

Can we think such Editors sincere? or must we think that their belief is merely nominal? How long will it take to make all their readers believers in the doctrine they profess, if they continue this course?

REMARKS.

The above we copy from a late number of the Independent Messenger. What is the design of the first question asked, or to whom or what the writer—an Editor, we suppose—alludes, we know not, and it is utterly beyond our power to conjecture. But the allusion in the second paragraph and question is undoubtedly to us and to this paper. The writer alludes to our 51st number, volume six, in which we formally noticed an article from one of the Editors of the Messenger—and in which number, on the last page was a selected article headed *Oaths*, in which the expression occurred, "that the doctrine of future rewards and punishments was purely of Heathen origin."

Now be it known to the Editors of the Independent Messenger, that we did not select the article above alluded to, nor did we ever see it till it appeared in type. We then much regretted seeing that particular expression and some other kindred ones in it, and had thoughts of expunging the expression above quoted, or appending a note of disapproval, or of leaving out the article altogether. But the paper was just going to press—the printer was in a hurry and could not well wait to do either—so it went to press as it was. The article was selected by the Junior Editor, not on account of the above objectionable, or any kindred expressions, but because he approved of the general sentiments of the article respecting oaths. By what authority the Messenger asserts that we selected that article we know not.

By-the-by, is there nothing ever published in the Messenger—no word, phrase or sentence—but what each of its Editors fully believes and endorses, length and breadth? Verily, neighbors, if a beam is in your own eyes, are you wise to expend so much time and labor in attempting to pull the mote out of your cousin's eyes?

Whether the Messenger has replied to our article relating to C. H., in our 51st number we know not, as several numbers of that paper have missed reaching us. It is, however, a matter of little moment, whether it has or not, unless it is disposed to manifest a little more of a fraternal spirit. D. S.

SALVATION.

It is too frequently the case, in these days of sectarian zeal, that all previous knowledge is disregarded, and truth trampled under foot, to support the teachings of a creed or advance the interests of a party. In vain do the ablest and most esteemed commentators of a denomination instruct its preachers in the true meaning and application of certain texts or phrases; whenever expediency requires, those teachings are forgotten, and the texts and phrases most shamefully perverted and misapplied. The word at the head of this article is one thus used, too frequently, by Partialist teachers. The minister in his study will learn one thing...but hard pressed by an opposing sentiment to his own, he will give a very different view in his pulpit.

Professor Robinson, in his Calmet's Dictionary of the Bible, though he bends the positive and universal assertions of the Bible to suit a doubtful and partial creed, well remarks, that "it becomes all students of the Bible to examine carefully the intentions of the writer, [not the teachings of a modern creed,] in passages where this term

(or its cognates) occurs; and not to quote at random, as if to be saved always intended *eternal* salvation, since it may intend only *temporal* salvation, or a state of offered salvation, or a state of grace leading to salvation, or salvation begun but not yet completed. It may refer to personal safety, to spiritual deliverance, or to natural prosperity. Some may believe to the saving of the soul, (Heb. x: 39,) others, as Noah in his ark, may effect the *saving*, i. e. the preservation, of their families, ch. xi: 7." Good. A. B. G.

BR. T. P. ABELL.

By mistake it was stated in the list of preachers in this State, published in our second number, that Br. T. P. Abell, of Wyoming, Genesee county, was not yet formally received into fellowship. This was an error—he received a letter of fellowship at the last session of the Genesee Association.

Br. Abell proposes soon to make a tour in Ohio, by request of brethren and societies in that State. We commend him to the confidence and kindness of our Western friends. He will act as agent for this paper on his tour, and is fully authorized to receive money due for past volumes, or payment in advance for the present.

An interesting discussion of the question, whether a part of the human family will be endlessly miserable, or all become holy and happy, is now in progress in the *Southern Pioneer and Philadelphia Liberalist*, between the conductors of the Baltimore Literary and Religious Magazine, two Presbyterian divines, on the one side, and Rev. L. S. Everett, principal Editor of the Pioneer, on the other side. We have no fears for the result. Truth is mighty *et prevalebit*. D. S.

THE RECORD.

It is our intention to preserve a complete, yet brief record of every event of interest to the denomination, as news or for reference; but in the labors of closing one, and commencing another volume, we had not time to read the papers and note the items belonging to this department, until now.

SOCIETIES.—New societies of our order have been organized as follows:—In October last, one in Palermo, Me., of twenty-five male, and several female members. On November 23, one in South Dennis, Mass., to embrace the believers in that town, West Harwich and South Yarmouth. November 28, one in Hopkinton, Mass. One, sometime since, in Thetford, Vt. December 20, one at Conesus, Livingston county, N. Y. December 27, one was formed in Kennebunk, Me., of forty-two members. One, very lately, in the south part of Boston city proper, (the fifth in that city,) to hold meetings for the present in Boylston Hall.

CHURCHES.—A church of about eighty believers, formed in the Universalist society in South Boston, was recognized on December 25. Sermon by Br. S. Cobb. Another, in connexion with the society in New-Market, (Lamprey river,) N. H., was recognized on the same evening. Sermon by Br. T. Whittemore.

CONFERENCES.—A quarterly Conference of the Hudson River Association was held at Lansingburg, on the 9th and 10th of December. Sermons by Brs. Whitcomb, W. Skinner, Woodhouse, M. B. Newell, and Rayner. Another Conference was holden at Wells' Corners, Orange county, on the 16th and 17th of December. Brs. W. E. Manley, L. C. Marvin, Wells and Cary were present.

PREACHERS.—A Br. Cary, who resides near Sheshequin, Pa., has lately commenced preaching the everlasting Gospel. Br. Hiram Bell, of Ohio, was named in our second number, as receiving a letter of fellowship from the Western Reserve Association. Br. George R. Brown, of Cold Water, M. T., (a moderate name, and betokening temperance!) as will be seen by his letter in last week's paper, has lately commenced preaching the glad tidings of the kingdom. Rev. Anthony F. McCabe, as we learn from the Herald of Truth, has lately renounced Partialism and commenced "preaching the faith he once destroyed." We had heard of him before, as one who was "not

far from the kingdom of heaven." He is a native of Nova Scotia, a licensed and ordained preacher of the Presbyterian church, and now resides in Skaneateles, in this State. Br. Chase speaks of him as a finished scholar, a talented preacher and an honest man. Good.

INSTALLATIONS.—Br. Waldo, of Lynn, Mass., and Br. Drew, of Augusta, Maine, as formerly named, were installed pastors of the societies in those respective places. Br. T. F. King was to be installed pastor of the society in Charleston, Mass., on the 10th inst. Sermon by Br. T. Whittemore.

REMOVALS.—Br. Jehiel Smith has removed to Barre, Vt. Br. A. L. Pettee, from West Townsend to North Wardsboro', Vt. Br. J. Hemphill, from East Montpelier to Springfield, Vt. Br. Willcox to Portsmouth, N. H. Br. C. C. Burr, from Anson to Bowdoinham, Me. Br. S. C. Bulkeley, from Peekskill, N. Y., to Danbury, Conn.

MEETING-HOUSES.—Besides those already named as having been dedicated in Lynn, Mass., Augusta, Me., and West Rumney, N. H., one was dedicated, December 27, in Wilmington, Vt.; one-half owned by Universalists; sermon by Br. W. Skinner. A commodious hall was also dedicated, December 3, in Franklin, N. J. Sermon by Br. T. J. Sawyer. Another has been dedicated at Amherst, Mass. Sermon by L. Maynard. A Universalist meeting-house is in progress at Southold, L. I., the first of the kind on the Island.

DELAYS.

One or two complaints have reached us respecting the late arrival of our papers at some particular offices. In one case we lost a subscriber. This is hard. We have been particularly careful, thus far, knowing that much depended on first impressions. Two or three times our hands have worked until past midnight in order to avoid a few hours delay in the first day's mailing. And they succeeded in avoiding it.

As to comparisons of the arrival of our paper and other papers—perhaps they do not mail alphabetically, and we do—and thus postoffices beginning with W, X, Y and Z are mailed last—on Saturday evening. As the book we use for mailing, as yet, contains both our own and Br. Skinner's accounts, the uncommon pressure of business prevented us from getting all of the first number to the postoffice on Saturday. This delay we trust will not be necessary in future. Excepting such delay, we plead not guilty. Let the blame fall where it may, or the cause be what it will, *we know* it is not our fault—nor our misfortune. A. B. G.

THE COMMITTEE.

It has been suggested that it would be satisfactory to many, besides the authors of the articles, if the names of the committee on the prose articles were made known. Those deciding on the articles on Universalism as a system of religion, were Rev. J. A. Aspinwall, of Clinton; John L. Kellogg, student of medicine, of New-Hartford; Dr. J. P. Newland and David Owens, of this city. Three others had been invited to sit with them, but were prevented from attending.

The poems were decided on by a committee of ladies residing in Clinton. A. B. G.

AGENTS.

In a late number of last volume we suggested the propriety of subscribers, in every place where we have no agent, selecting some faithful brother to act as such, and by remitting for the requisite number of subscribers, secure a copy (gratis) either for himself or some brother or sister who would be pleased to read, but does not feel able to pay for the paper. So far as this suggestion has been adopted, we find it saves trouble and expense both to our subscribers and ourselves, and we hope those who have not already adopted the plan will, as early as convenient. G. and H.

Br. W. S. Balch, of Claremont, N. H., has received and accepted an invitation to become the pastor of the Universalist society in Providence, R. I., and is soon (if he has not already) to enter on his pastoral labors in the latter place.

EPISCOPALIANISM.

We beg a careful perusal for these articles. They are from a highly valued writer, whose name, if given, would be deemed good authority for their correctness and value. Though apparently long, much more than the usual amount of information will be found condensed in them, so as to cause the reader to wonder they are not longer. They will be continued at intervals of about three or four weeks, each, until the whole investigation (a very thorough one) is completed, and "spiritual wickedness in high places" properly exposed and rebuked. A. B. G.

PRIZE ARTICLES.—We publish them not in the order of their respective merits, but to suit our own convenience and the room we can afford to them in the paper. The Essay and the Poem in this paper, obtained, each, the third best premium offered for their respective classes. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday instant, by Br. C. S. BROWN at Norwich village—Br. W. BULLARD at Knox's Corners, Augusta—Br. C. B. BROWN at the Red schoolhouse, Hastings, at 10 o'clock, A. M., and at Parish, at 2 o'clock, P. M.—Br. S. R. SMITH at Madison—Br. GROSS at New-Hartford—Br. J. BODEN at West Hartwick—Br. WHITNEY at Denmark—Br. T. J. SMITH at South New-Berlin—Br. WAGGONER as Br. P. MORSE may appoint—Br. WOOLLEY at Munsville, and at Siloam in the evening.

There will be preaching on the first Sunday in February, by Br. T. J. SMITH at Bridgewater—Br. BODEN at Richfield Springs, and at Little Lakes in the evening—Br. WHITNEY at French Creek—Br. WAGGONER at Russia.

Br. WAGGONER will preach in the evenings of Wednesday, 27th inst., at Russia, and on Thursday, 28th, at Martinsburg.

Br. E. M. WOOLLEY will lecture in Pratt's Hollow on the evening of the 30th inst.

Br. WHITNEY will preach on the following evenings:—Sheldon's schoolhouse, Remson, 26th inst.—Collinsville, 27—Leaville village, 28—West Martinsburg, as friends may appoint, 29—South Champion, February 1—Watertown, 2—Brownville, 3—Muskegon, 4—Lafayetteville, 5—Schoolhouse near James Whitney's two miles North of Depauville, 8—Three Mile Creek, near John Consul's, 9—Perch Creek, near Walter Cole's, 10—Theresa, 11—and thence through St. Lawrence county, as may be thought proper.

A Conference will be held in Norwich village, Chenango county, on the first Wednesday and Thursday in February next. Ministering brethren are earnestly invited to attend.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

G. S. Owego—P. M. North Perry, (O.) for C. M.—J. S. F. Darien Centre, for R. P. J. S. J. D. E. R. A. T. and C. M.—L. D. B. Stokes—G. B. Brooks Grove, for G. G. P. M. P. Trumbull, (O.) for self, M. and H. and H. B. H. E. C. Alton, (O.)—H. H. B. Morgan, (O.) for W. H. S. and T. B.—H. P. Yorkville, for S. N.—N. C. Unadilla—S. H. R. North Galway—P. M. Orleans, for M. B.—J. S. Byron, for A. S.—O. L. R. Pulaski—L. J. Caughnewaga—W. S. Berkshire, for D. L. L. L. P. L. L. and L. G.—P. M. Chardon, for L. H. and H. B.—P. M. Pavilion, for A. W. and A. C.—Rev. T. P. A. Wyoming, for J. C. W. and R. M.—Rev. O. W. for self, E. C. S. P. I. C. P. T. F. P. D. J. A. P. I. P. S. B. I. R. M. B. T. and F. S. of St. Lawrence county—Rev. A. M. New-London, (Ct.)—B. D. Stockton—P. M. Pamela, for E. W.—J. D. K. Wellington, (O.) for C. R.—P. M. Pompey, for W. J. C. and A. M.—D. D. D. Clockville, for H. S. D. B. M. L. W. and J. A. H.—J. B. Scipio, for self, W. B. G. W. E. C. R. B. H. G. T. I. A. A. W. K. D. L. B. G. Y. C. K. A. C. and W. T. P. M. Prattsburgh, for J. P. and I. S.—A. M. Mt. Morris—P. M. Soda Point, for self, and Lib. Inst.—W. Y. Dixboro', (M. T.) for self, Z. M. T. K. and C. I. G. E. P. D. S. B. and J. H.—P. M. Lyme, (O.) for H. L.—C. J. Sheffield, (O.) for self, J. W. W. C. and J. R.—J. W. R. Addison, for self and I. R.—H. W. B. Morgan, (O.) for T. B.—C. P. Perry, (O.) for self and R. H. W.—P. M. Wolf Creek, (M. T.) for self, J. M. B. C. H. and C. T.—J. B. Middlesex, (O.)—J. H. M. Provincetown, (Mass.) for H. C. and J. C.—P. M. Yates, for H. F. and J. H.—J. O. M. Buffalo, for self, S. B. G. D. S. and S. C.—L. B. W. Bazetta, (O.) for self and D. C. A.—P. M. Parisville, (O.) for S. B. and P. S.—J. L. L. Yates—C. T. C. Madison, for self and I. C.—J. S. Byron, for self, A. S. Z. T. G. L. L. F. J. J. S. P. E. E. B. C. W. J. Z. S. T. C. W. I. H. O. S. M. D. W. and A. T.—P. M. Tully, for D. P. and W. S.—P. M. Peterboro', for E. A. and C. W.—J. U. P. Whiteford, (M. T.)—J. R. Lyons—P. M. Brookville, for A. R.—P. M. Kennedyville, for E. H. and H. S.—P. M. Middleport, for H. T.—Z. C. A. Penn Yan, for self and R. A.—C. M. A. Castle, for self and R. P.—P. M. Coshocton, (O.) for self, F. B. R. and J. R.—P. M. Baring, (Me.) for self and S. A.—P. M. Andersonville, (S. C.) for E. H. and J. G.—P. M. North Murray, for I. S. and M. S.—H. F. Newfane, for self, J. R. L. and Lib. Ins.—P. M. East Bloomfield, for S. B. and M. S.—Rev. J. B. Brownville, for J. B. H. E. and T. T.—J. H. R. Hunt's Hollow—C. B. Gouverneur, for self and nine others—P. M. Windsor, for E. W. and W. H. M.—P. M. Kennedyville, for A. L. and D. B.—J. F. O. Peru, (O.) for self, A. B. and Rev. E. B.—P. M. Washington, (M. T.) for H. A. and G. B.—L. G. Galena, (Ill.) for self and I. H. S.—J. P. R. Quincy, (Ill.) for J. S. P. V. J. M. S. J. B. G. W. J. H. L. I. S. J. W. W. D. A. J. W. and E. P.

PRIZE POEM.

Written for the Evangelical Magazine and Gospel Advocate.

CONSOLATION FOR UNIVERSALISTS.

By DAVID WINTER, of Madison, Geauga county, Ohio.

All hail! rejoice, let anthems rise
To God our Father in the skies;
For all his works, below, above,
In chorus sing, our God is love.
Salvation flows in living streams,
Renew'd with every morning's beams,
From God's exhaustless fount of grace,
To all the lost of Adam's race.

All hail! rejoice, the angel's might*
Tears off the veil of mental night,
Which long had wrapped in awful gloom,
The hopes of man beyond the tomb.
Delusion shrinks, resigns his sway
To Gospel light, and mental day;
For God's unchanging oath is given,
To raise a ransom'd world to heaven.

All hail! rejoice, God's truth divine,
In flaming light begins to shine;
Pale Superstition, in affright,
Retreats, and sinks to endless night.
The clouds of Error pass away,
Unveiling ONE immortal day
Of unmix'd love, in Christ display'd,
For every soul that God hath made.

All hail! rejoice, the thrilling sound
Is to creation's utmost bound;
That sin, subdued, shall end in peace,
That death shall die, corruption cease.†
Hope brightens up like burnished gold,
And yields her fruit an hundred fold;
She hears the universe above,
To LIVE in bliss and wasteless love.

All hail! rejoice, the promis'd morn
Lights up, when lo! a world's new-born!
God's re-creating voice rolls through
His vast domain! ALL THINGS ARE NEW!‡
Immortal rest, and peace, and life,
Succed to death, and pain, and strife.
Let every tongue, in heartfelt strains,
Respond AMEN, JEHOVAH reigns.§

All hail! rejoice! again, rejoice!
Let every creature tune its voice
For living praise: Let praise go round,
For sin and death cannot be found.
Let anthems rise, sweet, loud and long,
Let all creation chant the song;
No more shall Satan ¶ man enthrall,
For GOD, OUR FATHER, LIVES IN ALL.**

* Rev. xiv. 6.—The doctrine of endless misery was first taught, in the Christian church, by Tertullian. The tenets of the Eclectic school of philosophy, at Alexandria, where he was educated, were drawn from the several creeds of Pagan theology, that had preceded. Among the doctrines there taught, was that of *endless misery*, a relic of the Magian philosophy. That cruel, blighting scheme, has the honor of being introduced *among men*, by Zoroaster, a Pagan idolator, about 570 years before Christ; and into the *Christian church* by Tertullian, another Pagan, *professing Christianity*, about A. D. 260. If it be one of God's truths, it is *passing strange*, that he should reveal it to *Pagans*, to be by them taught and believed for the long period of 830 years; and his *own prophets and inspired teachers*, be kept in *utter ignorance* respecting it! It is an absurdity. Notwithstanding the perfect consanguinity existing between the hellish passions of corrupted man, and this Calvinistic darling, it required no less than 270 years in that age of darkness, ignorance and priestcraft, to gain sufficient strength for recognition, by the bishops in church faith; that is, A. D. 532. It was annexed to the *creed*, in general council, A. D. 551; being acted on nineteen years before as an article of faith. Then commenced the dreary prophecy of the *two witnesses*, (the Old and New Testaments,) Rev. xi. 3, to continue 1260 years, clothed in sackcloth. This period terminated in A. D. 1792. The witnesses then were slain. The Bible was, that year, publicly burnt, with great ceremony, in Paris, (one of the streets of the spiritual Sodom and Egypt,) by the common executioner, and the Christian religion abolished by a national edict. Three years and a half afterwards, (the two witnesses revived,) the Bible was as publicly acknowledged the *word of God*, and the Christian religion restored. Then the angel commenced his flight, the garments of sackcloth were rent from the witnesses, Universalism received new life, God's truth blazed like a meteor, and the earthquake has rocked Christendom to its centre. Behold its effects in Europe and America for the last forty years, and *be no longer blind to the signs of the times*. D. W.

† Isaiah xlv. 23, 24.

‡ Rev. xxi. 1-6.

§ Sin personified.

* 1 Cor. xv. 42-55.

§ Rev. xix. 6.

** 1 Cor. xv. 23.

THE FLAT HEAD INDIANS.

The travels of Ross Cox in the *very "far West,"* contain much that is interesting relating to the Indian character and customs. The following extract is descriptive of one of their most curious customs:—

"The abominable custom of flattening their heads prevails among them all. Immediately after birth, the infant is placed in a kind of oblong cradle, formed like a trough, with moss under it. One end, on which the head reposes, is more elevated than the rest. A padding is then placed on the forehead with a piece of cedar bark over it, and by means of cords passed through small holes on each side of the cradle the padding is pressed against the head. It is kept in this manner for upwards of a year, and is not, I believe, attended with much pain. The appearance of the infant, however, while in this state of compression, is frightful, and its little black eyes, forced out by the tightness of the bandages, resemble those of a mouse choked in a trap. When released from this inhuman process, the head is perfectly flattened, and the upper part of it seldom exceeds an inch in thickness. It never afterwards recovers its rotundity. They deem this an essential point of beauty, and the most devoted adherent of our first Charles never entertained a stronger aversion to a *Round-head* than these savages. They allege as an excuse for this custom, that all their slaves have round heads; and accordingly every child of a bondsman who is not adopted by the tribe, inherits not only his father's degradation, but his parental rotundity of cranium."

He will never be a satisfied and rarely a gratified hearer who takes only his intellect to church and leaves his heart at home.

It is no religion to stay at home and contemplate—to pass one's time in meditating, though ever so well, upon God, and truth, and eternity, or praying without ceasing, for if all men were to do so, the world would stand still and the race expire; yet if it be a duty to any so to pass their lives, it is to all. God then designed man for action; for activity of mind and body throughout all their powers. If, therefore, religion is not made to go along with and join itself to action, life, and common duty, it must be abandoned; it is something utterly hostile to man's well-being. But God requires religion; he has revealed religious truth, as we say, at great cost, and he demands our reception of it. It must, then, (truly received,) be an active principle; it must be what we mean by holiness and nothing more. Prayer, meditation, worship, in all their forms, are not then religion, but means and methods of creating it and increasing its power.

There are more good Samaritans than one, more Howards than one. They are to be found in every Christian village. No virtue is brighter than that of the mother, who, when she has returned to her humble abode—a cellar or a garret—after a day of exhausting toil, and to whom sleep, though upon straw, would be a luxury monarchs never knew—passes the night in ministering to the wants of a neighbor's sick child, or rocking into slumber her own restless and complaining infant—and this, in a spirit of patience and love which we sometimes think—how erroneously—belongs only to angels. The virtues of the poor are virtues.

To live in this world like brethren, in love and unity, we must not suppose our own judgment infallible; that nobody equals us in sense, virtue, and the like; for those things are disgusting to men of discernment, and we shall find it difficult to make them join us in our high opinions of our own perfection.—*Fisher's Sermons*.

MARRIAGES.

In this city, on the 14th inst., by Rev. D. Skinner, Mr. PAUL PRATT, of Whitestown, to Miss IRENE SESSIONS, of this city.

On Thursday evening, 14th inst., by the Rev. Mr. Shepard, Mr. WILLIAM WALTON, to Miss MARTHA ROUNDS, all of this city.

In Fort Plain, on the 3d inst., by Rev. J. Bushnell, Mr. WILLIAM EVERACKER, of Danube, to Miss MARGARET ZOLLER, of Minden.

DEATHS.

In Herkimer, on the 8th inst., EZRA C., only son of Ezra Graves, aged thirteen months and a half.

In Athens, Pa., December 20, 1835, Mrs. EMELINE FRITCHER, daughter of Rev. Salmon Adams, in the 27th year of her age. She died fully reconciled to the will of her heavenly Father, with a full assurance of a glorious immortality beyond the grave. Her husband has lost a beloved companion—her father an affectionate and beloved daughter. May God sanctify the affliction of the bereaved.

In Geneva, Ontario county, on December 21st, Miss MARIA COOK, aged nearly 57 years. Our deceased sister was formerly well known in this region as an able and exemplary preacher of universal salvation; and lately resumed her public labors, but for a short time, in this vicinity, where she then lived. Infirmities of mind and body admonished her that her end was nigh, and she ceased her labors; but Br. Chase of the Herald of Truth, says, "we have reason to believe that she died as she had lived, a faithful and exemplary believer in God's impartial grace." She has left many manuscripts on theological subjects behind her—whether they will ever be published is doubtful.

Her many virtues will long be remembered by her friends, who will drop the kindly tear to her memory.

A. B. G.

In Homer, on the 3d inst., of consumption, DEWEY GLOVER, in the 20th year of his age. He bade fair to be a blessing and an ornament to society, and died in the fullness of faith in the Gospel.

E. G.

At Middlebury, Ohio, on the 19th ult., of consumption, MARY, daughter of Henry Chittenden, Esq., aged 14 years. She was a most amiable and lovely girl, just blooming into womanhood, and like the tender blossom, untimely nipped, now lies low in death. She suffered much during her sickness, but with the most patient resignation; for she found abundant peace and consolation in religious meditation and frequent perusals of the Bible, and died in the most joyful hope of immortality. An appropriate discourse was delivered at her funeral, by Rev. Mr. Baldwin, of the Presbyterian church, from 2 Cor. iv. 17, 18.

"Sweet is the scene where virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the dying breast!
So fades a Summer cloud away;
So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."—*Com.*

NEW UNIVERSALIST HYMN BOOK.

The friends of "the restitution of all things" are hereby informed, that arrangements are now making to issue a new Universalist Hymn Book, to be published by W. QUEAL and G. W. MONTGOMERY. It will be ready for distribution by the 1st of April next, in the pocket hymn book form, and will contain about 440 pages, including articles of faith, the mode of forming a church, a few select prayers, with many original hymns. The selected hymns will be the best that we can take from a large number, characterized by piety, religious truth, moral influence, and flowing numbers. The book will be furnished with a copious index, which, in addition to the first line of each hymn, will designate the metres, so that any particular metre can be found without any difficulty. The subjects will be classified, while the book will be so arranged as to be used in connexion with Streeter's Hymn Book, by those societies who have them.

The object of this publication is, to furnish the denomination with a hymn book, which shall keep pace with its literary character and improvement; and also to be furnished at a price with which no fault can be found. It will be printed on good paper, will be well bound, and will be furnished at 40 cents the single copy. A liberal discount will be made to those who purchase by the quantity.

An edition of 6000 copies will be printed; and as we become personally responsible for the payment, in order to furnish a good hymn book at a reduced price, we confidently hope and expect that our friends generally will sustain us in this useful undertaking. Our friends may soon expect directions concerning orders for the work.

WILLIAM QUEAL,
GEORGE W. MONTGOMERY.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JANUARY 30, 1836.

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For the Magazine and Advocate.

THE CALVINISTIC PREACHER.

BY REV. R. TOMLINSON.

"He that believeth on the Son, hath everlasting life." John iii: 3.

The peculiar manner which is employed to evade the full force of Scripture language, in some instances, has induced me to lay before the reader, the substance of some answers given to the questions naturally arising from the Scripture introduced for consideration.

FIRST. What is belief? It is the assent which the mind gives to evidence, in relation to any proposition introduced—whether that proposition is correct or incorrect. *Christian faith*, or belief, is, giving credence to the testimony God hath given of his Son—assenting to the truth of the record made, and the general revelation of the nature and object of a Saviour's mission, as bequeathed to the children of men.

Thus far, nothing particularly objectionable appears in the preacher's exposition. "But," said he, "although a revelation hath been made; we are by no means to suppose, that all the doctrines taught in that revelation can be understood—for there are mysteries that cannot be solved." In view of this, we ask the reader, if it is not objectionable to suppose that a revelation hath been made, and, at the same time, suppose that revelation is a mystery? Does not the idea of a revelation necessarily destroy the idea of a mystery? Most certainly—for a revelation implies the bringing to light things that were before unknown—whereas, a mystery denotes that which is still unknown. More than this—if, according to the preacher, the revelation or evidence given be a mystery, or beyond the understanding of man, how is Christian faith to be obtained? or the assent of the mind gained? For instance, that which is a mystery is no evidence. Hence, according to the preacher, the mind has nothing to which it can assent, unless it comes to the absurd conclusion, that a revelation is a mystery. And this, it is necessary to believe, as saith the preacher, or incur condemnation. But our Saviour saith differently. "*This is the condemnation, that light hath come into the world, and men loved darkness rather than light, because their deeds were evil.*" From this language it is seen, that men incur condemnation in consequence of not believing in the *light*, or that which has been made *manifest*; and not for disbelieving that the light is darkness. But we shall soon see the object of the remarks upon this mystery, as we proceed, with the preacher, to notice more definitely what we are to believe, in order that we may possess everlasting life.

SECONDLY. We are to believe in the person of a Saviour, in his *human* and *divine* nature—that he was very God and very man—that he was both the Father and the Son—that this character was our Mediator—that he suffered and died! Saith the preacher, "It was necessary for him to be both God and man, that he might not have an inducement to show special favor to either party." That is:—that his actions should not favor *one part* of himself, more than they did the other part. This supposes, that if he had been absolutely God, unconnected with man, he would have decided partially against men, and required more of them than was actually his due—and if he had been wholly man, then injustice would have taken place, from the fact, that he would have favored them beyond that which belonged to them. Hence, says the preacher, "it is necessary that we believe him to be both God and man. It was necessary from another consideration, viz., that he might have somewhat

to offer in sacrifice for the sin of man, that should be proportioned to the nature of that sin. Man, by sinning, and in consequence of Adam's transgression, incurred an infinite penalty—was made liable to all the miseries of this life; and to the pains of hell forever. Therefore, that Jesus might have somewhat, as Mediator, to offer as a sacrifice to his inflexible justice, it was necessary that he should be both God and man. And it is necessary for us to believe that he was such an one." The reader will not wonder, by this time, that our preacher urged a belief in mystery, before presenting all this. But he has not yet done. In this stage of his discourse, he wisely raises an objection—after asserting that only Christ's *human* nature suffered. "If only his human nature suffered, how could the sacrifice have been infinite?" The utility of a belief in mystery is abundantly apparent in the answer to the above question. "Though his human nature only, suffered, yet it being offered upon the altar of his divinity, it became an infinite sacrifice; and thus satisfied the demand that inflexible justice held against the sinner, in consequence of the transgression of Adam. But we are by no means to suppose, that even this sacrifice is to deliver any, but such as believe as before shown, from the guilt of original transgression." This is what we are told we must believe that we may come in possession of everlasting life—and it may well be termed a mystery, no where revealed or spoken of, save in the creeds and traditions of men.

Reader, endeavor to find aught, that shall produce the least possible portion of moral enjoyment, or life, in all this bundle of absurdity and contradiction. If there be no life, to be derived from this source, then certainly it is not what is to be believed. The reader, by turning to the chapter in which the Scripture quoted at the head of this article is found, will learn what he is to believe; and it is without a mystical dress, so plain that the "way-faring man, though a fool, need not err therein." Or if he will consult the record, which St. John declares God hath given of his Son, he will find what he is to believe, which is—"God hath given unto us eternal life, and this life is in his Son." The reader will understand, that all this is vastly different from what the preacher said we must believe. He, by no means, produced the record as a subject of our faith.

By this you will readily perceive the difference between the preacher and the Bible; and you will be at no loss which to follow. But understand for thine own benefit, that the life mentioned, is to be found *only in Christ*. It is not out of him. This implies a breaking off from sin and a turning unto righteousness; for, as an apostle has well remarked, "If any man be in Christ, he is a *new creature*; old things have passed away, and behold, all things are become new." Reader, would you enjoy life everlasting? turn to the record God hath given, and believe it; and you will come into possession of that "pearl of great price," which the world cannot give, nor take away.

For the Magazine and Advocate.

DIALOGUE

Between a Universalist and a Calvinistic Baptist.

Universalist. Well, friend, I understand you have withdrawn from one Baptist church and joined another. What was your object? Were there too many members in the old church?

Baptist. Oh, no! There were not enough of the right kind. The truth is, the majority of the church are Arminian in sentiment—I cannot fellowship so abominable an inconsistency; and for

that reason have left them and joined one of the Calvinistic faith.

U. Ah! what fault can you find with Arminianism? I supposed it to be one of the improvements of the age—calculated to give mankind a more exalted opinion of God's character than they have learned from the creed which teaches that he foreordained, before their existence, a certain share of his offspring to never-ending woe.

B. A great improvement, I should think! to teach that God has created frail, mortal beings, and placed them amid temptations and besetments on every hand, and then left their eternal destiny dependant on the exertions of their fellow-mortals—perchance on the liberality of those who aid the missionary cause, or tract society! I believe that my eternal destiny, and the destiny of all, depend on the will of God, *not* on the will or exertions of man. I could enjoy no peace, day nor night, did I believe my future happiness or misery depended on myself, or the exertions of my fellow-beings. Besides, I think I can discover too much of a man-fearing and popularity-seeking spirit in the church I have left. I find that people of wealth and worldly influence, whose moral characters are no better than they should be, are retained in good fellowship, so long as they will pay liberally for preaching, etc.; while others, who possess less of this world's goods, are excommunicated for very slight offences, or a very little deviation from some peculiar points of faith. Now, such actions I do not like. I like to see professors of religion act consistently, fearlessly and decidedly—do what they believe to be right, regardless of offending this or that person—boldly declare to the world what they *do* believe, and live up to their profession.

U. You are really very frank and plain-hearted; so much so, that I will venture to propose a few questions touching your belief, and the cause of your difference of opinion from your Arminian brethren.

B. Very well; I will cheerfully answer any candid question you may propose, if in my power.

U. Do you believe that God has a fixed will and determination respecting the final destiny of every individual of our race?

B. Most certainly I do; and I believe that will and determination *will* be accomplished, too; for, "his counsel *shall* stand, and he *will* do all his pleasure." Indeed, I have often been surprised that Arminians should be so short-sighted as not to discover, how very absurd it is, to suppose that an all-wise Being should create a universe of intelligences without foreseeing or determining their final destiny.

U. You have answered very promptly, and in such a manner as to supersede the necessity of asking the second question which I was about to propose: I will now ask you one more. Do you sincerely believe that God ever foreordained a being to wail in the regions of ceaseless woe and despair?

B. Ah! that is a subject which we should leave to God himself. He has not seen fit to reveal to us anything more than it is proper for us to know; and I consider it very wrong for us to attempt to pry into secrets, which doubtless should not be made known to us.

U. Are you quite sure that a mystery is involved in the question proposed, which should *not* be revealed to man?

B. Quite sure; for my mind was once quite perplexed on the same subject; and on appealing to my minister, he informed me that it was the workings of *earnal reason* which must be checked; and assured me that it was a mystery with which

we had nothing to do; since then, I have not allowed myself to think much about it.

U. I had heard much about your seceding from your church on account of a difference of opinion respecting the will of God toward man; and from the frankness with which you answered my first question, I flattered myself that you would honestly and candidly tell me what you believe in that respect; but I perceive you are still under the control of your spiritual guides. You dare think, and speak too, of the inconsistencies of your opposers; but dare not even *think* on a subject which tries the consistency of your own faith—any further than your spiritual leaders are pleased to allow. The last question I proposed is one of vast importance; and should be candidly examined, at least by every disciple of John Calvin; yet you are afraid to investigate the subject. Oh! when will men learn to place more confidence in a reasonable revelation, than in a minister who assumes the right of setting limits to the faith of his fellow-man? But I am getting severe; I had almost forgotten that I was conversing with my friend. When I realize how much misery, through fear and anxiety, people might evade, by throwing off the yoke of bondage with which priestcraft would eternally enslave them, I cannot always control my feelings. Believe me, then, if I have been plain, it was in consequence of my real love for you, and my earnest desire that you may be induced to reject the doctrines and commandments of men, and think and act for yourself. I will not now press you further to answer my question. After a little reflection you may be better prepared to answer it.

B. I shall consider myself under no obligation to answer it, at any time; for I now perceive your object is, evidently, to entrap me; for if I should answer in the affirmative, you would reproach me for believing in a cruel, revengeful, unjust and unmerciful God; and should I answer in the negative, I should acknowledge myself a Universalist; for I have already assured you that God's will must, and will be done. I do not like to converse with those who are always trying to get the advantage.

U. It appears you do not; but methinks, if your system was perfect, you need have no fears on that ground—truth has nothing to fear from investigation. You say you like to see people act independently and honestly. So do I. Now your creed ascribes a character to God which would disgrace an earthly tyrant, and you must not complain if its infallibility should be questioned. Yea, more, you should never consent to ascribe such a detestable character to your heavenly Father, without the most scrutinizing research, and the most positive evidence. It would be the basest ingratitude to treat an earthly parent in the same manner. I hope you will hereafter remember, that you have no more right to slander the God of the universe, than you have to belie your fellow-mortals. But to the question. That which you consider a *hidden* mystery, you will find clearly revealed in Eph. i: 9, 10, which reads thus:—"Having made known unto us the *mystery of his will*, according to his good pleasure, which he (God) hath purposed in himself: that, in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and on earth, even in him." O, may its truth sink deep into your heart, and should it make you a Universalist, may your joy in beholding, by an eye of faith, a ransomed universe freed from sin and misery, basking in the sunshine of immortal bliss, abundantly compensate you for the sneers you must encounter by an open avowal of the sentiment. Adieu. H.

For the Magazine and Advocate.

THE BLUE.

Messrs. EDITORS—Among the hundred things called nuisances, the most vexatious and despicable is that which every body tolerates, and with which nearly every family is tormented—it is a modern, orthodox *blue*. Not a *blue-stocking*, for such are commonly distinguished for native good sense and a respectable share of mental cultivation—but a

mere *blue* without the *stocking*. She is generally from thirty to fifty years of age—poor as poverty, pious as a Puritan, proud as a princess, and pertinacious as any other Presbyterian. She is sometimes idle, and always ignorant and impudent—wandering from house to house, under pretence of making visits; but in reality for the double purpose of gleaning scandal for future gossip, superintending and directing the religious affairs of the household, and getting a comfortable living.

She is generally an object of compassion, and under different circumstances would be entitled to its charities. For she is a poor, feeble, nervous body, always under the care of two or three physicians, particularly eminent for their zeal in the new-measures system. And by these pious practitioners she is sent forth—to abide in whatever house she enters, especially if it be where there is a wealthy and liberal family. And if the good lady is not well established in her opinions, she is beset by this servant of the church with an unremitting intercession—to go to her meeting—to get acquainted with her minister, and especially with her dear, good Doctor. And it requires no small share of independence to withstand such assaults—for like Milton's toad at the ear of our mother Eve, this female tempter sits and utters her suggestions from morn to night.

Sometimes she turns the conversation upon the liberal religious paper, which lies from week to week upon the mantle-piece or table, in the room generally occupied by the family. After eyeing the subject with a fixed stare, till a few crocodile tears are elicited, she begins—"Now I wonder at your taking *that paper*, or, if Mr. *** must have it, at your allowing it to lie in sight. I should never think a *lady* would read it—you don't, I presume—it is so very disgusting, and so apt to slander every body that has any religion, while it is full of impiety and blasphemy." Once, after hearing this for the nineteenth time, a very good woman presumed to ask—if her adviser had ever read any of the papers which she denounced. After bridling, until her indignation would admit of utterance—"No, indeed—you do not suppose that I would read one of those filthy things?" But the question was followed up—"If you never read one of those papers, how do you know what they contain?—how are you certain that they are so filthy and blasphemous?" "Dr. *** told me so, and his word is enough to satisfy me."

At another time, after giving all the young Misses in the family her opinion about going to church, and which church she would have them attend, the good lady of the house, is addressed on the subject. "I am surprised that *you* should ever go to the Universalist meeting; Doctor *** said he thought you would be pious, if it was not for your husband. Come, now, do go with me to church this morning—our minister is such a fine speaker, he is such a beautiful man—I am sure you will like him." Well, the good woman goes, to oblige this paragon of assurance and minion of hypocrisy—when, on returning from church, the question is put—"Will you now go to the other meeting this afternoon?" "O no, I am surprised that you should ask me to go!—how can you suppose, that I would leave my meeting to go and hear a Universalist? Besides, your *daughter* and *niece* are engaged to go with me, and I would not disappoint them; as I am very anxious to have them get acquainted in our meeting."

Failing in every attempt upon the worthy matron, the mode, as well as the object of attack is accordingly changed. The minister and the dear Doctor are of opinion, that no pains should be spared to win and secure the young ladies in the family; while the old folks should be let alone, as it would be a kind of indulgence less likely to awaken their suspicions of the actual plan of operations. Besides, it would be of much more consequence to gain the young members of the household, as their influence would, in a few years, supersede that of their parents.

On returning from church, the young ladies are addressed—"Well, Misses, what do you think of

our meeting? Don't you really think, that *my* meeting is better than yours? Our congregation you know, too, is the oldest and the largest in town—and what excellent singing! Now as you are both singers, how pleasant it would make it for you to join our choir! Besides, I heard deacon *** tell our minister, that if you would only go with us, he believed it would induce a number of other youth to attend our church. So, that you see, we all think you have influence. And then, only think of the consequences of using that influence in a wrong way! I shudder for you, when I think how your aunt, and, *your* mother, would have you use it. How very happy I should be, could I become the instrument of leading you from your danger, into the right way."

The week is now spent in making and receiving sundry calls. Some half dozen street-yarn-spinning veterans are on the alert—drop in to make their respects to the young Misses, and press them to take a seat with them any time, till further acquaintance shall enable them to feel more at home in the church. All the kind speeches of the heads of the church are very carefully repeated—and a very unexpected attack of hysterics! renders the attendance of the dear Doctor, indispensable. By the time he arrives, his patient is quite well—makes an apology for sending for a physician, but is very glad he came, as he can now speak to the family, on the subject of religion.

Well; the Doctor is surprised that he should never have known that there were young people in the family! He inquires of the hostess where she could always have hid her girls—and fine girls, too—that he should never have seen them at church before. He had known that herself and husband were attached to the Universalist meeting; but he hoped she would not object to her daughter and niece's attending their meeting. They should be welcome to a seat in his pew—unless they preferred taking a seat with the choir, as he understood they were singers. And it would be particularly gratifying to see them there at the present time, as there appeared to be an uncommon movement upon the minds of the youth; and it would place them in a situation to do much good, as well as to profit by the present opportunity of putting themselves in the way of grace.

The young ladies having heard all this, are surprised into a wish to enlarge their acquaintance; and as their own meeting was held but two Sundays in a month, they found no inconvenience in attending church with their maiden sentinel, the next Sunday. They were now pressed, and noticed, and shook hands with, by so many—and heard so many kind-things said during the time of getting out of the house, that they began to think it would, on the whole, be as well to come to that, as to their own meeting.

The next Sunday came; the family were as usual in preparation to attend church, when a sly and meaning look from the lady *blue*, induced the good mother and aunt to say—"My children, I hope are going to meeting with me to-day?" After some hesitation, and some embarrassment, the ringleader in this family rebellion, answered—that they were to have a sermon to the youth, and then several young persons would be presented for admission into the church—and that the young ladies would like to be present. "Well," (replied the matron,) "I am sorry all this happens to-day—and I think my children will be so, too. They will meet our minister, who will probably be surprised to see them leave his meeting without a cause—and they will certainly feel ashamed, if not sorry for going away now, when they have so many days to go without interfering with his appointments."

But the arrangements had been made—each goes accordingly—and the good lady's prediction proves true. The young ladies were so fortunate as to overhear a conversation carried on in a whisper, between the Doctor and their conductor, which developed the whole plan that had been laid to win them to church—which in its further progress was

to make one of them a superintendent of a Sunday school class, and in a few weeks, by proper preparations, to carry them to a protracted meeting in another town. This satisfied them of the error into which they had been led—and it also satisfied the *blue* that as her labors were ended there, she should seek another home. X.

For the Magazine and Advocate.

TALENTED PREACHERS.

I frequently see notices of the want of talented, young, judicious, good and true preachers of Universalism, and for the life of me I cannot understand what they mean. They do not tell whether one talent or ten is required. I should be sorry to suppose that any Universalist preacher, myself in particular, had not as much as one. I am not exactly a young man, that is, in age; for in that respect I am in a state of betweenness; but in relation to experience and years in the ministry, I presume I am young enough for the most difficult. Then a judicious young man is needed; and Br. B. is judicious; but, unfortunately, I am unacquainted with Br. B., and that ends that subject. Next, a good man and true is in request. I hope they have never been imposed upon by a bad one—A BAD UNIVERSALIST! a contradiction in terms, as I understand language. Then I should not like exactly to set up for a good man and true—that is, if it means any better or more trusty than the rest of my brethren. I hope the writers do not mean to insinuate that any of our preachers are not judicious, that they are destitute of talent, bad and unworthy of confidence. However, I think it would be an excellent plan to be a little explicit, or else erect some standard of talent, goodness, etc., by which we may measure ourselves, and ascertain whether we are fitted for their service. PUFF.

For the Magazine and Advocate.

TOUR IN OHIO.

BY REV. J. WHITNEY.

(Concluded from page 30.)

On the evening of the 25th of November, I arrived in Mt. Vernon, and put up at the house of Dr. Burr, where the stranger is always entertained with kindness and hospitality. At this place I had an evening lecture appointed, and though there was but a brief space in which to give the notice, we had a respectable congregation assembled, who listened to the services with a devout and lively interest. At the close of my discourse, a Methodist clergyman arose and addressed the meeting. "Universalists (said he) hold that hell is in this world—that it is present unhappiness, and that every sinner has a part in it. Now if this be the case, and there is no hell in the future world, I shall escape *hell altogether*; for I have *none* in this, because I am not unhappy. Universalism (he added) is said to make men happy in proportion as they become acquainted with its principles, but on *me*, I must say it has a contrary effect; for I find that I am becoming *more* unhappy every time I hear it preached." Here the gentleman had placed himself in a very ludicrous condition, because he virtually acknowledged himself *already* in hell, his declaration to the contrary, notwithstanding.

After sharing much kindness with our friends at Mt. Vernon, I proceeded to Wooster, where I arrived a little before sunset. The next morning, while I was in bed, my trunk was accidentally placed on a southern stage, and was making its way back again. I arose early and discovered my loss, despatched an attendant, who overtook it within nine miles of the village. After having my property restored, I left Wooster and proceeded to Massillon, a distance of twenty miles, where I had appointed to preach on the succeeding day, which was Sunday. Our meeting was held in the large school-room over the collector's office, and attended by a small but respectable audience. There are many in this place who seem to fear their Limitarian neighbors more than they love the truth; for though they desired to hear the doctrine of a world's salvation proclaimed, they were prevented by the fear of being called heretics. There are a *few*, how-

ever, whose garments are not defiled, and who gladly receive the word, notwithstanding they have fallen into the error of supposing that preachers can live on *faith*.

From Massillon I pursued my journey to Akron, where an appointment was got up for an evening lecture. We had but a few hours in which to give the notice, yet we had the pleasure of meeting a respectable congregation, who listened with much interest to the services. Near the close of my discourse, I proceeded to show that Universalism cherishes more goodness than any other system, because it produces more *happiness*, and happiness and goodness are inseparable. At this moment a Methodist brother who was present, and who could not govern his combativeness, exclaimed vehemently, "It is not so—it is *false*!" I paid no attention to the man, but finished my remarks and gave liberty for speaking. Three gentlemen (one a Methodist) arose in quick succession, and expressed their indignation at the ungentlemanly conduct of the intruder.

After sharing the hospitality of our friends at Akron, I proceeded to Hudson, a small flourishing town some twenty-four miles South of Cleveland. In this place there are a number of active Universalists, to whom an evening lecture was proposed. They did not excuse themselves by saying they had no place to hold meeting in, and knew of none that they could obtain. They set about the work with a zeal becoming the doctrine they professed, and in a few hours we had the pleasure of seeing a good congregation convened in the Methodist chapel, of which the greatest part is owned by liberal men. I was much pleased with the conduct of our friends at this place; they lack neither courage nor independence in the support of their religious sentiments.

After sharing the kindness of these noble friends, I was conveyed to Cleveland by Br. Hine, who, with the rest of his brethren, spares no pains in the promotion of truth. I found a cordial welcome at the house of Spencer Wright, by whom and his amiable family I was very agreeably entertained during my stay in the village. There are a number of excellent friends in this place and vicinity, with a part of whom I formed an agreeable acquaintance. After spending one day in the place, and discoursing to an interesting congregation, I took stage to Buffalo, a distance of two hundred miles; which, as the weather was extremely cold and the roads bad, was the most disagreeable part of my journey. After travelling three days and nights, we were overturned within seven miles of Buffalo. No *serious* injury was received by the passengers. At about 8 o'clock, A. M., on the first Sunday in December, I arrived in the city, and supplied the desk in the Universalist chapel, where Br. Tomlinson labors to good acceptance and profit. Our congregation was small, as might be expected, for the snow fell one foot in depth during the day.

On Monday morning, after being very hospitably entertained by our friends at this place, I shaped my course for Niagara, where I arrived at 1 o'clock, P. M., and put up at the Cataract House, kept by Gen. Whitney, to whose acquaintance I was introduced by a friend at Buffalo. An evening lecture was appointed after my arrival, and I had the pleasure of preaching to a very attentive congregation, who received the word spoken with all readiness of mind. While at this place I was favored with an opportunity of viewing the Falls with the surrounding scenery, accompanied by a guide from the Cataract House.

The Falls are seldom visited in the Winter season, as it is generally supposed they are most beautiful in the Summer. I cannot say what they are in the Summer, but in the Winter they are *indescribably* grand. The mist from the Falls, which gradually freezes upon the trees, bears the appearance of pure alabaster. The trees and shrubbery thus covered with transparent sleet, seem like glittering chandeliers of all descriptions, and it is not till the scene has become familiar to the eye, that its sublimity can be realized and felt.

From Niagara I proceeded to Lockport, a distance of twenty miles, where I lectured in the evening to a small congregation assembled in the courthouse. In this place the Gospel has a few worthy friends, but their number is small. They are anxious to procure a preacher. I tarried here over night, and after sharing the kindness of our friends during my stay, proceeded to Rochester, where I was cordially entertained by Br. H. Roberts, who had recently been on a tour to Canada. On the 11th, I pursued my tour to Palmyra, a distance of twenty-four miles, where I discoursed in the evening to a very respectable congregation. In this village I found a number of zealous friends, by whom I was kindly entertained.

On Saturday, 12th, I proceeded to Lyons, a large flourishing village forty miles East of Rochester. On the second Sunday in December I preached three discourses in this place, to small but increasing congregations. It is thought by the friends at Lyons, that a preacher of our order would be well supported in this section. May God, in his own due time, supply their wants by sending a shepherd who shall feed them with the true bread of life.

On the 14th, I continued my journey to Salina, where I tarried over night. An appointment for an evening lecture had been given, but the inclemency of the weather prevented our assembling. The next day I reached Utica, and had the great satisfaction of finding my family in good health. I had been absent two months and a half, travelled about eighteen hundred miles, formed many agreeable acquaintances, and now return my unfeigned gratitude to Heaven for all blessings conferred, and my safe return to my family and friends.

P. S. Br. Tizzard will mail his paper to E. S. Woodin, Hudson, O., and Spencer Wright, Cleveland, O., beginning at number 20. They will remit by letter, according to conditions. J. W.

For the Magazine and Advocate.

STATISTICS.

The first Universalist society in Ellisburg, Jefferson county, was organized in 1821. Present number of male members, thirty-three. A church was constituted the same year. Present number of members, male and female, thirty-one.

The society and church at present employ myself, as a preacher, one quarter of the time. Meetings are well attended, and the cause is prosperous.

The first Universalist society in Hastings was organized in 1833. Present number of members, male and female, twenty-eight. The society have, the past year, employed me as a preacher, one-eighth part of the time. Our cause in this place is steadily, though slowly advancing. Mexico, January 4, 1836. C. B. BROWN.

For the Magazine and Advocate.

ABOLITIONISM.

BY REV. K. TOWNSEND.

Do not be alarmed, reader, for I have no disposition to agitate a question which has hitherto been discussed with so much acrimonious feeling. But there was a small abolitionist tract put into my hands, the other day, which attracted my attention, and gave rise to a few reflections. There were two pictures placed in contrast, and the object was fully explained. On one side was a person surrounded with blacks, engaged in instructing them from a book he held in his hands—on the other, a man with an uplifted whip flogging them to their duty; and the question is gravely propounded, Which is the best and most consistent mode of treatment? I thought upon it intensely, and the subject finally resolved itself into the question, What method will God pursue with his poor, benighted children? Will he eternally scourge them with unending hell torments; or, by instruction, enlighten their minds, and prepare them for the joys of immortal life? Reader, what think you? "Be ye followers of God?"—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

For the Magazine and Advocate.

TEMPERANCE.....NO. II.

Dr. A. W. Benton thinks it would be "folly, if not presumption, to attempt a formal reply to such a modern JUNIUS, as appeared in number 52, vol. vi., without name, date or residence;" and yet I am led to infer, from the tenor of his article, that the reason why no more of the "objections" named in that communication, were "worthy of notice" was, they were unanswerable. But come, now, "let us reason together." We are not so widely different as might be supposed. Our motives and objects may be the same. We are both friends to temperance, and the *primitive* objects of temperance societies. The writer of this is not only a friend to temperance societies, but is, and has for years been a member. He opposes, not temperance men, but some of their acts; not temperance societies, but their *ultra* measures. His object is to make men temperate, by appealing to their reason; to take away the disposition to drink, by destroying the appetite; to win the drinker from his glass by persuasion—not take the glass away by force; to awaken all the energies of the friends of the cause to fight against the common enemy, and not to spend our time in wrangling, proscribing and quarrelling with each other, for the promotion of objects, not only unjust, but morally impossible.

I will say a few words of the immorality of the traffic in ardent spirits. Immorality is crime;—and is it not universally acknowledged, that the *motive* always gives character to the action? And are we prepared to say, the maker, the vender and the furnisher of materials for the manufacture of ardent spirit, are actuated by a wish to debase human nature; to destroy the peace, the happiness and prosperity of their fellow-men; to fill our land with paupers, and our prisons with victims? No; we know better.

But admit, for the argument, that it is the *consequences* which follow, and not the *motive* which conceives, that give the character to an act. I would ask those who are so ready to proscribe, how long is it since they were engaged in the same pursuit; since they furnished materials, made and sold ardent spirits, and considered it no crime? And what a noble, charitable, heavenly spirit must actuate our bosoms, if we would crush our neighbor for his acts of *to-day*, when we were guilty of the same acts *yesterday*, and escaped with impunity? But it may be answered:—we sinned innocently; we did not realize the consequences of our actions. Ah! and does not your neighbor sin innocently? Is he to be despised, because you are more favored of Heaven; blessed with keener perception and greater advantages? In the language of Dr. Benton:—"Have you the authority to fix bounds to his acts, say 'thus far mayest thou go, and no farther?' Must he abandon the dictates of his *own* conscience, and be measured by the standard of *yours*?"

But we are not to stop even here. The question is gravely asked:—"Ought Christians to patronize the men engaged in this traffic?" "Have we not all one Father? hath not one God created us?" Are we not social beings? mutually dependant on each other, for the harmony, the happiness and the blessings of life? commanded to have patience and charity, one toward another; to forgive the wrongs of others, and as far as in us lies, to live peaceably with all men? And shall I cut all connexion, refuse intercourse and withdraw patronage from a father, brother, neighbor or friend, for a mere difference of opinion? Shall I unite with a class of exclusives, who declare they can live independent of the world around them—who virtually say to a respectable class of their fellow-men—"Stand by, come not near us, for we are *holier* than you?" No; every dictate of human kindness, of reason and philanthropy, and every precept of Heaven, is against it. Rather let me prove to my neighbor, who is in error, by acts of kindness, of friendship and love, that I am his friend, and not call into exercise the worst passions of his heart, by erecting a partition wall between us.

Further:—it is *morally impossible* to prevent the making or selling of intoxicating drinks, so long as they are demanded by mankind. The *appetite* for them must first be destroyed; the *call* for them, cease. Man must be convinced by *reason*, that it is against his *interest* to use them. Individuals may resolve to withhold the products of their farms from distilleries. The consequence will be, coarse grains will rise in value, and self-interest being the ruling principle of man, enough will always be found who will carry their produce to the best market. And it appears to be forgotten that, at least one barrel of whiskey is made from the *offals* of every hundred bushels of wheat manufactured at our flouring establishments. How visionary the idea, then, that we can *compel* men to discontinue this traffic. How worse than useless its effects on the temperance cause! For instance:—a man is engaged in the traffic. An attempt is made to compel him to relinquish it. That man has relatives and friends. Human nature is sympathetic, and those friends will not stand tamely by and see him immolated. A party is created in his favor. The temperance men profess they have no enmity to the man, but the *cause* demands their course. They are taken at their word, and the cause has to suffer for the unwise and unwarrantable course of its *professed* friends; who are exemplifying the fable of the *ape*, which, out of pure love for its offspring, *hugged it to death!* A FRIEND TO TEMPERANCE.

For the Magazine and Advocate.

LETTER NO. II.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"And in this confidence I was minded to come unto you before, that ye might have a *second benefit*." 2 Cor. i. 15.

DEAR SIR—I wish you to wait with patience for my epistles, as I am dependant upon leisure time to frame my addresses. I have to labor that I may not be a charge upon any one for my subsistence; therefore am not prepared at all times to do with my pen even as I am wont. You may think that you ought to be in possession of my name, that you may know the authority from whence come these epistles. I have given some reasons against that, and I will render one more and then take up your article in the Banner.

I am desirous of doing something to arrest the disposition you, and too many others, have, of making the *authority* the criterion and datum of your judgment, rather than the *intrinsic merits* of the *productions* of that authority. Whatever comes from the high standing officers of "*the church*," is deemed "*orthodox—genuine*"—and not to be gainsaid or questioned, because of the *authority*. This is wrong. So if I can start a habit in you to peruse epistles from a writer who is "*incognitus*;" who knows but that you may go on thus examining subjects independent of their authority, and finally, going clear of the error you are thus habituated to, may find and embrace the truth in its *fulness*, and be *saved*. A lingering hope that I may thus incline you, is the reason I now render, in addition to those before suggested, for not giving my name. And I think you must see and appreciate the utility of the course. Now for your communication.

You say—"In a former communication I endeavored to prove that man was created a *holy being*. I shall now attempt to show that his circumstances have *entirely changed*—that he has *fallen*, and has entailed an *unholy nature* on all his unfortunate posterity."

The suggestion that you would "*attempt to show*" so deplorable a change in the nature of man, was very proper. A man may, for certain purposes, very properly say he will "*attempt*" a thing which cannot be accomplished in *fact*. But with all your attempts, the truth remains the same, and man is no worse off through the transgression of Adam, than God in his wisdom, in his great original plan, intended he should be.

The reason why you and your brethren in the faith, desire "*to show*" that man is involved in so wretched a condition, and inherit *fallen natures* meriting endless death, is apparent. You are preaching and laboring to save souls from an *endless death*. Now it is evident that, if souls are not

exposed to such a death, your preaching "*is vain* and your faith is also vain." So it becomes necessary, in order to shield your craft from danger, that you keep up the tradition and impression upon the minds of the people, that they are now, by *nature*, liable to such a wretched doom.

And it is by such "*attempts*" that the old romance is kept alive. For surely no one who acquired his knowledge from the sacred writings, would ever come to such a conclusion; and if the Scriptures declared it, it would require no "*attempt to show*" it.

But, Sir, do you suppose that Adam, by his transgression, *changed his nature*? Do you suppose his nature changed, because of his sin, any more than *your own* changes when you sin, or transgress a law of God? His "*nature*." If you wish to be understood in your use of the word *nature*, as it is commonly understood, you mean by it, that peculiar constitution of man in his moral parts, inclinations and feelings in which he comes into being, as formed and moved by the Designer of all things and the unchanging laws of nature. Now, that any power short of God can or could change the nature of man, as thus defined, appears to me *impossible*. Man cannot bring himself into existence, but is dependant upon a *Creator*—he is a *creature*, and therefore springs from an author or creating *cause*. This being the case, he comes into being with just such a *nature* as the Creator shall give him. This you cannot, with propriety, deny. Then you will see that, if man's nature is changed by Adam's transgression, a change must first have been wrought in the designs of God, so that he formed man thereafter with a different constitution or nature. This must be the fact, unless you say that man is self-created, and a promoter of his own nature. Man cannot have a voice in his *own creation*. You, yourself, beyond a doubt, teach the young that God made them. Would it not seem a strange doctrine for a man to advance, that mankind form their *own natures*?—that they are their own *creators* thereof? I wish you not to confound the *nature* of man with any *habit* he may establish. You take the broad ground of a *radical change of the nature* of man, by reason of the transgression of Adam, so that an "*unholy nature*" is "*entailed*" upon "*all his unfortunate posterity*." An *entailed unholiness of nature* is a very different thing from an *evil habit* established from the example of an ancestor. Abel, or even Cain, in his helpless infancy, was as innocent and "*holy*" (if you prefer the term) as if their parents had never transgressed the command of God. And I hope I may introduce some evidence of the fact, before I leave the subject. Suppose, in your present *reinstated* condition, (as undoubtedly you pretend to have been *born again*,) a child is born unto you: what do you suppose to be the *nature* of the little helpless creature as it lies in its mother's arms? Is it "*unholy*"? From whom did it *inherit* that unholiness? It is a twig from your tree. Will you say from *Adam*? But it sprang from *your* loins subsequent to your conversion. The truth is, Sir, if the child be *corrupt*, it is because *you were corrupt*; but it by no means follows that because the *parent* be corrupt, the *infant offspring* will be corrupt. No, let man be as wicked through habit as he may be, his offspring will be ushered into existence with all the purity of primeval innocence. Here lies your infant child of scarce three days age, and beside it lies the offspring of the man matured and hardened in crime, of the same brief age. Look on that; then on this. Wherein do the little innocents differ in their *natures*? Not at all. Yours may become the murderer, and the other the saint and philanthropist. When they come to partake of the "*fruit of the tree of knowledge of good and evil*," then, agents of their own moral careers, experience and habit is to establish their characters and determine their earthly lots. So, I believe, the idea, that man's *nature* is changed because of Adam's sins, is preposterous, and unsupported by any evidence whatever. I shall present before you some Scripture evidence, at a proper time, on this subject. You will excuse me for the present.

AMICUS.

For the Magazine and Advocate.

THE BIGOT DESCRIBED.

Messrs. EDITORS—As an admirer of your valuable journal, and a firm believer in the precious truth of the Gospel which it boldly advocates, I would ask a publication of the following relation.

In the year 1832, I filled the situation of clerk and book keeper in the store of a Mr. S., of the village of M—lle, Upper Canada, with whom I resided for some time. It was here I became acquainted with your invaluable paper, under the most curious, and I will add, the most fortunate circumstances.

In regulating a room adjoining the store, which was occupied with old articles, lumber, etc., I discovered a large number of your papers, thrown into a *by-corner*, with some rubbish over them; the greater part of them had their covers, and some were of a recent date. I thought this circumstance very singular, and remarked it to my employer, who (I beg leave here to state) kept the postoffice. He said they were "*infidel papers*," and contained heretical principles of doctrine. The only objection" continued he, "that I had to my former clerk, was his neglecting to *destroy* them as soon as they were received into the office, as I had instructed him; but do you use them in the store in place of wrapping paper." Accordingly I collected them, and having examined some of them, I found they contained some excellent matter, such as I was unacquainted with; viz., that relating to the unbounded love of an ALMIGHTY FATHER, which induced me to lay them up for my own reading; but in this I was disappointed, for the papers were withdrawn from my room, by some secret hand. This last circumstance excited my surprise the more, and led me to reflect, that my employer's instructions were incompatible with the regulations of the postoffice, or, in other words, a direct violation of a Postmaster's *oath*, who swears previously to entering into office, "that he will not willingly or knowingly, open, detain, delay or embezzle any letter or letters, packet or packets, relating to the postoffice, that may come into his power or custody by virtue of his said office of Postmaster, except by consent of the party or parties to whom the said letters or packets may be addressed."

Here we see the baneful effects resulting from fanatic zeal, blended with bigotry. It is certainly astonishing, how it affects the human mind.—When once the miserable devotee of bigotry is entrained in its chains, he acknowledges neither moral nor divine law—none except that which is dictated by this inexorable and tyrannical master. My employer was a man of very religious habits, or at least, wished to appear so in the eyes of the public; he held family worship in his house, evening and morning, in a very formal and sanctimonious manner. Family worship, we admit, is highly becoming when accompanied with true piety; but when it emanates from Pharisaical hypocrisy, "*to be seen of men*" rather than of God, it is deeply deplorable.

I shall pass over my employer's private character, which, I regret to say, I became early acquainted with, much to my disadvantage in pecuniary matters—but of that I shall be silent. However, I may be allowed to remark one particular, connected with the present subject, that is, so strongly did Mr. S. oppose the circulation of your paper where he was Postmaster, that he not only withheld the papers from your subscribers, but he, moreover, wrote to your office, to say that Dr. C. had removed from M—lle, requesting you to discontinue the paper.* This statement was, indeed, a downright falsehood, as Dr. C. was never known to be absent from the village, excepting on business, or to attend his professional calls. But as he knew the Doctor to be friendly to your interest and the cause which you advocate, he meant, by such a step, to deprive you of one of your most steady subscribers, and the cause of religion, of one of its

most able advocates, and supporters. This was, no doubt, a genuine specimen of piety in opposing any innovation that would tend to deprive *Orthodox believers* of their *sweet and heart-cheering doctrine* of endless misery! Shall we say then, that he was actuated by the same spirit that St. Paul was, when he persecuted the church of Christ? I apprehend not; for if he had been, he would have been long since converted to the faith. In this we discover a man, acting as he supposed, under the impulse of a religious spirit, violating his oath, defrauding his neighbors of their just due, and telling a palpable lie; thus combining the united crimes of perjury, fraud and falsehood! Away, then, with a system of religion, that will embitter my mind against my fellow-creature, or prompt me to act thus.

Before I close these remarks, I would state, as I do with peculiar satisfaction, that the cloud of darkness which hung over the village of M—lle, is now beginning to disperse; as many of its inhabitants and those in its vicinity, joyfully appreciate the glad tidings from the mouth of your preachers. Mr. Langworthy, one of your preachers, visited that part of Canada, a short time ago, and was graciously received. His calls to preach in different parts, were numerous, and his meetings were crowded to excess, combining the intelligence and respectability of the surrounding country. Different societies are being formed in that neighborhood, for the purpose of disseminating the principles of universal grace among the brethren, and for the advancement of godliness and religion. So may the word run, and the people grow in grace, till truth covers the whole earth as the waters do the sea.

W. J. M.

Fairfield, Herkimer county, December 4, 1835.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JANUARY 30, 1835.

MORAL CHARACTER OF UNIVERSALISM.

It is a proverbial saying, that it is never too late to correct mistakes; but, in reality, even this needs correction, for it is never too early to rectify errors. And there are prevailing errors respecting the moral character of Universalism. It is not surprising that the moral bearings of this doctrine should have been misapprehended by its opposers. For they argue from their own views, as the basis of a system as unlike theirs as can well be imagined; and consequently, infer results, fairly deducible from their own premises, but which have no relation to the subject as believed and maintained by Universalists.

Nor should we wonder that, in the strife about the peculiar and distinguishing doctrines of Universalism, its advocates should have been over anxious to establish these in the minds of their fellow-men. Pushed as they were, on every hand and by every sect, they were compelled to fight their way up to the station which they now hold, and so triumphantly maintain. And the attention which they must necessarily bestow on the mere theory, left little time to follow out the moral bearings of their principles. They were sensible that it was the duty of all Christian professors, to live "*soberly and righteously*" in this evil world; and contented themselves with repelling the false and sometimes foolish inferences of other sects, respecting the licentious tendency of their opinions.

But there is some reason to believe, that the native moral tendencies of Universalism were not well understood by its professors—that it was to the spirit and power of this doctrine, alone, that we are to look for the moral renovation of the world. As the rage of controversy passes away, the attention will be more and more directed to this very important subject. It is destined to consummate the triumph of Universalism, not only over the individual heart, but eventually over all opposition, throughout the world. This is the power, which will effectually put to silence "*the ignorance of foolish men*." But this power can only result from the premises laid in the Gospel of

God—in other words, from the principles of Universalism. Let a few illustrations suffice to establish these truths.

1. It will be readily admitted, that the knowledge and love of God lie at the foundation of all substantial morality, and all true religion. Hence, if it be necessary to moral virtue and religion, that God should be loved—it is indispensably necessary that he should be known. But he must be known in the character in which he is set forth by the doctrine of Universalism—or he cannot be loved. Consequently, the genuine love of God, and, of course, all true morality and all true religion are exclusively based in the view which Universalism presents of the divine character. We do not mean that there can be no devotional feelings, and no acceptable worship, without such views. For both these existed under the institutions of Heathenism, long before the light of the Gospel shone upon our world. And both now exist under the Christian name and profession, where scarcely one proper or worthy idea is entertained of the character and perfections of the only true God.

We put the case—you are a parent; and, as such, can you feel well assured that you rightly know God, when you suppose that he can make the creatures of his power, forever miserable? Remember that he is the Father of the human race—that he avows a love for his offspring, greater and more intense than that of earthly mothers. But if you still think your views of his character correct—with the possibility that your own children may be the fated subjects of that misery, can you love him? If you cannot, and we do most religiously believe, that while in your right mind you cannot, is it not morally certain that you have mistaken his character? And if you think that you do love him, under the dreadful certainty that he may make your children, and even yourselves infinitely and interminably wretched, is it not probable, not to say certain, that you deceive yourselves—and possibly, though unintentionally, deceive others? Think of this—and ask yourselves, whether you are in the love of God? "*We love him, because he first loved us.*"

2. It will also be admitted, that the obedience which springs from the influence of correct moral feelings and principles, is a far more acceptable obedience, than that which is inspired by the dread of punishment. But we go further, and maintain that nothing but the most profound ignorance, on the part of man, of the nature of and motives to virtue, can render the service prompted by fear acceptable to God. For happily he requires of man "*according to that he hath.*" Hence, if people have nothing but the fear of hell to restrain them from vice—it is simply better than nothing. Though we must be permitted to adopt the sentiment of another, and say, that such motives to obedience seem better adapted to the condition of a barbarous people, under a barbarous age, than to a Christian community in the middle of the nineteenth century.

The motives to obedience, presented by the doctrine of Universalism, are such as greatly distinguishes it from every other system among men. They are founded in the perception of the fitness, utility, necessity and supreme excellence of moral virtue; as well as in the consciousness of its being a duty to God, and conducive to individual and social happiness. In a word—Universalism (or, the Gospel) leads men to practice virtue, because virtue is loved—and because it assimilates man to the character of his God. And these views are beginning to be received by many of the most intelligent and humble Christians of every denomination. When, therefore, they become to be better understood, and more fully appreciated, they will expel forever from the minds of believers, the dark and miserable theory, that fear can furnish worthy motives to Christian virtue, or inspire an acceptable devotion to our Father in heaven. Universalists have been the first to embrace these views as a part of their religious system, since the apostolic age; and the influence in purifying the affections, and reforming the life, has already done much for the moral improvement of society.

* This notice we distinctly recollect receiving from the Postmaster at M—lle, in the Fall of 1830. But are not positive whether it was from the present incumbent or his predecessor in office.

D. S.

3. An affectionate regard for mankind, is the best pledge of the practice of integrity, justice and benignity towards them. And it is too plain to admit of controversy, that Universalism not only gives a better character to human nature, but furnishes higher motives to the feelings and exercise of philanthropy, than any other religious system ever inculcated among mankind. It considers the whole human race, as alike the offspring of God—as created in his likeness and bearing his image—as the objects of the constant care of his providence, and the subjects of divine grace—and finally destined to an equal and glorious immortality.

But it is not blind to the moral differences which obtain among men. It sees an immense proportion degraded by the animal and selfish passions—sunk in ignorance and crime; and alike insensible of the real dignity of their nature, their best interests, and their high destiny. But instead of perpetuating the distinctions between men, it puts in requisition the benevolent feelings of the heart, and gives instruction to the ignorant, leads back the wandering to the path of duty, and pours the light of truth over the mind where once reigned the darkness of sin and the miseries of despair. The horizon of hope expands under the light of benevolent affections; and the believer looks abroad from the eminence on which the Gospel places him, and sees in the revolutions of ages his kindred race “taught of God,” turning to him, and worshipping before him.

The Universalist is thus taught to cherish feelings of kindness for the lost ones of his race, which other views neither know nor encourage—he is enabled to carry into the field of labor, enterprise and collision, feelings of respect for the rights of man, that no other system of religion ever inspires; and to carry out in practice the virtues which honor God, dignify man, and diffuse general good, from motives above the comprehension of the slaves of fear and the devotees of crime. The love of God, the love of virtue, and the love of mankind, are not only sufficient to secure the practice of obedience—but they must, in due time, recommend the system by which they are embraced and enforced, to universal acceptance.

S. R. S.

REASONS SECOND. III.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

“Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob.” Isaiah xli: 21.

Having already shown the utter uselessness of endless misery, with regard to God, angels, and saints in glory, we proceed to remark,

4. That it is useless to the sufferers, themselves, of so dreadful a destiny. Indeed, we know not that any advocate of endless misery has ever pretended that the victims of ceaseless hell torments would or could receive the least possible advantage therefrom. For the very condition in which the doctrine supposes all its victims will be placed, precludes forever, all possibility of the least good ever being enjoyed by them. It supposes, not only that they will be deprived of all imaginable good, present and prospective, real and imaginary, but that they will endure every conceivable evil, infinite in number and magnitude, and endless in duration, unmingled and unmitigated by aught that bears the name of good, so long as the throne of God shall stand. It is not intended to reform them or fit them for happiness, or even permit them to enjoy it if it should. It is not intended to humble their pride, but taunt and mock them in their degradation. It is not designed to soften their hard hearts and produce repentance unto life; for life can never be theirs, and though the heart may break, it can never be melted into sincere contrition for sin; for its very element is supposed to be sin, and rebellion against God its only ambition and aim.

Suppose one of those unhappy victims doomed to experience the immortal pangs of ceaseless hell torments, to be addressed, after it had endured the most exquisite of torture for ten thousand ages, each one as long as has elapsed since the creation of the world, and to be asked what benefit it had derived from its sufferings—what ad-

vantage had accrued from the untold anguish it had experienced—or what *real good* was likely to be effected by its continuance through the same period thrice ten thousand times told—yea, through the countless ages of eternity? What answer would or could it give? Or what answer could be given to such questions by any of the advocates of the doctrine?

Will any contend that as “misery loves company,” those doomed spirits will derive a mutual and infernal gratification from seeing each other endure the pains of hell forever? If this be so, and the popular views of the rich man and Lazarus be correct, how happens it that the “rich man in hell” should pray that his brethren might not come to that “place of torment”? Moreover, if the damned in hell rejoice over each other’s misery, and the saints in heaven rejoice at the same, are not the saints in heaven and the damned in hell just alike? But if the saints in heaven rejoice at such a prospect, and the damned in hell are justly represented by the rich man in the parable, and are like him, then the inhabitants of the latter place appear to be the more benevolent of the two; and hence the inhabitants of the two worlds, it would seem, ought in justice to exchange places and conditions. But we need not pursue this point further, inasmuch as we know of no one who is disposed to argue that any benefit will accrue to the sufferers of endless misery from such a doom.

We know of no other class of beings, except those already named, on which the endless misery of a part of the human family can be supposed to have any effect either good or bad, unless it be that imaginary class of beings called *infernals, demons, fiends or devils*. We are aware that certain wild and ranting fanatics, as they allow themselves to revel in the luxuriant vagaries of their own bewildered imaginations, have sometimes undertaken to describe the malignant triumph of devils and fiends when they succeed in tempting and deceiving souls and leading them down to hell, and the infernal joys they experience in torturing them after they get them down to their dark and doleful prison: But we will not insult the understanding of our readers, by supposing for a moment, that any of them soberly entertain such an opinion, or stand in need of any argument to disprove so ridiculous a theory—a theory which has not even the semblance of argument for its support either from reason or revelation. Nor will we suppose—even if any of our readers could be weak enough to believe that devils or infernal spirits derived any pleasure from witnessing or inflicting misery on the damned—that they could be weak enough to believe at the same time that a holy and all-merciful God would employ the energies of his own omnipotence in rendering his own offspring eternally miserable, merely for the fiendish gratification of devils, allowedly the worst enemies both of God and man! For if devils delight in the misery of the damned, and the Deity also delights in it, and both act in concert, in inflicting it, the question might well be asked, *Which being is the worst?* And in answering it, although it must be allowed that both would be upon a par, so far as *malignity and cruelty* were concerned, yet the humiliating fact would have to be acknowledged, that as the devils inflicted the misery not on their *own* offspring but upon the offspring of their eternal foe, and as the Deity inflicted it on his *own* offspring—beings of his own creation, therefore *he* must be infinitely worse than those beings called devils!

We have now shown, as we think, conclusively, that the endless misery of a part of mankind is entirely useless, even if true, and that it can do no good either to God, to angels, to saints in heaven, or sinners in hell, or to devils, if devils there be. *Cui bono?* is a question that has often been asked in relation to this doctrine, but has never yet been answered; and in our opinion it never will or can be answered. “Who will show us any good” in the doctrine of endless misery? The truth is, it is only evil, unmixed and infinite evil; and therefore there is no good about it. Having shown its uselessness, we shall in the next place proceed to show that it is absolutely pernicious in every point of view.

D. S.

PREACHERS WANTED.

A subscriber in Kemptville, Upper Canada, says that an occasional sermon in that place and vicinity, would be well received and rewarded.

Our agent at Fredericktown, Ohio, regrets that Br. Messenger flew so rapidly through that region—“travelling more than one hundred miles without making a pause—not even an exclamation point!” He promises that our Ohio friends will bear longer acquaintance, and wants ministering brethren who travel that way, to try them. In reply, I would state that Br. Messenger, probably, was limited in point of time—his engagements at home preventing deliberate travel. But the regret is recorded for the benefit of others who travel through Knox county, Ohio.

Another Ohio friend, who dates at Bazetta, says, “there are but few Universalists in this section, though there are some who cannot swallow the bitter potion of endless sin and woe, and are measurably inclined to cast off the yoke of bondage, but for a love of popularity. Our preachers, in their travels Westward, pass all around us, leaving us without a call. If they could be induced to visit this section, (say at Warren,) they might in a short time, witness the results of their labors.”

Br. Joseph Jackson, of Pleasant Vale, Pike county, Illinois, writes, “There is a great want for preachers here. I think a preacher—any young man of good character and abilities—would get a good support—say from four to five hundred dollars per annum—in this and Adams counties. Can you send us one?”

Besides the foregoing, preachers are wanted at the following places:—In Flemingsburg, Poplar Plains and Hillsborough, Kentucky, on a circuit. Call on Brs. Stockwell, Pierce and Winn, residing in the above places respectively. In Marion, Marion county, Ohio—half the time. In Vermont, the societies in Berkshire and Swanton Falls want preaching half the time, each—and those in Cambridge, Bakersfield, and Highgate, one-fourth the time each. In Lower Canada, the friends in Caldwell’s Manor, want preaching one-fourth the time. In this State, the friends in Lockport, East Bloomfield, Eatonville and Salisbury are endeavoring to secure the services of a preacher, each, of the two first named, and one jointly, for the two last named. Our friend in Aurora, Erie county, is informed that we have taken measures, as requested, to secure a preacher for them.

Surely—surely “the fields are white for the harvest”—and that “harvest is plenteous; but the laborers are few.” We have not given the names of all the places, nor probably of *half* the places—we have heard and read of, wanting preachers—yet what a number are here named! In some places, probably, the support would be feeble—in others, the friends would be rather choice in their selection of a preacher—but on the whole, the call, alone, shows the progression of our cause. May it continue to advance!

A. B. G.

UNIVERSALISM.

IN MAINE.—By the Banner and the Intelligencer, we learn that our cause is in a prosperous condition in this State. Brs. Drew and Gardner, of the Banner, give cheering statements of its situation and prospects in various places of note and prominence. For instance—in Portland city, “the good, old society of Universalists” has freed itself from the embarrassments under which it has been laboring for many years, and has taken measures to put its old meeting-house into good condition, and add to it modern improvements, and thus make it look “as well as new.” In Winthrop, our friends have decided to build next Spring—have purchased a site, and appointed a building committee. In Bangor a similar state of things exists. Our friends are very numerous, able and worthy. In Dexter, “the judicious and zealous labors of Br. Smith” (G. Smith,) have much prospered the society. “It is probably one of the best and strongest societies in the Eastern section of the State.” In Levant, our friends are erecting a house—one sign of prosperity. In Bucksport, the society is “steadily increasing,” under the efficient

and zealous labors of Br. Fuhner. In Milburn, Bloomfield, Anson, Kennebunk, Solon, Bingham, Dover, Sangerfield, Guilford, Abbot and other places, we have many warm friends—in some of these places they are active, and ask for preachers—in others they are partially supplied with ministrations of the word of life.

IN MASSACHUSETTS.—Br. Whittemore, in the Trumpet, gives us, in general terms, the assurance, that in Boston and vicinity, an increased engagedness and activity prevails among our friends, and that highly favorable results may be expected during the present year. In Boston, especially, more may be expected in 1836 than has been effected in any former year. Among the numerous other places where our cause is at present particularly prosperous, may be named Charlestown, where Br. T. F. King has lately been installed as pastor of the Universalist society. In Haverhill a new Universalist paper has just been started, Br. O. A. Skinner, Editor; and a Sunday school embracing about one hundred scholars, and a female social Association, have just been organized. In Methuen the society is engaged in erecting a meeting-house—a Bereah society has just been organized, and much interest has been excited by it in community—after which it is needless to say, the cause is prospering. In West Amesbury a few friends have made arrangements to erect a meeting-house. Br. Whittemore says there are twenty or thirty societies in the State needing houses, and better able to build them than the friends in West Amesbury! West Newbury, East Bradford, and New-Rowley are encouragingly named, by Br. Skinner, of the Gospel Sun. Marblehead is similarly named, by Br. Whittemore.

IN NEW-HAMPSHIRE.—The Trumpet, the Watchman, the Star, and the Sun, all unite in testifying that New-Hampshire is doing well. An Association has lately been formed in Dover, for Strafford county, which it is believed will be beneficial to the cause. Rockingham county is doing well. Exeter is revived. In Hampstead, the dead are waking up to act, to live, to enjoy. A Conference lately held in Dorchester is believed to have aided the prosperity of the cause in that place. The society in Newport has been prospered under the labors of Br. A. L. Balch, and have resolved to arise and build. The society in Bath have engaged Br. Moses Ballou, for half, instead of one-fourth of his time, and will build a meeting-house soon. The brethren in Holderness have aided in building a union meeting-house. There has been very little preaching of our order in that place heretofore.

A. B. G.

UNIVERSALIST PERIODICALS.

The Herald of Truth has been enlarged to the size of this paper, (as noticed in our last volume,) and three numbers of the new volume have been received. They contain a tale by Nelson Brown, of Henrietta, and the usual variety of interesting and instructive articles, original and selected. As we have some new readers, we will state again that the Herald of Truth is published at Geneva, every Friday, by Brs. I. Prescott, S. Miles and J. Chase, Proprietors.—Br. J. Chase, Editor; and Br. G. W. Montgomery, of Auburn, Corresponding Editor. Terms, the same as this paper.

The Watchman and Impartialist has again changed hands, and I think for the better. It is published at Lebanon, N. H.—Brs. John Moore and B. H. Fuller, Editors and Proprietors. Terms, \$1.00, if paid within three months—\$1.50, if paid within the year, and \$2.00, if not paid within the year. The editorial articles certainly possess more spirit than when the paper fluctuated between two firms and the Association that was to have published it as a denominational paper.

Since writing the above, another number has been received. Brs. Moore and Fuller have ascertained that they must suffer loss, or raise the price of their paper. Hence they give notice that from henceforth new subscribers will be charged \$1.50, if paid within six months, \$2.00, if paid within the year, and \$2.50 if delayed till the expiration of the year. Those who were subscribers before

the 23d inst., will receive this volume at the prices above named. We hope, however, all who can afford it will pay the increased price—lowering the price was a very injudicious measure, and if it ends in nothing worse than "smoke," we shall think the doers of it well off.

The Southern Evangelist we are informed, by letter from its proprietor, Br. Andrews, commenced a new volume on the 6th inst., at Charleston, S. C. It will hereafter be published every week, and in the quarto form. The prospectus will be given by us soon.

To each and all of our numerous periodicals, we wish much success in prospering the cause to which they are devoted, and in rewarding their Editors and publishers.

STREETER'S HYMN BOOK.

Dr. Russel Streeter, at present the sole proprietor of this work, has published a statement respecting its present prices, in the Trumpet of the 17th inst., which occupies more than a column in that paper. As I would feel bound to append some remarks to it, if we copied it at his request—as Brs. Queal and Montgomery would be entitled to room to reply to it, if they wished it—as these might call for another statement from Br. Streeter—and as I believe our readers do not wish to pay for and read a controversy on that subject, I will merely state—Br. Streeter complains he is about five hundred dollars deficit for expenses in getting up the pocket edition, and that, nevertheless, he will reduce the prices as named below.

PER CONTRA.—Brs. Queal and Montgomery state that their proposed Hymn Book will contain more pages and more hymns than Streeter's, be as well executed and better bound, and yet can be afforded by them, by the hundred and the dozen, so as to allow the bookseller the usual profit on their proposed retail price, forty cents single—they printing an edition of six thousand copies.

The following are to be the prices of Streeter's Hymn Book, from the present time. The large size, to be published by Dr. P. Price, of New-York, at thirty-seven dollars and fifty cents per hundred, and five dollars per dozen. The pocket size, to be published as heretofore, by Br. T. Whittemore, of Boston, and sold at thirty-five dollars per hundred, and four dollars and seventy-five cents per dozen. The retailers to fix the prices of single copies to suit themselves—as low as they can afford them.

N. B. These prices, of course, apply to those in common binding, only.

A. B. G.

NEW SINGING BOOK.

Evangelist A. C. Thomas, of the city of Brotherly Love, proposes publishing a new singing book for *concerts of praise*. It will contain about seventy tunes, (air and bass,) and about two hundred hymns. He has obtained permission from Mr. Joshua Leavitt, of New-York, to select a number of pieces from the Christian Lyre. It will be afforded *very low*—viz., twenty-five cents per copy—two dollars and fifty cents per dozen, and twenty dollars per hundred. The Evangelist must come into this region and start his *concerts of praise*, or the singing books will be bought and used only in the family circle—and, perhaps, occasionally, in the public meeting. From an acquaintance with Br. T., I expect an *excellent work*.

A. B. G.

NOTICE.

All who have not notified a discontinuance are now considered subscribers for the volume. If there are any others who wish to discontinue, they should have notified sooner. We do not wish to force the paper upon any one; but we do not consider it *right* for subscribers to ask a discontinuance after we have issued some two, three or four numbers. For, even if they are returned, they are generally so defaced as to be unfit for supplying new subscribers.

In several instances where Postmasters were requested to notify discontinuances, they have neglected it until some three or four numbers have been issued. Consequently, those numbers remain dead in the postoffices. If our agents are willing to take them out and distribute them, it might be the means of extending the circulation of the paper.

THE GREAT FIRE.

We had designed, long before this, to notice the appeal of the committee of relief of New-York—but this has lingered behind with several other matters. They call for aid—for donations—for the relief of the mechanic and laborer who has lost his goods—his employment, even, for a time—and of the widow, the orphan, the lonely female and economic domestic, who had vested all their property and little savings in insurance and other stocks, now rendered worthless. This class is very numerous—and many of them must suffer severely, and for life, unless aid is rendered. It is said that the widow of Governor Clinton is among the number. The committee ask contributions from all who can give; and recommend that their fellow-citizens in the various cities, towns, villages and districts adopt such measures as may best aid in collecting the various sums into one, and transmitting it to the treasurer of the committee, JACOB LORILLARD, Esq., number 8, Jacob-street, New-York. A. B. G.

AGENTS.

Revs. T. J. Smith, W. H. Waggoner and E. Beale will act as agents for this paper wherever they may labor or travel. Also, Willard (instead of William) Martin, Guilford Centre, Vt.—Jabez Holcomb, P. M., Penn Line, Pa.—Thomas Cole, 2d, Little Falls—Nelson Nethaway, Alabama—Benjamin Abbott, Kelloggsville, Ohio—Robert Hilton, Detroit, Mich.—Anson Frisbee, South Cameron, will act as agents in their respective places and vicinities. Also, Br. Benjamin S. Keeler, of Newport, will act as agent for this paper in receiving and receipting money from any of our subscribers in Newport, Middleville, Fairfield, Herkimer, Little Falls, or vicinity, who may find it more convenient to pay him. Br. K. has a supply of sundry Universalist books for sale—such as the Discussion between Ely and Thomas, Skinner's Letters to Aikin, Memoir of Rev. J. Freeman, Streeter's Hymn Books, etc., etc.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in February, by Br. T. J. SMITH at Bridgewater—Br. BODEN at Richfield Springs, and at Little Lakes in the evening—Br. WHITNEY at French Creek—Br. WAGGONER at Russia.

There will be preaching on the second Sunday in February, by Br. T. J. SMITH at Marshall Forge—Br. BODEN at Fly Creek—Br. WAGGONER at Little Lakes—Br. BRITTON at Theresa—Br. WHITNEY at Antwerp—Br. GROSH at New-Hartford—Br. POTTER at Salisbury.

There will be preaching on the third Sunday in February, by Br. GROSH at Bridgewater—Br. WHITNEY at Richfield Springs—Br. POTTER at Eatonville—Br. J. FRENCH at Tully, and in the evening as the friends may appoint.

Br. J. FRENCH will preach on the *evenings of Thursday, February 18, at the red schoolhouse in Hastings—Friday, 19, Salina—Monday, 22, La Fayette—Tuesday, 23, Truxton Corners.*

* * In consequence of sending Br. C. B. Brown's letter to Clinton, his appointments were omitted, I having forgotten to copy, and being unable to remember them. They will appear in our next if not too late. A. B. G.

Br. BRITTON will preach at Plesis, (Flat Rock) on Saturday evening, February 13.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

G W C, Theresa, for S B and L C—G G, Franklin, (M. T.)—P M, Union Mills, (Pa.) for self and S C—W K C, Otsdwa, for self, D and D H, C S H, J P and L H—E S, Knowlesville, for self, C A and E R—P M, Washington, (M. T.) for D T—L V, Ellicottville, for G H, P H J and J B M—P M, Catharine, for D G and C M—P M, Johnson's Creek, for D K and M G—P M, Knoxville, (Pa.)—E P P, Norwich—J S P, Hartwick, for self and Col. P—P M, West Henrietta, for J F, M B, W H, O M M, J M R, E R, T F, F H and H F—Rev. A P, Le Roy, for J P jr, J M, E D C, A B P and C L B—Rev. J E H, Ripley, for I A, C S, T R, I P, L B, A P H and J A—A S G, Salisbury, for self, J B S, J S, J S and Lib. Inst.—S H H, Nankin, (M. T.) for E W, E W and J M—P M, Sheshequin, (Pa.) for Z F and R S—P M, Meigs Creek, (O.)—C S, Margaretta, (O.) for self and S B—P M, Martinsville, (O.)—A R, Gibson, (Pa.)—P M, Hickory Corners, for J P, G H and J G—T S, Lyons, (M. T.)—W G B, Sing Sing, for self and N E W—P M, Champion, for self and six others—P M, Borodino, for H F and A B—N N, Alabama, for N A, O D, G E M, D B, A C, C P, P R, T K B and E H—P M, Florida, (Mass.) for self and J B—C C, Ann Arbor, (M. T.) for C T, N G, S K J, R S, R C, E R, I D, M B, W J, S C, J H, L E and R W—P G, Danbury, (Conn.)—W S, Lyons, for self, B C, N B and L M jr—P M, Tecumseh, (M. T.) for D W M and J R—J A jr, Akron, (O.)—T B jr, Canastota, for H W R, J W P, for self, and Lib. Inst.—G D C, Fort Plain, for sundry subscribers—H L, Burlington, for self, J M P and H S—A D, Racket River, for self, A C and G E—P M, Eaton's Corners, for R F and J L jr—J L H, Johnsonville, (O.) for self and T S—P M, Sandy Creek, for J N and J B M—Rev. E S, North Bloomfield, for J B T, W H, J L, A M, S H and C L.

POETRY.

For the Magazine and Advocate.

THE SUN.

BY S. A. DANFORTH.

That orb which brightened Eden's bowers,
And spread the new-made earth with flowers,
Still, with its inexhausted powers
And radiant flame,
Through every age and every clime,
From days remote of ancient time,
Remains the same.

By it the mountain lava burns;
By it the cheerful Spring returns;
And the philosopher discerns,
By nature's laws,
Whether simple or compound,
In every thing some trace is found
Of the First Cause.

And when the darkness of the night
In some degree obscures the sight,
Then heaven reflects, with twinkling light,
Its borrowed rays;
But as the light of day returns,
Those heavenly lumps more dimly burn,
Then die away.

There's not a plant or tree that grows,
A bud that blooms, a stream that flows,
Or crystal in its cavern glows,
Without the sun;
For by its universal sway,
Life is diffused through earth and sea,
To every one.

Thus are the ways of God displayed,
In all the works his hands have made;
And through this medium is conveyed
To mortal ken,
Not only gifts which nature yields,
But Heaven in sweeter songs reveals
Good will to men.

And as the fainter light decays,
Before the sun's resplendent rays,
And vanish from approaching day
Like morning dew;
So Gospel truth as far outshines
The unregenerated mind,
When brought to view.

It waked the shepherds from the plain,
Who trembling viewed the heavenly train.
And learned from them the purest strain
To mortals given;
And joy broke forth from every tongue,
While praises in the highest rung
To God in heaven.

The veil of mystery flew away
Before the light of Gospel day,
When light and immortality
Were brought to light;
The lame received new strength to walk,
The deaf to hear, the dumb to talk,
And blind their sight.

Such matchless love, till then unknown,
Through Christ the Mediator shown,
Who came in mercy to his own,
The lost to seek;
And with a miracle he fed
A needy multitude with bread,
And blessed the meek.

He healed the sick, he raised the dead,
His vanquished foes before him fled,
And life's immortal ray was shed
Around the tomb;
And that bright hope which never dies,
Of future bliss beyond the skies,
Dispelled the gloom.

Then, as the brilliant source of day,
Dispels the gloom of night away,
And ever with impartial sway,
Falls not to shine;
So may the beams of heavenly love,
From every heart each doubt remove,
With truth divine.

In vain I sought six lines to find,
Of proverb true or precept kind,
To occupy this corner spare;
I searched each paper, scrap and book,
Till vexed, perplexed, my pen I took
And six lines wrote—lo, here they are!

A. B. G.

From the Universalist Union.

THE TRIUMPHS OF FAITH.

This vain world
Is colder than the northern skies, but faith
Looks o'er the icy mountains, looks beyond
The wintry clouds, and sees unfading bloom
Of paradise—sees peaceful streams of joy;
And warm effulgence of the God of love.

The human mind is constituted to believe in an intelligent First Cause of all things, and in its own advancing and immortal destiny. When this faith is an abiding inhabitant of the heart, and exerts a lively influence over its feelings, and the outward expression of them, it is indeed the best gift of God to man. It comprehends all that the most ardent wishes of the heart can desire, all that its most soaring ambition can seek. Endless life, boundless knowledge, and unchanging happiness.

To no human being are the things of futurity a matter of small moment. There is a deep and inextinguishable interest in the mysteries of the unseen world; for there are the loved and lost of this, and thither the footsteps of each survivor are rapidly hastening. That shadowed and cloud-wrapt futurity! How often do its secrets crowd upon the mind, and mock its irrepressible, but fruitless questionings! How eagerly does the mind grasp at any thing however slight, that promises to raise the veil! How easily does it give credence to those who profess to dissipate its darkness, without sufficiently testing the authority of their credentials! The metaphysician has grown grey in his speculations on the nature of the soul, but died and left the reality unfound. The hour of dissolving nature has been watched to see if the last stern conflict could throw any light on the path of the departing spirit. The student has entered into the very theatre of its operations, and dissected the fibres of its tenement, but found no trace of the wonderful tenant. The machinery was all there—but at rest, for the operator was gone. The keys of the instrument were all there—but the music was silent, for the musician had fled. The baffled inquirer turns from his feeble efforts, to divine promise—from the darkness of his powers, to the lights of faith; not, however, without feeling that the effort to know, indicates a life to come, and dimly shadows forth that immortality it sought, so unavailing to develop.

The mind is not satisfied with earthly joys and earthly things. It seeks something purer and more exalted than the best and noblest of this world. Its feelings of veneration that are inherent, demand an object, on which they may flow unchecked by the errors and imperfections which cling to the most perfect of mortals—in one word, they demand a God! *Faith supplies that want—she reveals that object in the Deity.*

The mind seeks also a home for its splendid creations, and would fain realize its brilliant illusions, and embody somewhere its cherished idols of beauty and excellence which find here no counterpart. Faith promises a world where each innocent hope shall be fulfilled—each pure and beautiful thought enter into its full and perfect rest.

In the weakness of our nature, is the triumph of faith. It is not in the sunny hour of prosperity that her full value is felt, and of necessity acknowledged; but when the storm has arisen, and the frail vessel rocks wildly, on a tempestuous sea; when winds and waves make fearful strife around, and bury her in the deep:—then how welcome is the voice which says, "*Fear not, thy Father is at the helm!*" There is bliss in the assurance, and fear and sorrow are lost in filial trust; for a father will not, cannot make shipwreck of his children.

And how often is that assurance needed in the varied events of life, for grief here is a familiar word. The cup of felicity is dashed from the lips, or drops of bitterness mingled with its sweets, and man is born to weep in every stage of his being, from cradled infancy to that second childhood which totters on the bank of the tomb. The social affections are but "*fountains of tears.*" Change and death are ever busy with earthly love. There are moments when all consolation is utterly vain, save that which flows from a reliance on the wisdom and goodness of our Father in heaven. These moments are when the feeble pulse grows feebler beneath our touch; when the eye grows dim as we gaze, and the labored breath is rapidly sinking into that awful mysterious stillness, which the loudest thunders cannot disturb, or the still more potent agony of the broken heart. Life has no more terrible moment—faith no sterner trial than when love watches by the deathbed of a friend. Then the wealth of worlds would be gladly given to stay for one instant the parting spirit, and the hope that *we shall meet again*, is dearer than the dearest of earthly blessings. Well may reason tremble on her throne, as the skeptic looks on the animated clod, never again to be kindled with the fire of intellect; well may he lament, in inconsolable bitterness, the hour that woke him into being; well may he pray for the dreamless slumber that shall steep his sorrowing spirit again in unconsciousness, never to be broken; that shall wrap the mourner and the mourned in the same eternal repose.

Happy are the children of faith, for to them misfortunes have lost their sting. Happier than the monarch on his throne; the conqueror with the flush of victory on his brow, or the philosopher in the "*cyry of his eagle thought*" are these often despised believers in the Most High; these humble dependants on his parental care. To them the dark passages of life are all bathed in sunlight from above. To them the grave is but an entrance to a more glorious mansion in their "*Father's house*;" the place where the mortal puts on immortality. If the light of their lives has perished; if one by one, the bright stars of their horizon have gone down, and the "*radiance has grown dim in their hearts*"—yet they are not cheerless; for the promises of God pour in their splendid hopes upon the darkened spirit. The world beyond the tomb shines gloriously down on their path—so gloriously, that the pilgrims walk onward, though with bleeding feet, through a rugged and thorny way, with eyes fixed on that blessed consummation of their being, with hearts that utter but one sentiment—*The Lord reigneth, let the earth rejoice.*

EXTRACT.

It is the belief of the Arabs that to the earliest places of human worship there clings a guardian sanctity—there the wild bird rests not, there the wild beast does not wander, it is the blessed spot on which the eye of God dwells, and man's best memories preserve. As with the earliest place of worship, so it is with the earliest haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpses of divinity indulged, so should it be with that where our full knowledge of the Arch Cause begins, and we can pour forth a gratitude no longer clouded by the troubles and cares of earth. Surely if any spot in the world be sacred, it is that in which grief ceases, from which, if the harmonies of creation, if the voice within our hearts, if the impulse which made man so easy a believer in revelation, if these mock and fool us not with an everlasting lie, we spring upon the untiring wings of a seraphic and pangsless life—those whom we loved, around us; the aspirations that we nursed, fulfilled; our nature, universal intelligence; our atmosphere, eternal love.

Love your religious opposers, treat them with attention and respect, show them that you are not governed by illiberal and uncharitable feelings.

NEW PUBLICATION.

J. Kidwell proposes to publish, "by subscription, in Philomath, Ind., for the benefit of the W. U. Seminary, a monthly periodical, to be entitled the *Philomath Encyclopedia*," to be devoted to the sciences.

TERMS.—The Encyclopedia is to be published monthly, on super-royal paper—duodecimo form, at \$2 per annum, in advance. All communications to be directed to the publisher, Centreville, Ind.

MARRIAGES.

In Houseville, Lewis county, on the 18th inst., by Rev. M. Salmon, Mr. GEORGE WOOLWORTH, to Miss EMILY COLLINS.

DEATHS.

In Sodus. — MERRY, son of our esteemed Br. Merry, in the 5th year of his age. As he was entering the house, he fell from the stairs leading into the door, and struck his neck on a piece of timber which (though at first it was considered but a small bruise) terminated in his death. His parents, brothers and sisters mourn not as those who have no hope. The writer attended the funeral, and tendered the rich consolations of the Gospel to the mourners, and to a large and respectable concourse of people. T. D. Cook.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY SATURDAY,

By A. E. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within three months; \$2.00, if not paid within three months; or \$2.50, if not paid within the year. No subscription received for less than one year, unless the money be paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents, or Companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail, must be post paid, or free. To City subscribers, who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00, if not paid within the year.

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Entrance by the stairs on Seneca street.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, FEBRUARY 6, 1836.

NUMBER 6.

THE PREACHER.

ORIGINAL SERMON.

BY A. B. GROSH.

"But it is good to be zealously affected always, in a good thing; and not only when I am present with you." Gal. iv: 18.

I design, in this discourse, to examine familiarly into various means and measures that might be used and pursued to advance the prosperity of our cause. I have selected a text rather as a matter of *form* than of *utility*, though the sentiment it conveys is both excellent and correct.

The observing mind of a Shakspeare has declared, that "there is a tide in the affairs of men, which, taken at its flood, leads on to fortune." To every society blessed with such a tide, I would respectfully propose for consideration the following desultory remarks on the means of improving the blessing to the greatest advantage. To the inquiry, then, How shall we be zealously affected toward the good work of advancing the Redeemer's cause? I answer briefly,

I. *By a regular attendance on meetings.* Where numbers are but few, punctuality in attendance is the more necessary, as the absence of any one is the more readily felt. That absence affects sensibly those who attend; and especially does the speaker feel the frequent absence of his hearers, as a silent but eloquent rebuke for the uninteresting, uninteresting nature of his sermons—or looks with sorrow on the spiritual apathy of his flock to the subjects. Persons not belonging to the congregation, are differently affected by the absence of a hearer from his regular place of worship. Seeing him sauntering around the streets, or woods, or fields, or spending his Sunday in reading at home, or in attending other meetings, the first inference is, there is no meeting; or, if there is, the speaker must be one not worth hearing—or, if the speaker is worth listening to, the meeting must be disreputable, or unpopular, for surely that person would not otherwise absent him or herself from it. Thus, very frequently, the meetings are rendered base and contemptible in the eyes of the public, by the neglect of our friends to attend them regularly. And certainly we cannot ask others to respect, and to be interested in what we do not outwardly respect, nor manifest any interest in, ourselves.

If the hours for attending the meetings are inconvenient to the great body of hearers, let them be altered for the better—but, at all events, *strive* to have every possible thing out of the way of interference with attendance on meeting. I do not approve of a Pharisaic strictness, or fanatical imprudence, in attending on public worship—but let not a *trifle* keep your feet from the sanctuary—at least, let nothing hinder your coming which would not be sufficient to prevent your attendance on ordinary business—at some social meeting, or on some party of pleasure. The great absence of people from churches in a city, on a rainy Sunday, has led some wags to speak very gravely and learnedly on the pernicious and unhealthy effects of Sunday rain on all persons, except preachers, bellringers, and a few others—and to ask why it is so? for certainly (they argue) people who do not mind a smart shower on all other days of the week, dread most keenly, the slightest sprinkling on Sunday. In country places, where muddy roads are added to "weeping skies," there is more excuse for a small meeting on rainy Sundays, than there is in cities, where only an umbrella is required as a shelter. But in both, the general rule might be laid down, to go in despite of any trifle which would not hinder our going out on any other day of the week.

In relation to the interesting or uninteresting nature of the services, much, perhaps, depends on familiarity with the speaker's voice and manner—but more on the state of mind and feeling cherished by the hearer. Though we all had rather hear a lively, than a dull speaker—an intelligent, than an ignorant one, yet I know that a habit of regularity in attending meeting, will render even the latter more pleasant than the former would be, without such regularity. And, surely, if the preacher does not exercise all his little stock of ingenuity and knowledge in retailing error, the lover of truth can always hear *something* which will repay him for attendance on his ministrations—some instructive matter for future meditation. And how can it be expected that your preacher will improve in sprightliness of tone and manner, if you depress his heart with coldness, inattention and neglect? Or how can he have courage to prepare himself properly for the duties of the desk, when he has the fear of empty seats and an absent congregation constantly before him, during the preceding week? Afford him the necessary stimulus of your presence, and the encouragement of your attention, for two or three hours on each Sunday, and if he does not then make the necessary exertions to repay your efforts, exchange, not the *congregation*, but the *preacher*—absent not *yourselves*, but procure some more industrious, or useful, or acceptable man to minister to you in his room and stead, when the term of his engagement shall have expired.

It often happens to a public speaker, that he is the *last* one of the congregation to become acquainted with his own failings and deficiencies as a speaker. Yet without knowing wherein he is deficient, it is impossible for him to rectify the defect. I would, then, that our congregations did their duty to our preachers, in this respect, particularly. It is poor evidence of a physician's humanity that he suffered a limb to perish, lest he should give some small pain, by probing its wounds, that they might be healed. So it is but poor evidence of a zeal for your preachers' welfare, to sit Sunday after Sunday, and hear them repeat errors, or witness frequent exhibitions of their defects, and yet never name neither to them, lest they may feel a little mortification at not finding themselves altogether perfect! Do you not see that, by your silence and their consequent ignorance, they are but exposing themselves, and rendering themselves more and more ridiculous in public estimation? If, then, you love your preachers, or respect the cause in which they are engaged, point out to them their defects and errors, and teach them how they may render themselves yet more worthy of your esteem and support. Nor deem one instance of such kindness sufficient. Errors and defects are not thus easily cured. Renew, therefore, your admonitions, until the cause of them is seen no more. Do this properly and faithfully, and in a moderate length of time you will have little cause to absent yourselves from meeting, because of the uninteresting nature of the services there. For your interest in the services will then be as great as is the preacher's. You will look on each other as mutual instructors and friends, anxious for each other's improvement and welfare.

Hence, if you would have your meetings respected—if you would acquire an interest in them—if you would have your speaker improve for your edification and pleasure—and if, by these means, you would advance the cause of truth—be careful, regular and prompt in attending the meetings, not as *casual spectators*, but as *interested members* of them. Such a state of feelings—such a

union of reciprocal interests—is undoubtedly a good thing, and it is good to be *always* zealously affected in a good thing.

II. To advance our cause, it is well to be zealously affected in keeping up all the forms and feelings of social intercourse, among all who are within the sphere of our influence. I was much struck with the remark of a warm-hearted brother from the South. "Your Universalists are not sociable enough—more converts are made, and more friends are kept warm and zealous, by social intercourse, than by public preaching." The censure and the observation are both very correct. I do not say that we are behind our Partialist brethren in social kindness—for we are far before them—but *we are not kind and social enough*.

Though the time has passed by, when people expected to see some signal mark of Divine disapprobation stamped on the forehead of any one who professed a belief in Universalism—though the belief of our depraved and immoral condition, in consequence of our faith, is fast being weakened by an exhibition of our acts—yet still, our religious characters and our religious sentiments are perfectly abhorred by a large portion of the Christian world around us. Being ignorant of our sentiments, they abhor them—and abhorring them, they will remain ignorant of them. It is a dark picture for our hopes to look upon, but it is a correct one. They will not read our books and publications—or if they do, it is to pick out defects and pass by beauties—to read with prejudiced eyes, and a determination not to understand and believe. They will not attend our meetings; for they deem Universalist meeting-houses the synagogues of satan—or if they do attend, it is with ears stopped, that they may not hear what is said. Are they not deserving of your compassion? Can you not remember when you were as miserably prejudiced as they are? And will you do nothing to release them from their narrow prison? O, mingle with them kindly—converse with them affectionately—instruct their ignorance, soothe their fears, calm their opposition, gently bear with their weaknesses, and, by an exhibition of the truth, shew them how far you agree with them, and how important is the agreement—wherein you differ from them, and the reasons of that difference. There are but few—very few Partialists that may not be won to Universalism, by such a course of conduct on our part.

How often, in preaching in a new place, have I heard some one say, who had heard Universalism preached for the first time, "Is that Universalism? Why, how very different it is from what I have always heard it represented!" Now, it is not often that your preachers can get such persons to listen to them—but *you* may find them and converse with them often. O, then, deal mildly and gently with them; for they have been cruelly deceived. Carefully remove their prejudices from their understandings, and explain fully, and clearly, and repeatedly, the glorious truths you profess. Make them know the surpassing loveliness of God, and Jesus, and the Bible, and religion, and duty, and morality, in our sight; and learn them that instead of hating, despising, or feeling coldly toward them, they are most dear to our hearts and precious in our estimation. And not only do this by precept—but by example prove it to them. In your daily walk and conversation with them and with each other—at the domestic fireside, in the social circle and in the public sanctuary, let your actions draw forth the merited declaration, "See how these Universalists love each other!" And when you have succeeded, in part, in removing their ignorance of us and our faith, and consequent-

ly in breaking down their unwarranted prejudices, then let your influence be exerted to bring them to unite with you in the public sanctuary, and in hearing the instructions of the Gospel from your preachers.

I know that nearly all Universalists feel a delicacy on this subject—nor would I have you officiously and impertinently to intrude your invitations—but kindly offer them as a reciprocation of that anxious civility with which Partialists invite you to their meetings. To the young, particularly, these remarks are respectfully submitted for consideration. In them, friendly and social attachments are peculiarly strong and lively—unaccustomed to separations, they follow, with yearning hearts, the footsteps of wandering associates. And on that day of days, when all nature seems wakened to devotion and praise, their affections are also awakened, and they have a strong desire to walk to the house of God in company with the youthful partakers of their weekday joys. Owing to the rigid, narrow views of Partialism, and the illiberal sectarianism it inspires, this longing of the soul is easily suppressed in Partialist youths and maidens. But Universalism, kind, lenient and tolerant in its views, and liberal in its practices—yea, even in its forms of devotion—is not so unyielding.—Hence, it frequently happens that Universalist young men and women become almost constant attendants on Partialist meetings, to please their associates; when those associates will scarcely ever (if ever) be seen in Universalist meeting, to please their Universalist friends in return. Is such conduct the equality of friendship and mutual affection? or is it the inequality of slavery, and of the reciprocal duties of master and slave? Are there not reciprocal duties and mutual obligations, in every relationship and union which can be formed between one moral being and another? And are not these duties and obligations equal, on both sides, in that relation called friendship? If so; how can friendship exist where the obligations and civilities are so unequally laid and paid, as in the case we have just named? Surely a Partialist young man cannot respect the faith, or virtue, or moral honesty and moral courage of his Universalist friend, when he finds him so weak and pliant—so accommodating to Partialism—so cold and indifferent to Universalism. Nor can he regard him as his equal, when he finds him so willing to submit to every caprice and whim—so willing to give up all his rights—to oblige his Partialist acquaintance, without ever asking a reciprocity of the civility. Depend upon it, my youthful friends, when friendship becomes all demand and authority on one side, and all compliance and submission on the other, it is only another name for degrading inequality, and moral slavery. Never, then, give up your privilege of equality in friendship—and never wholly forsake your own meetings, until you forsake the faith there taught.

To reciprocate occasional attendance at other meetings, is both good and proper for you—but to give your own up wholly, to please another, is base, cowardly, and weak in any one—in Partialist or Universalist—in male or female—in the child or in the parent. If, in the performance of any act, the dictates of judgment and conscience should be obeyed, they surely ought to be in the public worship of our heavenly Father. And cold and ungrateful to that kind Father of all, must that heart be, which can deliberately forsake the places where He is worshipped in spirit and in truth, to attend wholly on ministrations where God's highest glory and praise is withheld from him—and where his character is blackened in the most shameful manner, by ascriptions of tyranny and cruelty unutterable! Oh, if it were possible for God to be as vindictive as his children slanderously report him, the hottest fires, the deepest agonies, and the severest tortures of his wrath, would surely be the portions of those cowardly hypocrites who knew him most lovely, and yet thus desecrated him—who knew how to worship him, yet wilfully and habitually united with others in slandering his holy name!

While, then, you assert and freely exercise your rights, let it be done with kindness and civility for the rights of others. Cherish that spirit of social intercourse which makes you equal with our opposers, and them equal with you. Remove their prejudices, by approving all that is true in their faith, and correct in their conduct—by pointing out clearly the differences between their faith and your own, with the reasons why you thus differ from them:—and win them to a candid and full examination of the truth, by showing the liberal and salutary influence which it exerts on the conduct and affections of its believers. And if to do thus be good in itself, and good in the end it is calculated to produce—and who can doubt it?—then remember that “it is good to be zealously affected *always* in a good thing, and not only when I am present with you.”

III. I have seldom, if ever, presumed to meddle in the pecuniary concerns of our societies; and (may I not say it with modesty?) I have not been anxious to profit in a pecuniary manner by their liberality. But while on this subject, I would be guilty of an avoidance of duty, did I not say, that the cause of truth may be much advanced by a careful attention to an increase of your pecuniary funds, and, by their aid, an increase of the number of your stated meetings and other means for promoting the knowledge of the truth.

It frequently happens that there are some, who, when support for public worship is sought, are passed by—persons who would willingly assist, if their assistance was solicited, and who feel themselves neglected as of no account, if they are not solicited to aid their brethren. True; they may live some distance off—and their assistance may be but small, compared with the trouble of procuring it—yet to secure their attendance, and to build them up with the other members of the society, in brotherly unity, is worth attending to. For I need not inform you who are acquainted with the workings of the heart and the mind, that while one man deems it criminal to support the preacher by pecuniary contributions, another deems it as criminal to attend often, without contributing his proportion of the pecuniary support. We should be glad to secure the attendance of all, so far as can be done. And it would be well, therefore, for the increase of our congregations, for the frequency of our meetings, and for lessening the burdens of the few who now yield their support, if those at a distance, or those who can contribute but a small sum, were respected and called upon, not in proportion to their ability and your case, but to their willingness to give, and the importance of their regular attendance with us. And I do think, that if our younger brethren generally, were to call meetings among themselves, allot to each other a certain portion of the necessary labor, and go to work with all the energy and perseverance which I know they can exert in so good a cause, and one, too, to which they owe so much—I do believe they could, in a short time, secure sufficient to warrant you in supporting the preached word for a part, if not all, of the time; and for all other purposes which need money and can be made beneficial. The effect of such a gain would be very great in advancing the prosperity of our societies. But it must be done by our younger members. I would be ashamed to ask or expect it from those venerable fathers in Zion, who have already so nobly borne the heat and burden of their day; and who, now that the shades of evening close around them, are faint with toil, and need repose instead of activity. Excuse me for pressing this hitherto neglected subject. I believe that “now is the accepted time,” and I feel most sensibly that your efforts in this affair must be crowned with considerable success—that your success will infuse new life and vigor into the societies to which you are attached—and that this, again, will impart new spirit and energy to your preachers, and render their labors more animating and interesting. May I then fervently implore and beseech our younger friends to think seriously of these things—to look around and see what can be done, however trifling—whenever they meet

each other, in recreation or business, to compare and communicate their several plans and observations, and allot to each one his due portion, and set about its performance *immediately* and steadily, with all their energy, prudence and powers? Remember, “it is good to be zealously affected *always* in a good thing”—and may God give you grace and strength to be so—for I am more and more satisfied that Universalism must be practised as well as professed—that it must be practised with energy, as well as be loved with ardor—if we would have it prevail abidingly either in our own hearts, or in the hearts of others.

For the Magazine and Advocate.

WHAT IS MAN?.....No. 1

BY REV. J. M. AUSTIN.

“The proper study of mankind is man,” says the old axiom, and says it truly. The proposition seems self-evident, that an examination of the powers and faculties bestowed upon us by the Author of our being, must be an employment both pleasing and useful. Mankind are created in measurable ignorance of the properties of their nature, yet with capacities fully competent to acquire all needed information upon this interesting subject. But before this knowledge can be obtained—before the above inquiry can be correctly answered—these capacities must be duly cultivated and properly exercised, that we may look in upon ourselves, and take cognizance of the wonderful powers we possess. It is a lamentable truth, that the great mass of the world have ever neglected this important study of self, and have passed heedlessly through life, without reflecting, or deeming it necessary or useful to reflect, upon the nature of the distinctions between the human race and the brute creation. And yet it needs but a slight glance at the peculiarities of the evils which beset mankind, to discover that the greater proportion of these evils arise from an ignorance in men, of the real nature of their most vital wants, and a consequent blindness as to the sources from whence these wants can be supplied. And so long as this ignorance shall continue, so long will they remain liable to that unhappiness, which, though not necessarily flowing from their constitution, is yet the legitimate fruit of ignorance. Hence, the study of the nature of man, assumes an importance commensurate with our desire for true enjoyment.

Were mankind to learn the qualities which elevate them above the brute, and were they to act in constant reference to, and under the entire guidance of, these distinctive qualities, the most fruitful sources of earthly suffering would become annihilated. What, then, is the distinction between the human race and the animal creation? The answer is concise and plain:—In addition to all the powers which man possesses in common with the brute, the Father of mercies has kindly bestowed upon us *moral and intellectual capacities*. These are the highest properties with which man is endowed; and they form the only, yet striking distinction between him and the lower orders of creation. Deprive him of them, or let him deprive himself of their exercise and influence, and although he may still possess the form, yet he will have no legitimate title to the appellation of *man*.

From these slight observations it will be discovered that the question above can be properly answered thus:—Man is a moral and intellectual being. These faculties raise him to an almost infinite degree above the brute—they make him an entirely different creature, capable of loftier requirements, and susceptible to higher, purer influences. They form the relationship which unites him to a still loftier grade of beings, dwellers in a holier and happier world. The Scriptures are a warrant for these assertions. They instruct us, that man is created in the image of God. In what respect have we been created in the image or resemblance of God? Surely not in our bodily construction. But we have been created with moral and intellectual capacities similar in nature, though incomparably less in perfection, to those possessed by the Deity. These powers in us, are but a faint

shadow of those which shine in resplendent glory in the character of our God.

In the same light should we view the declaration of the Psalmist, that man is made, "a little lower than the angels." We have powers and faculties resembling those with which the angels are endowed, and indeed so similar that, in the great scale of being, we rank next to the angels of God. From the peculiarities of our earthly state, we are "a little lower than the angels." The mighty powers of the human soul are, at present, locked in this tabernacle of flesh and blood, contaminated and fettered by the low passions of their frail tenement. But change the condition of the soul—release it from its house of clay—strike off those manacles which chain it to the sinful propensities of the body—exalt it to another world, amid more favorable circumstances, and with the same mental and moral capacities it now possesses, it will become an angel! How intimate, then, is our relationship with heavenly beings—how close the approximation between our high powers, and those of the angelic hosts! It is an ennobling thought, which elevates man immeasurably above that low standard by which his nature and capacities have too long been measured.

Danvers, Mass.

For the Magazine and Advocate.

LEADING SOULS TO HELL.

BY EV. J. LEWIS.

It is often asserted by the opposers of Universalism, that the preachers of that doctrine, and indeed all who take any active part in its promulgation, are leading the people (blindfolded, as it were) to hell: That is, as they wish to be understood, to a place of endless misery; for this, they contend, is the proper meaning of the word *hell* in the Scriptures. Now I am certain that this definition is totally incorrect, and that the above accusation is false and slanderous; yet, for the sake of argument, let the one be admitted as correct, and the other be allowed to stand uncontradicted. The advocates of Universalism are then engaged in a most nefarious business. But a thought has struck my mind. Should they succeed in getting the people to hell, it is by no means certain they will be able to get them in. "The keys of hell" are in the hands of Jesus Christ. Should he refuse to second their designs, their whole scheme must fail. It is he, alone, who can crown their labors with success. Will he, then, open the gates of hell, at the call of those arch-deceivers—signify his approbation of their conduct, by accepting at their hands, the poor, deluded souls whom they have decoyed away from the road to heaven; and order the unhappy wretches to be confined in the prison of infinite and unending pains, because they were so weak as to be led astray by men more cunning than themselves? Partialist, what is thy answer?

It is sometimes said, respecting an individual, not merely that he is leading the people to hell, but that he has actually accomplished it, in numerous instances. Allowing this to be correct, the blessed Redeemer has not only been accepting from this deceiver, the poor victims of his seduction, that he might shut them up in interminable torment, but he is actually allowing him to return, again and again, for the purpose of seducing more. * * * Oh, my soul! Are the opposers of the doctrine of the "restitution of all things" aware of the fact, that the above accusation is calculated to fix an indelible stigma upon the character of the immaculate Jesus? "Father, forgive them; they know not what they do."

For the Magazine and Advocate.

A CONVERTED UNIVERSALIST.

BY REV. K. TOWNSEND.

Yes, reader, a real, tangible, living, moving, converted Universalist. An itinerating preacher, especially a preacher of Universalism, sees some strange sights, besides hearing some "strange things;" and it was my good or ill fortune, while journeying in Canada, to see what I had long wished to see—a Partialist that would unequivocally avow that he had once been a Universalist. There

were some fifteen or twenty persons present, I speaking, they listening; my subject of course, the "great salvation." I had not proceeded far, when up stepped a gentleman, meeting me with rather an uncourteous contradiction. In plain words, says he, "'Tis not so," and by way of confirmation, added, "I was once a Universalist myself." Now I should never have been a Universalist, had I taken every man's "say so;" so I begged liberty to ask him two questions. He thought he would answer them. Well, friend, you say you were once a Universalist; and pray let me ask, what are you now? "Oh," he replied, "God has seen fit to show me my error, and I am now—I suppose you would call me a Presbyterian—I belong to that church." Very well; now will you be so kind as to tell me what Universalists generally believe Jesus Christ came into the world for?—to save men from what? The answer was ready in due time. "From punishment." Well Sir, I replied, you are the very man I took you to be, and it has been my fortune to hear of the death-bed renunciation and protracted meeting conversion of a number of such Universalists. Men as ignorant of our faith, as was the beast of Balaam. All eyes were turned upon the man, and shame and confusion were indelibly written upon his countenance. He finally stammered out a request that I would answer my own question. This I declined, assuring him that if he was ever a Universalist, he knew as much about it as I did. For a moment he seemed in a deep study, but finally broke silence with, "Well, I don't know as I ever really believed the doctrine; but I tried to!"

Friend, said I, before you go, I have a few words to offer. You commenced our conversation by saying you were once a Universalist; you have already admitted that you were a hypocrite. You next inform me that you are a Presbyterian; you will excuse my suspicions of your integrity, as you commenced our conversation with a falsehood. With a few words of advice, we parted, and should this ever meet the eye of the converted Universalist, I feel confident that it will find him a wiser, and I hope a better man.

For the Magazine and Advocate.

BIBLE READING.....No. I.

BY MRS. JULIA H. SCOTT.

As in the present enlightened state of society, the rules and principles contained in the Bible, form—or are intended to form—the basis of our laws and characters, it seems highly necessary that that Book should be studied much, and with devotional attention, both by young and old. I do not, indeed, approve its being used for a school book, as has lately become the fashion; for in this case, its divine instructions assume the form of tasks; and we all know how the mind revolts, even in long after years of ripened judgment, at the bare idea of perusing those old, worn-out lessons, through which we were once daily drilled, and whose hard-spelled words used so often to vex our little impatient hearts. I would not, therefore, have it used as a school book, for the above-mentioned, and many other equally good reasons; but I would have children early acquainted with the most important portions of its history and precepts, and more particularly with the kind, parental Being, who gave it as a revelation for their greatest good. These things a truly pious and affectionate parent will find pleasure, as well as profit, in teaching to his children. A slight knowledge of infantile feeling and capacity, will enable him to select, for their perusal or hearing, those simply beautiful and touching passages, which will not only tend to elevate and improve their understandings, but warm their young, tender hearts with love and veneration for their good Father in heaven, (whom their imaginations will naturally liken to their dear earthly parent,) and also with deep affection for each other; and thus lay the foundation for lives of humanity, piety, usefulness and consequent happiness. I am necessarily brief on this subject, but am not without hope that this slight hint may arouse, to at least reflection, some of those parents who are too apt,

amid the bustling cares of public or private life, to forget that the tares of the enemy may spring up unnoticed in the hearts of those darling ones, for whose moral characters they are to be, in a great measure, responsible. Let them see, then, closely to their first impressions. Let them remember, that they have in their hands a Book which is able to make their children, as well as themselves, "wise unto salvation"—and that the neglect of the same may cause them to become wanderers and outcasts upon the face of the earth—"without hope and without God in the world."

For the Magazine and Advocate.

The following is extracted from the Saturday Courier, of August last. To some of your readers it will probably be new, and I doubt not that all will be pleased to see that the Editor of this extensively circulated periodical dares to speak out, and speak plainly too. K. T.

"SERIOUS QUESTIONS."

"We find the following in the course of some judicious observations in the Philadelphian of last week, on the riots and outrages that afflict the patriot and cast down the philanthropist:—

"The papers from all quarters are filled with details of outrage and crime, popular violence and individual wrong. Our country is in a 'dreadful state.' There are deep heavings in the mass of agitated mind. The laws have become nugatory. Agrarian principles are taking deep root, and no man can say how long he is secure, or how soon he may be at the mercy of misguided and ferocious mobs. Such is the spirit of violence abroad that every trace of order, freedom and public virtue will disappear, if the friends of truth and liberty, of morality and individual rights, do not speedily rally and combine their influence and strength." [Upon this the Editor of the Courier remarks.] "Is it so? Is it not a pity, then, that the millions that have been gleaned in this country for years past, and sent off to distant countries for the improvement of the 'Heathen,' had not been applied to the education of our own youth, to the moral and intellectual improvement of our own people? Not, we do not mean, to be expended in the promulgation of tracts, filled with all manner of illiberal dogmas of narrow-minded bigotry, but in disseminating useful knowledge, promoting public virtue, and in strengthening 'the friends of truth and liberty, of morality and individual right?' Is it not time to pause, and worth the while of those who evince so great love for the natives of the far India, and the inhabitants of strange lands, to consider whether real charity does not begin at home? What an immense amount of good might have been achieved in our own land, by the millions that have been sent away, and that have accomplished—WHAT?"

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE CHAUTAUQUE CIRCUIT CONFERENCE.

Convened at Dunkirk, January 20, 1836, and organized the Council by choosing Br. A. Sprague, Moderator, and Br. A. Williams, Clerk.

Voted, That all brethren present, not delegates, be received as members of the Council.

Whereas, it is signified to this Conference, that there are yet several societies within the limits of the circuit, destitute of preaching, and whereas, they have manifested their desire to obtain preaching, therefore,

Resolved, That we recommend to those societies, to report to their respective circuit committee, and through them, or by delegation to the next Conference, the amount they will raise to sustain the preached word, that measures may be immediately taken to satisfy their wants.

Voted, That when the Conference adjourn, it adjourn to meet at Panama, the first Saturday and Sunday in March next.

Voted, That Br. A. Williams, prepare the minutes for publication in the Magazine and Advocate, with the solicitation for them to be copied in the Herald of Truth. A. SPRAGUE, Moderator. A. Williams, Clerk.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART I.
(INSCRIBED TO A—A.)

I. I cannot find anything with which I may more appropriately commence this selection for your use, than the subjoined sonnet, by Mrs. Hemans, which I have copied upon one of the blank leaves of my mother's Bible. Mrs. Hemans, like myself, seems to have been educated solely by her mother. My mother had the sole charge of me from my fourth year, when my father died, till her own death, in my fourteenth year. During that period she, with unceasing care and effort, and with a mother's winning tenderness, labored to implant the seeds and elements of piety, virtue, and all goodness. For which cause I often pour, "with grateful tears, heart-blessings on the holy dead."

TO A FAMILY BIBLE.

BY MRS. HEMANS.

What household thoughts around thee as their shrine
Cling reverently! Of anxious looks beguiled,
My mother's eyes upon thy page divine
Were daily bent; her accents, gravely mild,
Breathed out thy love;—whilst I, a dreamy child,
On breeze-like fancies wandered oft away,
To some lone tuft of gleaming spring-flowers wild,
Some fresh discovered nook for woodland play,
Some secret nest:—yet would the solemn word,
At times, with kindlings of young wonder heard,
Fall on my wakened spirit, there to be
A seed not lost; for which, in darker years,
O Book of Heaven! I pour with grateful tears,
Heart-blessings on the Holy Dead and Thee.

II. Take the common or authorized version of the Bible, my dear A—a, and there read the first psalm, and afterwards ask yourself the following questions:—In what does the blessedness spoken of, in verse 1, consist? Are the characters enumerated in this verse, each, one degree more debased and more hopeless than the one immediately preceding? Does *standing* denote a closer intercourse than *walking*; and *sitting*, a communion more intimate than either? In what way does the spirit and conduct, mentioned in the second verse, conduce to blessedness? Or does the second verse point out the nature or the source of the blessedness? Is a tree planted at the meeting of waters a very forcible or impressive emblem of a man "whose way is prosperous"? In what respect are the wicked like chaff? You may take also, what constitutes a very good commentary and exposition of the sacred writings, a Bible with parallel passages, and after examining the parallelisms, and having collected all the aids you can, to ascertain the sense of the writer of this hymn, compare the result to which you arrive with that view of the psalm which is conveyed in the following translation and notes, which I long ago made from the Hebrew. Whichever of the views—that to which you arrive by your own researches, or that deduced from this new translation—whichsoever seems to you to have been the meaning of the writer, or whichsoever imparts the most important truth, to that adhere, my dear A—a, and lay it up in the storehouse of thy memory.

Before I give you my translation and remarks, I may remind you, that this psalm has always appeared to me one full of beauty and of truth; and that it is one most appropriately prefixed to the collection of Hebrew hymns. The knowledge which David, and other writers of these sacred songs, had of the attributes and perfections of God, and of the means by which we are assimilated to the character of our heavenly Father, must have been pretty extensive and correct. I agree with Mr. Belsham, when he says, (sermon i.) "The Psalms of David and other pious writers under the Mosaic dispensation, shew the excellent tendency of the Jewish revelation to excite a spirit of sublime devotion." Luther, I think it was, who said that the psalter was a little Bible.

TRANSLATION OF PSALM I: 1-4.—1. "How great the progress of that man who walketh not according to the plans of the unjust (or unfair), and in the way of transgressors hath not stood, and in the seat of the scornful hath not sat."

2. "Because *this* is his support, even his delight in the law of Jehovah, and according to his law doth he devise his plans by day and by night."

3. "Such a one is as a tree planted by the divisions of waters, which giveth its fruit in its season, and whose leaf withereth not: all that he doth shall prosper."

4. "Not so the unjust; for their foundation is as the chaff (or sand) which the wind driveth away."

Verse 1. I translate *asheri*, progress, (literally progresses or goings-forward,) because this is the primary meaning of the word, and because it thus suggests or indicates the source of the blessedness—a secondary sense of the word—viz., progress towards perfection, or in assimilation to the Divine character. Progress seems to be meant as the immediate consequence of acting in the manner mentioned in this and the succeeding verse; and blessedness is undoubtedly the consequence of progress. Bishop Jebb in his "Sacred Literature," has made the following remarks upon this verse:—"The exclamation with which the psalm opens, belongs equally to each line of the succeeding triplet." To understand the Bishop, you must know that he thus, in the form of poetry, arranges the component lines of this verse,

How great the progress of that man!
Who walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

"In the triplet itself," continues Bishop Jebb, "each line consists of three members; and the lines gradually rise one above the other, not merely in their general sense, but specially throughout their correspondent members. To *walk*, implies no more than casual intercourse; to *stand*, closer intimacy; to *sit*, fixed and permanent connexion; the *counsel*, the ordinary place of meeting and public resort; the *way*, the select and chosen foot-path; the *seat*, the habitual and final resting-place; the *ungodly*, negatively wicked; *sinners*, positively wicked; the *scornful*, scoffers at the very name or notion of piety and goodness."

I also think, from the genius and construction of Hebrew poetry, which I will explain at some length to you in future, that the writer of this psalm meant to intimate that there is a gradation in wrong-doing. This truth has been remarked by Heathen, as well as Jewish and Christian observers of human nature. It is impossible for any one who forsakes the right path, to foresee whether he shall wander, or how low he shall debase himself. He has stabbed the "guide of his youth," even his conscience. Few, when they first deflect from the path prescribed by parental love and authority, or by conscience, propose to become finally associates of the most virulent scoffers. But the path hath been trodden by many; and those who hold such a consummation as devoutly to be deprecated, should listen to, and obey the voice of reason and of conscience, the two greatest gifts of God. Let them beware of the first derelictions of duty. *Obsta principis* is a wise maxim.

Verse 2. I would paraphrase this verse thus:—The cause of this progress is the support which he derives from his delight in ascertaining from reason, experience and revelation, what is the will of Jehovah—what he approves and rewards, and what he disapproves and punishes; and not only does he delight in finding out these marks of the will of the Supreme, but he conforms his conduct continually thereto. *Am*, I translate, support or foundation; otherwise it is a mere expletive.

The second clause of this verse, in conformity with the genius of Hebrew poetry to be hereafter detailed, rises in sense above the commencing clause: To practice virtue, is more than to know or to be delighted with it; to conform oneself to the dictates of the supreme Ruler, is more than merely to admit that they are lovely and right.

Verse 3. To us, this may be but a feebly-impressive emblem: In an Eastern, burning clime, it would be otherwise. On the margins of rivers

or springs are the only spots where vegetation can, in such climates, long withstand the scorching of the Summer's sun. At the place of the meeting of waters, vegetation could scarcely fail. The good man, as described in the first and second verses, could not but be always making progress heavenward—going from "strength to strength."

Verse 4. I do not know that *muz*, the word translated chaff, is ever translated sand; but here that would make the most direct opposition to the foundation and nutriment of the good man's progress and virtue, compared to a well-watered and rich spot. It makes, also, the most consistent sense. In Eastern climates, vegetation springing up among the arid sands of the desert, is almost sure, ere long, to have its foundation swept away; as winds, there, carry clouds of sand before them. What is meant in this verse, I think is this:—The food and nutriment of the goodness of those who are not like those first described, in spirit and in conduct, is as liable to be neutralized or destroyed as chaff, or sand, is to be blown before the wind. What little constitutional goodness such persons possess, hath "no root," no aliment: it withers, and is ready to die.

May your goodness, my dear A—a, continue ever to grow and increase; having its foundation in ever-enlarging views of God's character and government, and in ever-increasing devotion of the whole faculties of your being to his service. And may these four verses, which have oft been the theme of my solitary musings and meditation, yield to you, as they have to me, serene delight and solid satisfaction.

For the Magazine and Advocate.

LETTER III.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"I speak as to wise men; judge ye what I say."—1 Cor. x: 15.

DEAR SIR—From what source you can draw an inference, or deduce a conclusion, that man's nature was changed by the transgression of Adam, I cannot conceive. We read in an old work, called "The English Primer," this popular couplet:—

"In Adam's fall,
We sinned all."

This would favor your idea of the unhappy circumstance of one man's disobedience, involving *unborn millions* in sin. But I hope that "Primer" is not the foundation of your belief; for the question—What authority has that couplet? will leave you again without authority. Happily, there is no "thus saith the Lord," for any such belief.

Before taking your evidences into consideration, I must notice a succeeding part of your letter. It seems that, before you ventured to "show" that man's nature was changed, you were disposed to let the reader know the views of the church upon the subject, and upon such passages as you should introduce. You say, "Before I adduce my arguments, I wish distinctly to explain our views of this doctrine." You were cunning in this step. You well knew that the greater part of your readers, being members of Methodist societies, placed more reliance and dependance upon the views of their clergy, than upon the words of the prophets and apostles.

It was an *evil cunning* in you, to take such a course. I say *evil*, because it tended to fix their prejudices still stronger in favor of what you should "attempt to show"—knowing that what you were going to advance, would be in accordance with the views of your and their church. By the course taken by you, no impartial reader can do otherwise than see, that you labored to make the subject conform to the articles of faith of your denomination—that you twisted the Scriptures to bear a favorable construction to that purpose. A sorry situation a man or set of men is in, when he makes a church creed the standard of truth, and uses the inspired writings as a species of evidence—a secondary instrument to support it. I consider such a course as prostituting the Scriptures to a wicked purpose. I think, on calm reflection you will see the error you committed. Time will sweep away

the specious creed you so darlingsly hug to your bosom, and place the divine Revelation exalted before all nations, as the source of salvation, to the exclusion of all earthly creeds and powers.

Are you dependant upon the views of your bishops for your views of Scripture? Alas! it seems too true that you are. Do you suppose you gave any light upon the subject of man's nature, by giving two articles of your faith? Merely giving the opinion of one man—a dozen men—or a thousand men—whether organized in church form or not—will not establish a truth pertaining to something which happened in the garden of Eden. We desire to know what the *Scriptures declare*. I am sorry, Sir, you should be so chained, and seek to chain others, to the juggernaut of man-made creeds and church ordinances. But I must introduce those articles. Thus you proceed:—

"1. We maintain that, although man was created in the image of God, which comprehended righteousness and true holiness, yet, by transgression, he *totally lost* the moral image of God; so that he was *entirely destitute* of every good principle—his nature became morally diseased, and the *sole bent* of his mind was to evil, and that he lost *all power to think, speak or do right*, without the *special agency of divine grace*. The condition of man after the fall of Adam, is such that he *cannot turn and prepare himself* by his own natural strength and works, to faith and calling upon God—wherefore we have *no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [going before] us, that we may have a good will, and working with us when we have that good will." Here you refer to "art. vii. M. E. church."

After advancing ideas like the above, strange as it may appear, you advocate *free agency*. You first make man "*destitute, entirely, of every good principle*," having "*no power to do good works*—*cannot turn—without power to think, speak, or do right*—entirely dependant upon the *special agency of divine grace*," and then you will go into your pulpit and preach up *free agency*! Yes, with one breath you will declare man *entirely dependant on special agency*, even to think right, and with the next breath declare him *free to act*, and make his salvation to depend upon the event of a proper exercise of his *own power and agency*.

It cannot be that you are sensible of the abominable absurdities and contradictions you are compelled to, and do, advance, in order to support the creed of your church. You proceed:—

"2. This corruption of man's nature is *hereditary*, and has been *entailed on all his posterity*. Original sin standeth not in the following [that is, the imitating] of Adam—as the Pelagians do vainly talk—but it is the *corruption of the nature* of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature, inclined to evil, and that continually." Here you refer to "art. viii. M. E. church."

We see that the articles of your church assume that man's nature was changed, hence we see why you "attempted to show" it. Had not the fabricators of the articles of the "Methodist Episcopal church" assumed this error, I think Elder J. Keyes would never have been involved in the difficulty of "attempting to show" it as a truth. Had you, through life to your present day, been left to the dictates of your own good judgment in reading the Scriptures—unshackled by tradition and prejudice—you never would have been troubled with such an egregious error.

After introducing the above articles of your church, which you saw fit to make your *first authority*, I shall be prepared to review some of your *scriptural evidences*, which you introduced *secondarily*.

I really hope you will yet gain a triumph over error, which will dispose you to put your articles of the "Methodist Episcopal church" under your feet, and make the BIBLE the *primary* oracle and standard of truth, and the man of your counsel.

AMICUS.

For the Magazine and Advocate.

CONDUCT OF UNIVERSALISTS.

Messrs. EDITORS—Permit me, in the spirit of candor and kindness, to present a few remarks for the respectful consideration of yourself and your readers. I am no religionist, but I am, I trust, a lover of pure morals and practical virtue. As to creeds, I value above all others, that creed which lays the foundation for purity and rectitude of conduct; that creed which, not ending in speculative faith, leads its possessor to the cultivation and constant practice of those virtues and Christian graces which adorn and dignify human nature, and shed a bright radiance of happiness on the dark path of human existence; that creed, in short, which makes its advocates not merely sounder, but *better* men. But though a professor of no faith and a member of no sect, I am, perhaps, on that account, not the less likely to judge without partiality or sectarian bias, of the relative validity of those claims to be the disciples of Christ, which the different Christian denominations have respectively put forth. The Saviour of men prescribed the method of deciding these claims, when he directed us to judge the tree by its fruits. This is a method at once simple, natural and unerring. Nothing is more natural, than to suppose that a man's sentiments must control his actions. Whether we behold him in the assiduous practice of every virtue, or sunk in the depths of depravity and crime, we are alike led to attribute his conduct to the influence of the principles which he may have imbibed. [But no one would suppose Judas acted on Christian principles in betraying Christ. Ed.]

By their works shall ye know them. Let this, then, be the touchstone by which to try the faith of Universalists. They profess to believe in the doctrine of God's impartial grace; a doctrine, alike consoling to man and honorable to his Creator. It would seem that a belief, apparently so fraught with the most exalted and adequate views of the character and attributes of the Deity; so replete with that principle of benevolence and love which forms the basis of all the social virtues; should induce a rigid and scrupulous observance of those more obvious moral duties, which the word of God so positively and unequivocally enjoins. But what is the fact? In relation to this there should be neither exaggeration on the one hand, nor palliation on the other. It cannot be doubted that there are men, and those not a few, within the pale of this denomination, who are patterns of moral excellence; but it is no less true that there are others, and many too, who, as far as the cultivation of morals and the practice of virtue are concerned, are a scandal to the Christian name. To the truth of this, every person who has had opportunity and inclination for observing, can testify. Enter a country village, and note the character of its inhabitants. Some, perhaps, of the most respectable and moral among them, are Universalists. But who and what is that bustling, officious character, who spends his time in lounging about taverns, horse-jockeying and similar occupations, not forgetting to take an unfair advantage of his neighbor when an opportunity presents, not scrupling to make a common use of language, not only vulgar, but profane, and who, while he ridicules and opposes temperance and other virtues, fails not occasionally to exemplify his sentiments in this respect, by steeping his senses and drowning his reason in the inebriating bowl? And who and what are those young men spending their earnings at the midnight carousal, alike despised by and scouted from respectable society? Universalists—strong, decided, zealous Universalists—advocating their faith with enthusiasm on all occasions; making it alike the theme of social converse and bar-room disputation. Charity, indeed, induces me to hope that this class are not numerous; but that there are such, who, if I am correctly informed, are in good standing and full fellowship in Universalist societies, personal observation compels me to admit. [Universalist societies! is this true? Are there none among you to attend to this?] But however few, comparatively, there may be of this degraded stamp, still

it cannot with truth be denied, that among Universalists, as a denomination, the standard of morals is far from being sufficiently elevated; a lamentable moral apathy, which characterizes few other Christian sects, prevails; and too frequent occasion is given for the oft-repeated charge, that this doctrine is of licentious tendency.

In view of this state of things, what must be our conclusion respecting Universalism? If such be the fruits of this system, what must be the system itself? So far as these facts are allowed to influence the judgment, we cannot well avoid one of three conclusions: either, 1. Universalists do not really believe what they profess; or, 2. they do believe it and act accordingly, and these are the legitimate results of that faith; or, lastly, they do believe it, but do not act accordingly; or, in other words, they have a speculative faith in their doctrine, which, instead of affecting the conduct, is altogether useless and inoperative; a faith which plants itself in the head, but touches not the heart. That the last of these conclusions is true, in regard to thousands of professed Universalists, I have no doubt; and it may not, perhaps, be altogether impossible to account for it. Perhaps no sect exhibits more untiring and indefatigable zeal in the promulgation of their sentiments, than Universalists. No set of preachers explain and enforce their doctrines with greater clearness and cogency, than those who proclaim the salvation of all men. They seem almost, literally, to compass the earth to make one proselyte, [not so; Universalists are *Home* missionaries,] but having once secured his faith, they seem to regard their work as completed, without deeming it necessary to inculcate and enforce practical godliness. Seldom, indeed, do we enter a Universalist church, and listen to a sermon of an exclusively practical nature. But after all the bustle about doctrine, of what value is it or can it be, without practice? Wherein consist the benefits which religion confers upon man, unless it be to make him a holier and happier being? What avails the most orthodox and unerring system of faith, unless it exerts a corresponding influence on the heart? What avail the most profound disquisitions of polemic theology, unless they result in established principles, which shall exert an abiding and salutary influence on the conduct? Do not Universalists know that one individual, whose daily walk corresponds to his religious sentiments, is a far greater acquisition, than a score of such advocates as I have had occasion to notice? If, then, they would convince the world of the truth and efficacy of their faith; if they would see their cause marching surely and steadily forward; let them so cultivate the practice of virtue, and so far assimilate their conduct to their creed, as to confound the gainsayer, and convince the doubter. LOCKER ON.

Florence, January 17, 1836.

REMARKS.

We insert the foregoing, not in deference to the writer, (for he has not given his name as a pledge of his veracity,) nor yet because we believe its statements to be as generally true as the writer seems to think, (for we know them to be generally false within the circle of our acquaintance,) but for the purpose of showing some *professed believers* in our faith, and *avowed friends* to our cause, their value to our denomination and doctrine! Dear, indeed, are their *professions* and *pretensions* to us, if our whole denomination must be charged with their *ungodly conduct* as the price of their *fellowship*. Are such characters really our *friends*—do they actually *believe* in our doctrine? Let their friendship be more beneficial to us than to overwhelm us with disgrace—and their conduct be more in accordance with their faith. We ask them not to leave us—we ask them not to abandon the Christian name and profession—but to abandon the *hypocrisy* of their present conduct—the *unrighteousness* in which they profess the truth. We rejoice in seeing those whom Partialism, with all her terrors, could not convert to godliness and true piety, coming among us—for we hope the love of Christ will kindle their quenched affections, and the goodness of God lead them to repentance. Let them come, then—let

them claim the Universalist name—but let them leave all Partialism behind, and come in sincerity, and call upon Christ in truth and righteousness.

But to the communication. That the conduct naturally resulting from a man's belief, is a fair test of that faith, is readily admitted—but even the writer admits that the conduct he censures does *not* naturally result from the belief of Universalism. After men have become vicious and immoral under Partialist teaching, and then embraced Universalism—or become opposed to Partialism—is it fair to say their new sentiments are the cause of their immoralities? We admit that there are profane and immoral men who profess our doctrine—but we do deny that their faith extends further than *profession*. If they call themselves more, they add lying and hypocrisy to their other violations of God's law. We go further, and say, they practice their ill doings in the hope of escaping punishment—at least, in the belief that they will experience more pleasure than pain in sin—and are, thus far, *lying Partialists—hypocrites!* It is to be desired that every such character may have this fact flung in his face, every time he practices iniquity, and at the same time, professes faith in Universalism.

That we are less moral than other denominations is *not* true—at least the records of our courts and registers of our prisons appear to tell a different tale. But it is freely admitted that we should be *far more moral* than any other—and that too many professors among us are a disgrace to us. God grant them grace to repair the injury they have done and are doing to us!

In the causes of the immorality among Universalists, we differ. In making converts from other denominations, we too often get the slaves of the fear of hell, who bring their pernicious tendency to sin with them, and the remnants of that corrupting doctrine, "Ye shall *not* surely die," which they sucked in with their mother's milk. This has been particularly the case with many of the preachers we converted from the Methodist denomination in this section. They disgraced us and ruined themselves. But the fault was not in Universalism, but in its recipients.

It may seem indelicate in us to defend our preachers—it is needless where they are known—but it is certain that every preacher we know, does indicate, very frequently, the *practice* of Universalism as the best and surest test of its truth. Many have been censured for preaching too many practical discourses—"Are they ashamed or afraid to come out boldly with their doctrines?" say our opposers, of these. Others would do it even more frequently than they now do, but for the frequent misrepresentations of our doctrine by our opposers, which renders *doctrinal* preaching especially necessary.

But enough. Be the writer what he may, he has had a hearing. He has told us of some faults, and made some admissions, which I hope will do us good. And may those in particular, whose vices a "Looker on" has charged to the whole denomination, see the injury their evil conduct inflicts on their real friends, and "abate the nuisance" as soon as possible.

A. B. G.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, FEBRUARY 6, 1836.

UNIVERSALISM.

IN VERMONT.—Br. Eli Ballou, in a letter to the Editors of the Watchman, represents the cause in the Northern section of Vermont as needing only preachers. He names, as prosperous, the societies in Swanton Falls, Stowe, Morristown, Highgate, Berkshire, Bakersfield and Cambridge. If the societies in St. Albans, Georgia and Fairfax would agree on some central place of meeting, and could get a preacher, they would furnish a large and prosperous congregation. In Burlington they have had no preaching since Br. Gregory left. Br. R. O. Williams has lately visited Newfane, and says our cause is prosperous there. The friends are about to em-

ploy a preacher the *whole* time, between the two societies in this town at Williamsville and Fayetteville.

IN LOWER CANADA.—The same letter from Br. E. Ballou, states that there is quite a number of brethren and sisters in the townships of Shefford, (where Br. J. Baker resides,) Brome, Dunham, Stanbridge, St. Armand, Noyan, and Caldwell's Manor. In the latter place they want preaching a quarter of the time.

IN OHIO.—The several tours published in this paper, will obviate the necessity of any detailed description of the state of Universalism in Ohio. Brs. Jolly and Davis having lately travelled about one thousand miles and preached seventy sermons within about two months, (on a large circuit,) the former has published a brief account of their tour, from which we extract information new to our readers generally. In Marion, county seat of Marion county, there are many friends who are anxious to procure a preacher for half the time. In Georgetown, Hillsborough, Leesburg, Chillicothe, Londonderry, Richmond, McArthurstown, Athens, Belpre, Westly, Decatur, Wattertown, Marietta, and many other places, he found the Macedonian cry, "Come over and help us." Br. Beals writes us from Norwalk, Huron county, immediately after his return from a circuit in that and Richland counties, as follows:—"Since my arrival here, I have preached in a number of towns and villages, and there are frequent calls from different places to come over and help them. Besides my Sunday appointments, I preach from three to five discourses during a week, in different places. Our cause is truly flattering in this region. The shackles which have so long bound many souls in the dark bondage of error, are crumbling asunder, and the prisoners are arising to freedom. The light of truth is spreading its glorious and benign rays on the minds of many, to the no small joy of every benevolent heart. I expect to preach in this vicinity some three or four months, and what may be the result of my feeble labors time must determine. But I trust my labors will not be in vain in the Lord."

IN KENTUCKY—where Brs. Jolly and Davis preached while on the tour above named—there are some places where the pure Gospel finds worthy recipients. Minerva, Flemingsburg, Hillsborough and Poplar Plains, are named in particular, as places where preachers will be gratefully received and well rewarded, by liberal friends. Our excellent ministering Br., N. Wadsworth, it will be remembered, is at present a resident in this State. He labors in Greenup county, Ky., and in Sciota county, O. at present, and it is fervently hoped his labors will be highly beneficial in that region, though present prospects are rather discouraging.

Our readers have now all the general news from abroad, at our command. It will be seen that it is, thus far, quite cheering and encouraging. We may add that in Pennsylvania, New-Jersey and this State, it is no less so, as far as heard from. In fact, the fields are white with the abundant harvest—laborers only are wanting—and if our friends will but be active, prudent, enterprising and devoted, the victory is ours. The year 1836 will witness a general extension and spread of Universalism—an increase of its believers, and an improvement in their virtues and graces—seldom witnessed before in any single year. What say you, brethren? Shall we go up and possess the land? The sons of Anak are powerless before us, and the land is given us—shall we go up and possess it?

A. B. G.

P. S. In a future number I will give a statement of our cause in this State.

ELDER KNAPP.

A friend in Madison writes for information respecting the following statement, made by this anecdotal revivalist, on the 17th ult., at a protracted meeting in that village.

While he (Elder K.) was holding a protracted meeting in Ithaca, the Universalists also attempted to hold one (!). They put up their notices. On the first night they had about two hundred hearers—on the second, this number

dwindled down to about one hundred, and on the third night it was reduced to about fifty, nearly all of whom were drunkards and tipplers.

The Elder's *love* of the Universalists has led him into a little embellishment. By referring to Magazine and Advocate, vol. vi, p. 95, the reader will find a letter from Br. Whiston which declares that, at the last discourse, the spacious court room was insufficient to comfortably hold the congregation that attended. As this account was published *at the time*, and circulated in the *very place* when and where this meeting was held, and as it was not only *not contradicted*, but *has* actually been confirmed to me, lately, by two respectable females who then lived in Ithaca, and were acquainted with the persons attending the Universalist meeting, I presume the Elder has a *bad memory*, which retains falsehoods better than truths. As to non-respectability, it was the *Elder's meeting* which was a kernel for all the refuse of Ithaca, and a scene of disgraceful riot and confusion.

This statement is made, not because we believe Elder Knapp worthy of notice, but because some of his hearers have such a *charitable credulity* as to believe anything the even Elder Knapp may choose to say of Universalists.

A. B. G.

CLINTON LIBERAL INSTITUTE.

A friend of the Liberal Institute requests an answer to the following queries, through the medium of the Magazine and Advocate.

"Who were among the first promoters of this anti-sectarian school? When was it founded? What are its laws, or regulations, concerning religious doctrines? Is any one religious doctrine, or are all religious doctrines, or is no religious doctrine allowed to be taught in the Institute?.....How much of the \$5000 fund has been received? Can any person become a stockholder now, by the payment of *ten dollars*? Was the money which has been paid in by the stockholders, given as a donation to the Institute, or was it invested as capital stock on which dividends of profit are to be received?"

Questions of a similar description have been so often answered, that we feel some degree of reluctance in again pressing the subject upon the attention of those who have any recollection of our previous remarks. The Constitution has been several times published, and even the by-laws have been given to the public; so that there is nothing either in or out of the establishment, and appertaining to it, concerning which the public has not been generally informed.

But for the gratification of our friend, and for the information of those unacquainted with the nature of the Institute, we answer:—

1. That most, if not all of the original projectors of the Liberal Institute, were Universalists. And the reason is plain—few others either see or feel the need of a strictly unsectarian literary institution.

2. The Institute was founded in A. D. 1831, by appointment of the Board of Trust, and Executive Committee. The same year about \$5000 were subscribed; and in 1832 the buildings were erected, and the schools duly organized. An academical charter was obtained in 1834.

3. All religious opinions are tolerated in the Institute; and books published by a great number of sects are now in its library, which is accessible by all the students. But the peculiar doctrines of any sect whatever, are strictly prohibited from being taught in the Institute. And those articles of the Constitution, which secure the religious liberty of the students, are *unalterable*.

4. Since the notice was given that \$5000 were wanting, very little has been received on the permanent fund. Former subscriptions have been collected to some amount but they were not embraced in that estimate, and the fund has not been augmented by contribution during the past year, over \$500.

5. Any person can become a stockholder in the Institute, by the payment of ten dollars, or upward. And its Board of Trust, would be glad to add a thousand such stockholders to its present list of contributors.

6. The money already paid in, is in all respects a *mere donation*. No investment could be made of any *consequence*.

quence, until the buildings were paid for. And no dividend can occur, until the income shall exceed the necessary expenses of the institution. An annual income of \$250, is requisite to entitle the institution to a distribution share of the Literature Fund; and heretofore the Institute has not been able to raise that amount; and consequently, has never realized any part of the bounty of the State.

These inconveniences it is in the power of a liberal public to do away at once. If some active man would exert himself in every neighborhood, some four thousand dollars might be raised in one month. And we cannot but hope, that there are enough such men, to set about the work in good earnest, and accomplish it. There is generosity enough, if there was a sufficiency of zeal to commence the undertaking.

Remittances can be made to Joseph Stebbins, Clinton; D. Pixley, Kirkland, Oneida county, or Rev. D. Skinner, Utica. S. R. SMITH, General Agent.

ADDITIONAL.—As the number of our subscribers who send donations for the Institute through our agents, is evidently increasing, we will publish the remittances for the Institute separately, naming the amount received from each person.

As many wealthy subscribers have sent but one dollar for the Institute, we have feared they might suppose they were limited to that sum in our solicitations for their aid. This is not the fact. We earnestly desire and beg of them to send in according to their ability—five, ten, twenty, fifty or one hundred dollars—for some who have sent one dollar each were able to give the largest sum here named, and not miss the donation a week afterward. They should remember that even if each subscriber to this paper sent in one dollar, the sum would not be larger than could be profitably used—that many, from distance, poverty, and other causes, will not send in one dollar each—and that, therefore, others who live in this State, and are able, should make up the deficiency. We hope these things will be remembered and acted upon, briskly, hereafter.

A. B. G.

DEDICATION AT NEWVILLE.

On Thursday, the 21st ult., the new and beautiful Union meeting-house, lately erected at Newville, Herkimer county, about six miles south of Little Falls, was solemnly dedicated to the worship of Almighty God. The services on the occasion were conducted in the following manner:

Morning.—1. Reading the Scriptures, by Rev. Mr. Swackhammer, (Lutheran.) 2. Hymn. 3. Prayer, by Rev. W. H. Waggoner, (Universalist.) 4. Hymn. 5. Sermon, by Rev. Mr. Swackhammer. 6. Address to the congregation on the occasion of the union, by D. Skinner, (Universalist.) 7. Consecrating service, by Rev. Mr. Swackhammer. 8. Concluding prayer, by Rev. L. C. Browne, (Universalist.) 9. Hymn. 10. Benediction.

Afternoon.—1. Introductory prayer, by Rev. M. B. Newell, (Universalist.) Sermon, by D. Skinner, from John iv: 22. Concluding prayer, by Rev. Mr. Swackhammer. The afternoon services were variegated with singing as were those of the morning. In the evening a lecture was preached by Rev. L. C. Browne.

The day, though cold, was remarkably pleasant, and an immense crowd of people were present during the whole of the services. The singing, led by Br. T. A. Paine, was very good. The house is a beautiful and commodious wooden building, pleasantly situated, and sufficiently capacious for convening five hundred people, though evidently many more than that number were present at the dedication. It is surmounted by a modest steeple, and handsomely painted outside and in. It was built and is owned in conjunction by Lutherans, Universalists, and Methodists, mostly, we believe, by the two former. The services during the day of dedication were all conducted, so far as we could judge from appearances, in the spirit of union and the most entire charity and good feeling. The congregation was devoutly attentive, and we trust that good was done in the name of the holy Jesus. Long may the house stand as a monument of Christian union and zeal, and long may it be filled with devout and happy worshippers of the true God.

D. S.

AN OFFER.

LET US DO GOOD ONE TO ANOTHER.

Those subscribers who are indebted to Br. Skinner for the last volume, are probably aware that he will require them to pay two dollars and fifty cents. Now for the benefit of such, we will make this offer. If any of them will pay to one of our authorised agents, remit through their Postmaster, or even at our expense, a five dollar bank note, accompanied with the name of a new subscriber, before the first of April next, we will settle with Br. S. for the last volume, and credit them in full for the two copies of the present. Agents and companies will recollect that they will be entitled to fifteen copies for twenty dollars in advance. G. and H.

THE RECORD.

Br. L. C. BROWNE is at present engaged to supply the Universalist society at Fort Plain with the preached word. We rejoice that our friends in this flourishing village, after being for several months deprived of the valuable labors of Br. Bushnell, on account of his ill health, and not knowing on whom to depend from Sabbath to Sabbath for the services of the sanctuary, now have the cheering prospect of being supplied for a time by one who will come to them in the fulness of the blessing of the Gospel of Christ. Br. Browne requests all letters and papers designed for him, to be directed, for the present, to Fort Plain, Montgomery county.

Br. A. WILLIAMS, who has been itinerating extensively in Chautauque county, has agreed to settle in Carroll, in that county, to labor with the society there half the time. He wishes all letters, etc., directed to that place.

Br. Price will copy this, and send Br. W. the "Union."

Br. J. A. ASPINWALL, who has hitherto been pursuing his studies at Clinton, has agreed to settle in Leyden, and labor with the society there one-half his time. He has not yet removed.

We rejoice at this measure, and hope the connexion will be a profitable one to both parties. There is, at present, no settled preacher between this and Watertown, a distance of eighty miles!—and there are several large, convenient and able societies, (particularly in Leyden and vicinity,) able to support two, three, or even four preachers, yet living for years without a stated minister! Whether there was any adequate cause for this strange state of things, I cannot tell; but I heartily rejoice that it is to be, in part, removed.

Br. HENRY JEWELL, a member of the Universalist society in Methuen, Mass., has lately commenced declaring the word of reconciliation.

The third Universalist society in New-York city have resolved to engage Br. B. B. Hallock as their pastor, *pro tem*. This is the society left destitute in consequence of Br. Le Fevre's tour through Europe. Br. Hallock will supply until his return.

A quarterly Conference of Universalists, for Essex county, Mass., was organized at Haverhill, on the 20th ult. Beside the ordination of Br. J. B. Morse and the installation of Br. O. A. Skinner, sermons were delivered by Mrs. H. Ballou, W. H. Knapp, and T. F. King. The portion of services denominated a conference, lasted about two hours, and appears to have been what Br. Thomas calls a concert of praise. The services are, altogether, spoken of as highly interesting and edifying.

A Conference was holden at Bucksport, Me., in December last, which was very well attended, and is spoken of in very pleasing terms, by those attending.

Br. Otis A. Skinner, late of Baltimore, Md., was installed pastor of the society in Haverhill, Mass., on the 20th ult. Mrs. H. Ballou, J. M. Austin, T. F. King, W. H. Knapp, J. Gregory and J. A. Gurley took parts in the services. Sermon by Br. S. Streeter.

Br. J. Gregory, late of Burlington, Vt., was installed pastor of the church and society in Woburn, Mass., on Wednesday evening, 27th ult.

Br. Samuel Davis, of North Amherst, Mass., was ordained by Council, at Shutesbury, Mass., on the 6th ult.

Sermon by Br. R. O. Williams, other services by Mrs. Searl, J. P. Fuller, and the candidate.

Br. J. B. Morse, of New-Rowley, Mass., was ordained by Council, at the Conference held in Haverhill, on the 20th ult. Mrs. H. Ballou, S. Streeter and T. G. Farnsworth took parts in the services.

THE LIBERAL INSTITUTE.

The respective schools of the Institute commenced the second Winter Term, on January 25th—with very favorable prospects.

RELIGIOUS NOTICES.

There will be preaching to-morrow by Br. Sias at Perch River, near Br. Cole's—Br. C. B. Brown at Ellisburg, and at the red schoolhouse in Wardwell's settlement, in the evening.

There will be preaching on the second Sunday instant, by Br. T. J. SMITH at Marshall Forge—Br. BODEN at Ffy Creek—Br. WAGGONER at Little Lakes—Br. BRITTON at Theresa—Br. WHITNEY at Antwerp—Br. GROSH at New-Hartford—Br. POTTER at Salisbury—Br. C. B. BROWN at the shingled schoolhouse in Palermo, and at Jennings's Corners in the evening—Br. L. PAINE at Foot's schoolhouse in Conesus—Br. ASPINWALL in Leyden—Br. Sias at South Champion, and at Copenhagen in the evening.

There will be preaching on the third Sunday instant, by Br. GROSH at Bridgewater—Br. WHITNEY at Richfield Springs—Br. POTTER at Eatonville—Br. J. FRENCH at Tully, and in the evening as the friends may appoint—Br. BULLARD at Cooperstown—Br. DELONG at Burlington Flats—Br. M. B. NEWELL at Salisbury—Br. C. B. BROWN at Union Square, and at Mexicoville in the evening—Br. Sias at Lowville, and at the brick schoolhouse in East Martinsburg in the evening.

There will be preaching on the fourth Sunday inst., by Br. BULLARD at Hartwick—Br. WHITNEY at Cedarville—Br. M. B. NEWELL at Middleville—Br. Sias at Denmark, and at Carthage in the evening—Br. GROSH at New-Hartford.

Br. Sias will preach in the evenings of the 8th inst., near Br. Woodruff's in Pamela—9th, at the Field settlement—10th, Lockport—11th, Burrville—12th, Pinkney, as the friends may appoint—15th, Hounsfield, near Stowell's (stone schoolhouse)—16th, Jericho—17th, Muska-lunge settlement.

A meeting will be held at South Champion, on the fourth Tuesday inst., for the purpose of organizing a Universalist society for that town and Rutland. A sermon may be expected, to commence at 10 o'clock, A. M.

D. SKINNER will deliver a funeral sermon at the village of Camden, in memory of the late Mrs. Byington, deceased, on Wednesday next, 10th inst., at 1 o'clock, P. M. Also, a temperance address at Salisbury, at 1 o'clock, P. M., on Tuesday, the 23d inst.

Br. M. B. NEWELL will lecture in the evenings of February 25th, at Paine's Hollow, and 26th, at Newville.

ASA LOWELL, calling himself a Universal Perfectionist, has requested us to state that he will preach on the evenings of Friday, 5th inst., at Eatonville—6th, at Middleville—Sunday during the day at Newport, and at Poland in the evening—8th, at Coldbrook—9th, at Russia—10th, at Salisbury Corners—11th, Salisbury Centre—12th, Union meeting-house, Oppenheim—13th, Fort Plain—second Sunday during the day at Canajoharie—15th, St. Johnsville—16th, East Creek—17th, Little Falls—18th, Fort Herkimer—third Sunday during the day at Columbia, near Peter Warren's.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

S G T, Chicago—Rev. A R G, Henderson (Ill.) for W Mc M and J R—P M, Clarendon for J D—P M, Ypsilanti, (M. T.) for M N and O W—A G, Auburn—H R, Ogdensburg, for self, W B, A Y, A S P, J S S, S J, J T T, H P, D T, A S C, L B, W G, J N and J M W—S S, Dundee, for self and R H—P M, Geneva, (O.) for G T, P K and S S—J K A, Hartford, (Pa.) for J A and O S—P M, Providence, for A F—S E, Mt. Gilead, (O.) for self, W B, J M and W D P—L S, Black Creek—M S, Cooperstown, for self and W G—A K P, Painesville, Ind.) for self, N and W, J M, B and S, A S C, G C, R B, A T and G W F—L D, Farmington, (M. T.) for D C and A H—P M, Lodi, (M. T.) for self, D H, A S, U M, S L, L L B and D E K—P M, Sardinia, for self, G S C, G I S, Z W F and O G—R v. D B, Delta, for self and J P A—L B, Canton, for J L, D W, H S, J C and A C L—N P, Norway, for self and D F B—Rev. R T, Buffalo, for sundry subscribers—Rev. P M, Watertown, for I D, I H M, O G, J C and E H—P M, South Le Roy, for E O and D D—P M, Summerfield—W H G, Turin—P M, Java Village, for A B and A E—P M, Waterford, (U. C.) for J B and J H D—J S A, Greene, for self, D S C and W S—P M, Rovatton, for J B and L B—R R W, Monroeville, (O.) for self, C H, E W B, W C, J C and A M—P M, Trucks-ville, (O.) for self and W S—J S, Norwich, for self, H J and J M jr—P M, Logan, for A B—O L, Beaver, (Pa.)

REMITTANCES FOR THE INSTITUTE.

J W P, Canastota; A S G and A M, Salisbury; A P A, West-morland, \$1.00 each—J G 2d, York, \$1.50—T B R and L B, Ogdensburg, \$1.00 each, and H R, do., \$2.50.

POETRY.

For the Magazine and Advocate.

INFIDELITY.

BY MRS. JULIA H. SCOTT.

Gloomy and dark as the depths of yon ocean,
 As we know not, and seek not to know,
 What is that which is cast on them with tremulous motion—
 A shadow of the silence below—

Is the soul of the penitent of error repented,
 Bequeathing to death each high wish of the soul;
 Reluctant to ash as the best of life's roses
 And bidding the waters of misery roll.

The sun-flower of hope gazes down the dark mirror,
 But sees not its image—and withers away;
 And the spring-rose of love casts its bright leaves in terror,
 And yields up its beautiful buds to decay!

The song-bird of pleasure an instant rejoices,
 Amid the wild cells of the rock-covered shore;
 But ere she sends back many sepulchre voices,
 And the song and the singer are heard of no more.

One smile, only, lightens this tomb of the spirit—
 One low wail of music, alone, cleaves the air;
 'Tis the grim smile of death, who his thousands inherits—
 'Tis the music which bursts from the heart of despair.

A SETTLED MINISTRY.

The following, we presume, constitute the "strong reason" for establishing a permanent pastorate to every congregation, instead of an itinerancy or an occasional change.

A. B. G.

The pastoral office is by divine appointment, a permanent office in every church; its duties are permanent; the necessities of the church and community are such as at all times to demand its exercise. Hence, the New Testament churches had their permanent pastors. "They ordained then elders in every city." And hence the explicit and careful instructions which are given respecting the qualifications and duties which pertain to this office, and the duty of the people in regard to it.

A church that has no settled minister, has no pastor. It may have a series of occasional supplies, or a succession of evangelists, missionaries, or travelling preachers, but the man that fills its pulpit is not its pastor. He has not the relations, and consequently has not the sympathies, nor the responsibilities and cares, which are peculiar to that office.

The benefits of a settled minister are very great. The relation is an enduring one both to minister and people. He dwells among them as a shepherd among his flock, whose voice they know. He is not a stranger held loosely to them by a temporary connexion; but has his home and his children's home among them.

He is acquainted with every family. He knows their history, their character, their circumstances, their joys, griefs, sicknesses. He is with them at their marriages, and at their funerals; and on many occasions of anxiety, of delicacy, of embarrassment and distress, such as the stranger, intermeddles not with, is their tried friend, counsellor and comforter.

He is the baptizer of their children; and with a concern inferior only to that of the parents, and often surpassing that, he watches over their advancing childhood and youth.

He is the judicious friend of education, and of all which pertains to the good of the community; in which he has the three-fold interest of a pastor, a citizen, and a father. He is identified with his people in all that concerns their welfare.

His home is the well known place of resort and entertainment for clergymen and other religious strangers who visit the place.

Being a permanent resident, he is more concerned for the result of his ministry, than he naturally would be, were his stay but temporary. He cannot, like those whose stay is short, light fires in his boldness or imprudence, and then go off by the light of them, and leave them to burn, or be quenched by others.

The settled pastor feels a growing interest in his flock. The longer he is with them, the more he labors and cares for them, the oftener he is called to sympathize with them, weeping with those that weep, and rejoicing with those that rejoice; and the more the experiences of their kindness towards himself, the deeper does his affectionate concern for them naturally become. I know of no affection more sacred and unquenchable than that of a long-settled pastor for his people.

The settled pastor is acquainted with the spiritual condition of his people, as a stranger cannot be, and knows what is needful for them, from time to time, in the way of instruction, reproof, or consolation. Directed by this knowledge, and compelled too by the permanency of his ministry and his unchanging auditory, he of necessity

takes a wider compass in his preaching, and his hearers receive in the end a greater variety and amount of instruction than would, or perhaps could be given by a succession of transient preachers. The itinerant preacher, with an audience always new, needs but few discourses, in memory or manuscript, to answer his calls. He is not obliged to be very diversified in his ministrations, nor is it probable that he will be. He naturally selects a few topics, and those commonly which are the most exciting, and the most obvious and familiar; and with these begins and finishes his temporary work. Another follows, and then another, much in the same strain. The consequence is, that the people, though abundantly and fervidly exhorted upon a few topics, acquire but a defective knowledge of truth.

It is not so with the settled pastor. It depends on him, and he feels it to be his duty, as one set apart for the instruction of a particular people, to acquaint them with the whole counsel of God. They look to him chiefly for the bread of life, and to him the injunction comes emphatically and solemnly, "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." The church cannot be fed as the pastor is required to feed them, they cannot be instructed generally and fully in the knowledge of religious truth and duty, in a few random discourses, however elaborately prepared or fervidly delivered.

While I honor the zeal, and I trust duly appreciate the useful labors of evangelists, and other itinerant preachers, I am clearly satisfied that an itinerant ministry can never be substituted for a settled one, without great detriment to the interests of religion. And this I think is a growing conviction in the land. It is a conviction not diminished, but rather increased, by our recent increased experience of the results and tendencies of itinerant labors.

It was formerly the practice of our churches to settle their ministers for life. The same is the practice now to some extent; but the times are given to change. The practice of dismissing a minister "for every cause," is one of the sins of the times. It is an evil to all concerned, but more to the people than to the minister. Its tendency is to unsettle the habits, and in various ways to diminish the prosperity of our churches. A very instance of dismissing one minister and settling another, causes some to be dissatisfied, if it do not produce division and defection. It has an effect, too, to multiply itching ears, and to induce a habit of curious and speculative hearing, rather than of sober profiting by the word. It will be found by observation, that those societies are most prosperous which are least addicted to a frequent change of ministers. — *Boston Register*.

AN INCIDENT EDITORIALY APPLIED.—Some thirty odd years ago, when we belonged to the age that delights in the cry of fire and the noise of the fireman's trumpet, we, like other youths, were fond of playing an engine, and on one occasion recollect a position in which we were once placed while directing the pipe. The spot at which we aimed appeared to us the proper one, but we were constantly annoyed by the cry of "play here," from one quarter—"play there," from another, and "play here," from a third. We soon found that each man formed his judgment from the actual position he occupied, and that we had a better ground for our judgment than either, as to the points on which the engine could be brought to bear with effect. Since we have become the editor of a newspaper, we have often thought of the old fire scene. "Play here," says one—"play there," says another—"play here," says a third. We believe our true course is now, as it was then, to judge for ourselves, as to the best course to be pursued, and to play in the direction in which, in our humble estimation, we shall be likely to do the most good. — *United States Gazette*.

COMPLIMENTARY.—An old clergyman, and rather eccentric withal, whose field of labor was a town in the interior of New-England, one Sunday, at the close of his services, gave notice to his congregation that in the course of the week, he expected to go on a mission—on a mission to the heathen. The members of his church were struck with alarm and sorrow at the sudden and unexpected announcement of the loss of their beloved pastor, and one of the deacons in great agitation exclaimed—"Why, my dear Sir, you have never told us one word of this before! What shall we do?" "Oh, Er. C—," said the parson, with the greatest sang froid, "I don't expect to go out of town!" — *Bangor Commercial*.

CALUMNY.—Calumniators are those who have neither good hearts nor good understandings. We ought not to think ill of any one till we have palpable proof; and even then we should not expose them to others.

We ought to attend to our own business, and not meddle with the affairs of others, unless we are applied to, to render a service. We should condemn no one unheard.

Look on slanderers as direct enemies to civil society; as persons without honor, honesty or humanity. Who

ever entertains you with the faults of others, designs to serve you in a similar manner.

The great Zimmediam justly observes—"That there is always something great in that man against whom the world exclaims; at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one."

ANECDOTE OF DR. DWIGHT.—A young clergyman once called upon Dr. Dwight, and inquired respecting the best method of treating a very difficult and abstruse point in mental philosophy upon which he was preparing a sermon. "I cannot give you any information upon the subject," the Doctor replied. "I am not familiar with such topics. I leave them for young men."

MARRIAGES.

In Conesus, Livingston county, on the 18th ult., by Rev. Linus Paine, Mr. JOSEPH PHILIPS, to Miss EMILY L. ARMSTRONG, both of Conesus.

In South Oxford, December 13, by Rev. Nelson Doolittle, Mr. SIAS SHERBURNE, to Miss EUNICE BROWNE, adopted daughter of Luke Metcalf, Esq.

In Oxford, by the same, December 17th, Mr. SAMUEL I. GRAY, to Miss ELIZA SMITH.

Also, Mr. DAVID F. SMITH, to Miss RHODA GRAY, all of Green.

By the same, on the 13th ult., in Guilford, Mr. DANIEL P. CABLE, Merchant, to Miss SARAH ANN WINDSOR, both of Guilford.

On the 6th of January ult., by Rev. N. Stacy, LUTHER HATCH, Esq., of Cook county, Illinois, to Miss POLLY M. HOWE, daughter of Orrin Howe, Esq., of Lodi, Michigan.

In Deerfield, on the 28th ult., by R. Barlow, Esq., Mr. HOPSTILL BRADFORD, of Newport, to Miss ANN ELIZA COFFIN, of the former place.

In Clinton, January 28, by S. R. Smith, Mr. OLIVER CURTIS, of Hamilton, to Miss MINERVA FAIRCHILDS, of Augusta.

DEATHS.

In Cooperstown, on the 4th ult., Miss LOUISA ANN AUGUSTA, only daughter of Asa and Lydia Luce, in the 23d year of her age. Thus another is added to the list of those who have fallen victims to that most fatal disease, consumption. Her sickness was painful and protracted, yet not a murmur escaped her lips—her constant prayer was, "If it be possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt." She possessed an intelligent mind, which she retained unto the last, and died in possession of that hope in immortality, which disrobed death of its sting, and the grave of its terrors. She has left her deeply afflicted parents and brother, and a numerous circle of friends, to mourn her early death.

In Hartwick, on the 16th ult., Mrs. MARY FIELD, wife of Nathan Field, in the 66th year of her age. Sister Field was an affectionate wife, a tender mother, and was universally esteemed by all who knew her. She early united with, and professed the faith of the Baptist church, and was still a member at the time of her death—but many years since, she came to the knowledge and professed the doctrine of "the restitution of all things," which faith enabled her to give the whole "heart's best gratitude" to God in life, and find confidence and resignation in death. She has left a husband, five children and a numerous circle of connexions and friends to mourn her departure. The writer of this, tendered the consolations of the Gospel to the mourning relatives, and a numerous congregation of deeply sympathizing friends, from Job xvii: 11.

J. POTTER.

THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY SATURDAY.

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, FEBRUARY 13, 1836.

NUMBER 7.

For the Magazine and Advocate.

EPISCOPALIANISM.....No. III.

CREEDS.

The creeds comprised at length in the Liturgy of the Episcopal church, require particular consideration. These are referred to by name in the thirty-nine articles.

"ART. VIII. *Of the Creeds.*"

"The *Nicene* creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture."

How well they can be sustained by Scripture, will appear in the sequel, after we have shown, as far as practicable, when and by whom they were composed. And as they by no means assert the same things, nor maintain the same doctrines, it is difficult to imagine how they can both be "proved by most certain warrants of holy Scripture." It is sufficient to say, in this place, that whatever may be thought or understood respecting these creeds by the laity of the Episcopal church, her clergymen *know* that they are not what they are set forth to be in the aforesaid article. They well know, that what is called the Apostle's creed, was wholly unknown for several centuries; and that the nominal *Nicene* creed of the Liturgy, is really the creed of Constantinople, and that some of its particulars were not recognized by the fathers of the council of Nice.

But the church of England has *three* creeds. One of these, denominated the *Athanasian* creed, was dropped without remark, by the Convention of the Episcopal church which arranged the Book of Common Prayer for the United States. Yet this creed, which for absurdity of doctrine, blasphemy of expression, and damnable penalties, stands unrivalled among the remains of the dark ages—is permitted to be *said or sung* in the church of England!

And it is to be lamented that this source of edification is denied to the faithful of that communion in this country. Its omission reminds us of the remark of the duke of Hamilton, who, on being introduced to the pope, was told that it was customary to kiss the slipper of his holiness—but that, as he was an Englishman, a very *low bow* would be accepted. "Why," said the duke, "if we must have a farce, let us, by all means, have the whole of it!"—and he accordingly kissed the pope's toe. So, if the Episcopal church finds it necessary to have at least *two* creeds, why not guard its doctrines by retaining the third, and the most remarkable which was ever composed! Such a trio, one must think, would keep the opinions of almost any but Episcopalians from wandering!

Besides, by silently dropping the *Athanasian* creed from the Liturgy, the lovers of the marvellous—at least many of them—have been denied the pleasure of speculating upon the way and manner in which it found its way into the church. Concerning which, it has been shrewdly observed by a distinguished writer, that "no one knows how it got into the church, and God only could tell when it would ever get out." But perhaps it was the intention of the Protestant Episcopal church in the United States, to rid the church of this creed as quietly as possible, in order to preserve a similarity between its insidious ingress and sudden egress. And the consequence is, that not one of a thousand of its present members, ever heard that the *Athanasian* creed was, only a few years since, a part of the Liturgy.

The creed ascribed to the apostles, and which holds so conspicuous a place in the Book of Com-

mon Prayer, and of course, in the services of the Episcopal church, reads thus:—

"I believe in God, the Father Almighty, Maker of heaven and earth; And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried: he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*"

Lord King, in his "History of the Apostles' Creed," after enumerating the particular parts which, by tradition, were ascribed to the several apostles, says, (p. 28, Elizabethtown ed., 1804,) "Now as to the truth of this tradition, I think it is altogether to be denied, and that for several reasons, as that *it was nigh four hundred years after Christ, before the framing of the creed by the apostles was ever heard of*; and even Rufinus, himself, one of the first reporters thereof, though in the beginning of his commentary he doth roundly assert it, yet in the midst thereof, he speaks of it doubtfully as if its authors were uncertain and unknown. Moreover, had the apostles been the real formers of the creed before their dispersion from Jerusalem, it cannot be imagined that St. Luke, in his history of their Acts, would have wholly omitted so considerable a fact as this," etc. Again, he says, (p. 33,) "As for the authors thereof, it cannot be denied but that they were several and many; the creed was neither the work of one man, nor of one day, but during a long tract of time passed successively through several hands, ere it arrived to its present perfection," etc.

On page 42, his lordship informs us, that "the repetition of the creed at every assembly was appointed in the Eastern church, by Timothy, archbishop of Constantinople, in the reign of the emperor Anastasius, who, after having governed the empire twenty-seven years, died anno 521." But on the very next page he gives us this singular information. "It must indeed be owned, that the creed appointed to be read in the church, both by Timothy, archbishop of Constantinople, and the third council of Toledo, was the *Nicene*, or Constantinopolitan creed," etc.

From this, it appears that no creed was constantly repeated every Sabbath, in the church, before almost the middle of the *sixth* century—and that, even then, it was not what is called "the Apostles' creed." So much for the formation, antiquity, and use of this symbol of Episcopacy!

The other creed designated in the 8th article, already quoted, is denominated the *Nicene* creed. By which it is to be inferred that the creed drawn up and adopted at the council of Nice, is intended. But whatever may have been intended—it is *not* the *Nicene* creed, nor was it fabricated until more than fifty years after the council of Nice. Several particulars not named—and probably not thought of by the fathers of that council—are contained in this creed. And it is probable, that because certain doctrines had now attained their maturity, and are there expressed in a manner unknown to the creed of Nice, it was preferred. And yet some of these doctrines are the identical ones, with the disbelief of which, a British writer reproaches the church of England. It reads thus:—

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ,

the only begotten Son of God, begotten of his Father before all worlds: God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary, and was made man, and was crucified also for us, under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and Son together, is worshipped and glorified; who spake by the prophets.—And I believe in one Catholic and Apostolic church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*"

Of this creed, the learned Cave says, "The reader will observe that this is one of the three famous creeds which *our church* has adopted into her solemn Liturgy, and which commonly passes under the name of the *Nicene* creed at this day. When, as 'tis plain, 'tis not the *Nicene* creed, (which we have represented in another place,) but an *explanation* of it, especially in the article about the Holy Ghost; and was composed (as the council of Chalcedon assures us) by this synod, at Constantinople." (Lives of the Fathers, fol. ed., Vit. Greg. Naz.)

This synod was convened by the emperor Theodosius, in A. D. 381, and the above creed is supposed to have been composed by Gregory Nyssen. Whereas, the council of Nice met in A. D. 325, and the creed then adopted was always ascribed to Hosius, bishop of Corduba.

But there are differences in the two creeds, of much greater importance than attaches to their respective dates. For we are much less interested in the time when they were composed, than in the doctrines which they assert. The creed of the Liturgy, not only contains the confession of belief in the Holy Ghost, but acknowledges that it is both "the Lord and Giver of life"—"proceedeth from the Father and the Son," and is with them "worshipped and glorified." Now there is not a word of all this in the creed adopted by the council of Nice. It seems not to have been known to the bishops and fathers of that council, that the Holy Spirit was either "the Lord and Giver of life," or that it was to be "worshipped and glorified," together with the Father and the Son.

Another circumstance deserving especial notice, is also fully explained by Cave, respecting the procession of the Holy Spirit. He says, "Tis obvious, likewise, that herein (the *Nicene* creed) is wanting what our creed asserts, concerning the Holy Ghost's proceeding both from the Father **AND THE SON**, this being added afterwards. The precise time when this so much controverted addition was made, is not easy to be adjusted. * * * It seems not to have gained any public place in the creed, 'till the time of pope Nicholas I., who entered upon that See, A. D. 858, and to have been discovered when the quarrel broke out between him and Photius, patriarch of Constantinople."

From this, and much more to the same import, it appears that a part, and a very important part of what is called the *Nicene* creed, so far from having been professed or asserted by the council of Nice, did not find a place in the standards of the church for more than *five hundred years* afterwards, so that

if any saving importance—or even necessary truth attaches to the belief that the Holy Spirit proceeded from the Son, as well as from the Father, the ministers and members of the apostolic church must have been in a sad state of ignorance nearly a thousand years! Nor is this all. The divine honors offered to the Spirit after it was decreed that the Holy Ghost must be “worshipped and glorified” together with the Father and Son, must have been withheld for many centuries. And the church must feel itself under lasting obligations to St. Basil and the two Gregories—Nyssen and Nazianzen—for their efforts in enabling the members of the Christian family, to know so much better than the apostles and martyrs, how many persons there really were in the Godhead, and how they were to be worshipped.

But independently of these facts—and in their very face—we are told in the 8th article of the church of England, that both the Nicene and the Apostles’ creed, “ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture.”

Let the reader remark, then—that it is not now intended to argue the question of the truth of either of these creeds. The object is, to show that in their present form, they are utterly *irreconcilable* with each other—and consequently, that they cannot both be proven, or supported by the Scriptures. Nor is it possible to suppose, that any person can believe both these creeds at the same time; unless, indeed, it be also supposed, that some people can believe opposite and contradictory statements. And while we must admit that the faith of many persons is exceedingly flexible, it certainly implies an extraordinary degree of complaisance in the mind which can accommodate itself to subjects so very dissimilar.

The Apostles’ creed, after stating the belief in the Father Almighty, adds—“And in Jesus Christ, his only Son, our Lord,” etc. The corresponding clause of the other creed, reads thus—“And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father,” etc.

From this comparison of a single clause from each, it appears that the following particulars are asserted in one, which are neither named, nor so much as hinted at in the other creed.

1. The eternal Sonship of Christ—“begotten before all worlds,” and the manner of his production, and the nature of his being—“begotten, not made; being of one substance with the Father.” The mode of the production of Christ, and the period when he became a Son, as well as the sameness, or consubstantiality of his nature with the Father, were the great points at issue in what is called, the Arian controversy. That controversy led to the council of Nice; and as the Athanasians, or opposers of Arius prevailed, we can be at no loss for the use of those terms which stand forth in the above quotation.

But, surely, no man will contend that all this can be inferred from any part of the Apostles’ creed. And if no such thing can be inferred from it, how can it be supposed that the same things are maintained by both? And again—if the same things are not maintained by both, how can both “be proved by most certain warrants of holy Scripture”?

2. The absolute Godhead of Christ, is asserted in the so-called Nicene creed, in the clause—“God of God, Light of Light, very God of very God.” Nothing like this is found in that ascribed to the apostles. He is there styled, God’s “only Son, our Lord”—but no intimation is given that he was God in any sense. To suppose that the same things, were intended by the respective authors of these two creeds, is to presume greatly upon the perception of mankind. For it cannot, with the least show of reason, be argued, that any man could infer the Godhead of Christ from the one; or fail of doing so from the other.

Again. The Apostles’ creed merely asserts—“I believe in the Holy Ghost,” without any reference to its personality, deity or office—its derivation, or the honors to which it is entitled. On the contrary, as has already been shown, the other enumerates all these particulars in the most punctilious manner. “I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son, who with the Father and Son together, is worshipped and glorified.”

No person can doubt, that it was the intention of the framers of this creed, to assert the deity of the Holy Spirit, its identity with the Father and the Son, and its claims to a participation in all the honors of divine worship. But it is impossible to suppose that all—or even any part of this, was intended in the Apostles’ creed. Certainly nothing that has the most remote relation to either of these particulars, is there expressed.

It appears, then, from the foregoing quotations, that, one of the Episcopal creeds maintains the eternal Sonship and Godhead of Jesus Christ, and the personality and deity of the Holy Spirit; and that the other is entirely silent respecting these very important subjects. Hence, it may be fairly presumed, that were these creeds used separately, by different congregations, their views would, in time, become very dissimilar—so much so, that the one would profess the doctrine of the Divine unity, and the other, that of the trinity. As affairs are now conducted, we are furnished with the very singular spectacle of a whole church, in all its members and ramifications, professing to believe both these creeds of opposite and irreconcilable sentiments. And thus, by a practical experiment in religion, endeavoring to demonstrate the unsoundness of the maxim, that it is impossible for a thing to exist, and yet not exist, at the same time.

But while both these creeds are thus acknowledged, either of them is *permitted* to be used by the members of the Episcopal church. From which it is to be inferred, that so long as both are *professed*, it is matter of indifference which is absolutely believed. And hence, again, that it is quite immaterial whether believers recognize one or three persons in the Godhead. But though that church sometimes *winks* at the Unitarianism of such communicants as never would have become members without such indulgence, still it means to be thought quite orthodox on this subject. And, indeed, the doxologies and supplications to the trinity, must be supposed an effectual barrier to the admission of any *honest* Unitarian. For one who can digest the prayers and doxologies of the Liturgy, to say nothing of the creed, could, and probably would swallow a camel!

With the evidence which has been adduced, of the palpable discrepancies of the creeds of the Episcopal church, it is surprising that both should be permitted to be used. But even their use, is not so extraordinary as the pious daring which asserts they can “be proved by most certain warrants of holy Scripture.” For certainly, no enlightened and sincere Christian, will presume, that the Bible can, by any just rules of interpretation, be made to support conflicting theories. And it will be admitted, that few things are more opposite than the individual unity, and the tripersonality of God—or the consideration of the Holy Spirit as a power or principle, and its absolute deity.

It cannot be thought that we presume too much, in saying that if the Scriptures teach “there is but one God even the Father,” they cannot teach that the Son and the Spirit are God in the same sense—much less, that they are the same God. And yet the creeds of the Episcopal church, collectively assert both the positive and the negative of this proposition; and the articles affirm that both can be proved by the Scriptures.

The state of religious knowledge at the period when the articles were drawn up and adopted, may be offered as some apology for their incongruities and absurdities. But when they are held up for the adoption and belief of Christians in the nineteenth century—bearing, as they do, all their an-

cient honors, they offer but a sorry compliment to an enlightened age. It is presuming that the world is either inattentive to its religious interests, or wholly incapable of reasoning on serious subjects. But it is neither—and the consequence is, that perceptible and prominent absurdities in the creeds of the church, drive some men into infidelity, and induce others, who are skeptical, to attach themselves to fashionable communions, where anything may be professed—or nothing believed. VERAX.

For the Magazine and Advocate.

WHAT IS MAN?.....No. II.

BY REV. J. M. AUSTIN.

In a former article, I gave a brief outline of the powers and capacities of mankind. In answer to the above inquiry, I stated that, to the qualities which man possesses in common with the animal creation, God has superadded both moral and intellectual capacities—that these capacities are all that distinguish him from the brute—and that they form the relationship which unites him to higher beings and indicate his future existence in a happier world. From these considerations some profitable reflections may be adduced.

They should inspire us with a true and abiding sense of the dignity of our nature. Our principles of action should be as far elevated above the brute, as our capacities are loftier than theirs. To all created existence Deity has imparted a desire for enjoyment; and for every class of animals or beings, he has provided adequate means to gratify this desire. These means of enjoyment vary in accordance with the different capacities and propensities of the creatures for whom they are designed. And it may be remarked as an interesting truth pertaining to physiology, that as animal existence extends upward, through all the multiplied grades, from the most minute animalcule that floats in air or water, up to man, the capacities for enjoyment are multiplied and enlarged, and the means to impart it are increased. Every grade of beings have means of enjoyment peculiar to themselves; and if they make that proper use of those means, which nature dictates, they become sources of blessing—but if they disregard the injunctions of nature, and break over her restraints, unavoidable wretchedness ensues.

It is highly important that man should understand and heed the restrictions of his nature; for, of all beings, he is the most liable to disregard them, and to become involved in the consequent unhappiness. The human race possess qualities of a mixed character—they form a kind of connecting link between this world and another, more perfect and happy. With the lower orders of animals, man has bodily wants; and the supplying of these wants in that consistent, temperate manner pointed out by nature, will become a means of a certain degree of gratification. But he should be extremely cautious not to depend upon this gratification of the animal propensities, for that enjoyment which his nature craves. As I have before remarked, the Creator has imparted to mankind the high, moral and intellectual faculties; and to the exercise of these elevated powers must they look for that enjoyment which pertains to their class; for that true happiness which is proper to them, as man!

It must be very evident, that whoever disregards his high endowments, and depends for happiness solely upon the gratification of his passions, degrades himself to the level of the beast.

“No man e’er found a happy life by chance,
Or yawn’d it into being with a wish;
Or with the snout of grov’ling appetite,
E’er smelt it out, and grubb’d it from the dirt.”

He who believes, and acts upon the belief, that man’s greatest earthly enjoyment consists in satiating his animal propensities, loses entirely the benefit of the higher nature of the nobler gifts, which God has bestowed upon him. He might as well have been a brute, as to any real advantage his mental and moral powers have imparted to him. His enjoyments are of precisely the same nature as the brute’s; while the evils into which he is thus led, are tenfold greater than any suffered by the

beast whose example he imitates. For the latter, obeying that instinct which nature has designed for its guard, is properly guided and restrained, so that we never discover a brute *intemperate* in any thing. But man, trampling upon his moral and intellectual powers, thus destroys all the guiding and controlling faculties he possesses, is left, as it were, blindfolded and without a conductor, and necessarily plunges into the very depths of intemperance, degradation and wretchedness. I have said that man thus degrades himself to the level of the brute; yea, he falls far below that level. The brute acts up to the standard of his nature—follows implicitly the dictates of instinct, the highest faculty he possesses. But the man fails of acting up to the standard of his nature, disregards and neglects the direction of his lofty powers, and absolutely does that, which the animal, instinct though it only has, would feel itself degraded to do, had it the capacity to realize that sensation.

I therefore repeat, a realization of the valuable facilities we possess, should inspire us with a just sense of the dignity of our nature—with that true pride which shall restrain us from going down to a communion in emotion and action, with the beast of the field. Shall man forget his holy parentage—shall he disregard those indwelling powers which crown him lord of this world, and, with the intellect of an angel, *grovel with the brute*? Forbid it Heaven—manhood forbid it! In seeking for happiness, we should never permit the passions to direct where it is to be found; for they unguided, will unavoidably lead us astray. The happiness of rational beings can only be obtained by the medium of the mind. The elevated powers which there preside, are the channels appointed by God, through which those pure enjoyments for which the soul pants, can only flow. Hence the necessity of looking in this direction for the happiness congenial to our natures. If we look to any other source—if we descend to the passions, and follow in the track of the brute, we at best can obtain but a fitful excitement, while degradation, disappointment and unhappiness unavoidably ensue.

For the Magazine and Advocate.

BIBLE READING.....No. II.

BY MRS. JULIA H. SCOTT.

It seems, at first thought, an almost thankless task to attempt proposing to the young and ardent, and those in the prime of life and hope, the guidance and consolations of a book professedly most applicable to persons in opposite circumstances—the favorite of the aged, the decrepid, the unfortunate in every stage and walk of life. But let us reflect. Must we not all, at some period or other, be afflicted? become mourners? many of us at least old? Let the experience of many hundred generations answer. And then, where is our stay? Where are the precious promises for which the fainting spirit asks? Others may repeat them to us; but if we have never read them ourselves, their emphasis is lost. One would suppose, in looking over the pages of divine inspiration, that every person must necessarily, on the slightest investigation, become deeply interested in the nature of the important truths revealed; even, if from no other, from the consideration of *self*—for therein is every one concerned. Yet how ignorant—how culpably ignorant—are many, who boast an education, the very best our country can give, of the simplest Bible facts. Ignorant of the history of the apostles—yea, ignorant even of the names of the epistles which they wrote!

But a short time since, a young acquaintance of mine, in looking over the Philadelphia Discussion, came to a reference to "Phil.," and asked me what it was an abbreviation of. "Why, of Philippians," I replied. And (will it be believed?) he turned to the *Old Testament* for it! Only think of a young and talented graduate of a distinguished college, searching among the Chronicles for father Paul's letter to the Philippians! Should this meet his eye, I know he will forgive me; for I promised him, at the time, exposure—yea, even to his very name—in case of continued non-information.—

Though I am happy to learn and to state, that he has so far overcome his antipathy to his ancient school book, as to have studied it deeply, and even become a convert to its blessed doctrines. The indifference which gay young people generally manifest towards the Bible, arises, undoubtedly, in most cases, from a mistaken idea of its contents. They suppose it to be a gloomy revelation of gloomier doctrines, calculated to deprive them of every innocent enjoyment; and they dread to open its lids. But let them examine for themselves—not depend entirely upon pulpit sketches—for information, and they will obtain the knowledge which yieldeth *peace*. There is no book in the world, whose pages contain so much to interest and instruct. Here is the birthplace of lofty, soul-kindling poetry.—Here are the noblest examples of high and holy virtue—of devotion and unshaken trust in God. In a word, here is all that is grand, and beautiful, and holy—all that is necessary to make us, what our Creator intended us to be, good and happy beings—for we may here read ourselves, the world, and, more than all, the character and will of our almighty Father and Friend. Let young people, then, commence early to read the Bible, and they will soon *love* to read it—they *will*—it cannot be otherwise. Let them read it often and prayerfully, searching earnestly for its truths, and rejoicing in its promises—let it ever be their companion on the Sabbath, (for the habit of frittering away Sabbath hours in light reading, cannot be other than pernicious,) and I am convinced they will never regret the time spent in this interesting employment.—They will find a softening spirit at work among the sterner features of their hearts, moulding them nearer and nearer to the image of the dear Founder of their faith.

For the Magazine and Advocate.

THE RAMBLER.....No. I.

BY REV. C. SPEAR.

PROCRASTINATION.

There is scarcely any evil more pernicious to society, or more injurious to the interests and happiness of individuals, than *PROCRASTINATION*. It seems to afflict all classes, more or less. Like every other sin, however, every one is ready to frame excuses for its continuance. A few of these I design to notice, as a kind of preliminary to a series of articles for your periodical, sincerely hoping that I shall have no attacks myself, before I get through with my whole design.

1. We constantly endeavor to persuade ourselves that some better opportunity than the present, will occur. To-morrow, or the next week, or year, will bring more leisure. We wish to rest now, or to engage in some present amusement. We forget that indolence is as fatiguing as the hardest labor—that God gives us but a moment of time at once—that the past is irrecoverably gone, and that the future is not ours—the present only we can call our own. Such being our situation, delay is dangerous. We talk freely and confidently of the longevity and uncertainty of human life, yet act as if the present existence were never to end, and the next never to commence.

2. We complain of the shortness of time. Life, we say, even if prolonged to three or fourscore years, is but a dream; it is but a step, as it were, from the cradle to the grave. Grant all that has ever been said on this trite subject, and a stronger argument for industry cannot be presented. As life is short, there is the more necessity for devoting the allotted time to some useful purpose. If we knew that we had but an hour longer to live, our time ought to be devoted to the promotion of some good object. We complain of the rapidity of time, yet we waste numberless hours in frivolous pursuits. Besides: against whom do we murmur? It is against that Being in whose hand is the destiny of worlds, as well as of individuals. Had infinite wisdom seen fit, we might have been made immortal at once. The issues of life and death are with God. Instead, then, of wasting time in fruitless complaints, let us arrest the moments as

they pass, and make each subservient to some noble end.

The above remarks have led me on to state with distinctness the object that I have more immediately in view. I intend, as health and opportunity will permit, to send you a few articles on various subjects, and for convenience shall adopt the general title of *THE RAMBLER*.

The following proposals come from a highly respectable source—a brother in the ministry, whose well known talents are abundantly competent to the task he assigns himself—and we bespeak for them a favorable consideration. The only apprehension we feel about it is, that it will make its appearance too late in the day to meet promptly the wants of the denomination, if the publisher waits till "others have done publishing," as we learn from the last "Union" that Mr. B. B. Mussey, of Boston has just issued proposals for publishing another new hymn book, to be entitled the "*Universalist Psalmody*," and edited by Rev. H. Ballou, 2d. It is to be forthcoming as early as possible, and put "as low as any other book of equal size and quality."—*Eds. Mag. and Adv.*

For the Magazine and Advocate.

HYMN BOOK, EXTRAORDINARY.

It is a notorious and lamentable circumstance, that the great Universalist public is altogether destitute of a suitable and standard hymn book. Not a society of that numerous and growing denomination, has probably at this time, more than half a dozen different kinds—and very few private members more than twice that number. Of course, it is extremely difficult to sustain singing—that delightful part of public worship, in congregations utterly destitute of singers, for want of suitable books. And, besides, the exorbitant prices of hymn books—so entirely beyond all endurance—has rendered it expedient as well as desirable, to relieve the denomination from this oppressive burden, by the addition of another as nearly equal as can well be estimated. And in this way, to secure the much-needed and entire uniformity, by so multiplying editions as that no two individuals shall possess similar copies, unless they procure the whole.

For this purpose, we would by all means recommend to societies and private Christians to purchase as early as practicable, Rely's Hymns—the old hymn book published in the name of the General Convention of Universalists, especially for its poetry—Belknap's edition, and those of Pickering, Ballou and Turner, and Streeter's—not forgetting the several forthcoming *new* editions by sundry brethren. All of which may be safely recommended, as most of them have been already pretty generally used. But in doing this, we design to give a specimen of our own disinterestedness; as we intend so soon as all others have had their day, to publish one of the very best selections, in an immensely superior style, cheaper than any four of those already in being put together, and adapted to all times, places and persons.

With a view to this, we shall continue with the utmost patience, both to buy, and to use, any and every edition that has been, or may hereafter be issued from the press—provided always, that their number and high price do not put it beyond our power, in order that we may select all the longest and duldest productions of the hymning family for our standard work.

CONDITIONS.—The work shall be published, as early as possible after others have done publishing; on fine dark blue paper, medium sexessimo, and printed with nonpareil type, for the accommodation of the aged and persons with weak eyes—the whole set to music from the latest manuals for concerts of praise, and afforded at—any price that we can get, and the people will pay.

N. B. As the above proposed edition will be, from its type and form, too cumbersome for convenient use when travelling—we shall publish a neat pocket edition of diminished size, and at the lowest price, for special friends, and others who are yet able to read without spectacles.

PHILA.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART I.

(INSCRIBED TO A—A.)

(Continued from page 44.)

III. TRANSLATION OF PSALM xxxvii: 37—"Observe the finished (or complete) man, and let the equitable (or upright) detain your attentive consideration, for, to that man, the fruit of his conduct is peace."

The writer of this psalm seems to have been puzzled and perplexed by the *seeming* greater prosperity and splendor of the unjust and the evil-doer, than that which is allotted, by the arrangements of God's government or providence, to the most resolute conformity to the dictates of justice, rectitude, conscience and God. In the progress of the psalm, we have the thoughts of the writer, while endeavoring to resolve the difficulties connected with a superficial and *prima facie* observation of the condition of the doers of what is wrong, and the doers of what is right. Of all the remarks which are made upon the subject, this verse contains that which, to me, is the most impressive and instructive. It directs my thoughts *away* from the *outward* appearances, to the state of mind, in the contrasted characters. It directs my attention not to the gaiety, and glee, and grandeur of life; in which, as well as in laughter, "the heart full of sorrowful"—but to the "inner man of the heart," where conscience sits supreme, dispensing her awards of calm satisfaction, or of retributive regret and remorse. It reminds me of a lesson which my reflections have oft taught me:—that more than upon any one external condition—yea, more than upon *all* external circumstances put together—does happiness depend upon the state of the mind. It enforces upon my consideration, the native and essential happiness which there is in moral worth, and the like native and essential wretchedness which there is in moral depravity. At the bidding of the psalmist, I observe him who has been careful to subdue every evil propensity—to render himself complete and of finished virtue, and in him I seem to behold "the soul's calm sunshine," a felt and gladdening satisfaction, in opposition to the pungent agony and discomfort, the bitter self-disapprobation of the deficient in virtue and character. I watch him in his solitary and his social moments, and instead of unhappy peevishness, and disquietude, and discomfort, I behold a placid and cheerful countenance, a calmness and contentment, a serenity and a peacefulness which, to me, speak more unequivocally of happiness and enjoyment, than the most noisy mirth or the most outrageous hilarity. At the bidding of the psalmist, I allow my thoughts to be detained upon this character; and I become more and more convinced, that in the exercise of the virtues—of justice, rectitude and benevolence—there is, indeed, the very "oil of gladness"; that there is a sweetness and a pleasure in the consciousness of doing what we ought; that virtue's "ways are ways of pleasantness, and all her paths are peace"—that, of a truth,

"One self-approving hour, whole years outweighs
Of stupid starers, or of loud huzzas."

The subjoined lines contain a solution of the cause of the perplexity, which has been not unfrequently felt, upon comparing the outward condition and appearances of the doers of what is right, and the doers of what is wrong.

"Never man was truly blest,
But it composed and gave him such a cast
As folly might mistake for want of joy:—
A cast unlike the triumph of the proud,
A modest aspect, and a smile at heart."

May you, my dear friend, continue to enjoy this "smile at heart." May you continue ever to know the delight of the sweet music of an approving conscience. Compared with the sublimity and serenity of conscious rectitude, who would name or accept, as an alternative, the treasures, or the power, or the pomp of the world?

IV. TRANSLATION OF PSALM xxxvii: 11—

"The mildly-dispositioned are the true enjoyers of this world; Yea, they do greatly delight in the abundance of peace."

The sense or meaning of this verse, as I understand it, may be thus expressed in the form of a

paraphrase:—For want of reflection upon the lessons which our own and others' experience might enforce upon us, men are very liable to mistake the nature and the sources of happiness. For want of such reflection I have often felt envious of the seeming greater prosperity and enjoyment of the evil-doer. In the estimate which I made of his comfort and happiness, reflection teaches me that I was much mistaken. When I come to ask myself, from what sources I have, myself, derived my most pure and satisfactory delights, I feel, that when "envious of the wicked," I supposed him in possession of sources of enjoyment, which could not be his. No! the pleasures of their "corn and wine" (Ps. iv: 7)—their physical comforts, in the most abundant profusion, cannot yield such enjoyment as arises from "the light of thy countenance, O my God," (Ps. iv: 6,) the approving voice and smile of thy vicegerent and monitor within the soul. I have found that, with affections not attuned to love of God and love of man, I enjoyed but little, if any, real satisfaction and pleasure from all that wealth could purchase; whereas, when imbued with a mild and gentle disposition—with filial gratitude and fraternal good will—I could, even in the absence of all physical comforts, educe enjoyment from any events, any circumstances: I could feel as if I wished for no more than the continuance of such a spirit—I could feel as if earth could furnish nothing so exquisite. And I verily believe that, to the true enjoyment of this world, no possession is so essentially necessary, as that of a meek and quiet spirit. Within the bosoms where this dwelleth, there are "rivers of pleasure and joys for evermore." Such as have this spirit do luxuriate in such an abundance of heavenlike serenity and peace, that riches, and all that riches can command, can add but little to the sum of it; while poverty and destitution can detract from it but little, and can never take it away.

Such, it appears to me, was the sentiment of the psalmist. Such the sentiment of Him who knew human nature best, for he knew "what was in man." (Matt. v: 5.)

In conformity to the genius of Hebrew poetry, there is an analogy and exaltation of the sense in the second line of the stanza. In the first line, the meek, or gentle, are said simply, to *possess* or *enjoy* this world; but in the second line, they are represented as *delightfully luxuriating* in the abundance, not of "corn and wine," but of *peace* which *this world* can neither give nor take away. The treasures of this world the evil-doer may possess; (we may not say enjoy;) but *peace* he can never have, for "there is no peace, saith my God, to the wicked." If the distinction between the contrasted characters is not sufficiently marked in the first line, there is a bold line of demarcation drawn in the second.

For the Magazine and Advocate.

LETTER NO. IV.

To Rev. J. Keyes, Presiding Elder, Cazenovia.

"Let this mind be in you, which was also in Christ Jesus."
Phil. ii: 5.

DEAR SIR—I shall now take in review a small portion of your communication; and if I hold up to your view the errors involved in your writings so as to present a haggard aspect, you must not censure me; for such as the animal of your own production is, I intend to exhibit it. After stating the views of your church, you state:—

"3. We are to distinguish between this *depravity*, and *guilt*. A parent, by his intemperance and profligacy, may squander away his property, ruin his character, and contract diseases which become hereditary in his family—in consequence of which he entails poverty, infamy and disease upon his unfortunate posterity; and although this indeed is their *misfortune*, yet it is not their *crime*; they had no *control* over the *affair*. This is the *natural* effect of the physical constitution of *nature*; and because the Creator has connected these things, as cause and effect, no one thinks of charging the Creator with injustice. So, in consequence of the moral constitution of our nature, when our first parents sinned, all their unfortunate posterity were

involved in the consequences of the transgression—that is, the sin of Adam, in its effects was, imputed to his posterity, according to the declaration of St. Paul—"For by one man's disobedience many were made sinners." Rom. v: 19."

In this strange kind of reasoning, you exhibit the prevalent error among Limitarians, of associating and confounding the physical constitution of man with his moral nature or character—or, in other words, of viewing man in his practical life in the flesh, the same in relative state towards his God as in his spiritual relation. They are no more alike than light and darkness, or good and evil. You also exhibit that wonderful discernment many pretend to have, qualifying them to draw the distinction between "*depravity* and *guilt*." You undoubtedly intend to have "*depravity* and *guilt*" considered as evils of the *intellect* or *spirit*. If they were, it would require more than the popular wonderful discernment to distinguish between them. *Depravity* belongs exclusively to the man "which is of the earth, earthy"—the outward man in which exists the law of sin; whilst *guilt* pertains to the *intellectual* man and is wholly dependant upon *intention*.

I will admit that there are many intemperate parents who entail upon their posterity "*poverty, infamy and disease*." But as between those children and their Creator, are they condemned in their moral character for what their *parents have done*? Are they condemned for that which they have not perpetrated? Is their *poverty an evil* in the sight of God? Is the *disease* which they *inherited* anything for which God condemns them? Does not their *infamy* spring from the false pride of the world, which ever loves glittering wealth, contrary to the teaching of the Gospel? I think so. I speak of that which was *entailed*. When those children begin to move in the world for themselves, their own acts may morally condemn, or commend them. And, indeed, on this you and I agree; for you say, alluding to what was entailed, "it is not their *crime*: they had no *personal* existence, therefore could have no *control* over the *affair*." A very good reason this, and I wish you would remember it. I will apply it as between Adam and his posterity—his transgression "is not their *crime*: they had no *personal* existence, therefore could have no *control* over the *affair*." How many, then, think you, were made liable to *eternal death* as a *penalty* by that which was no *crime* in them? I think, not many, Br. Keyes.

After speaking of the sins of parents entailing physical *evils* on children, (which you admit is no *crime* in them,) as for analogy, you say, speaking of our moral nature, "when our first parents sinned all their unfortunate posterity were involved in the consequences of the transgression; that is, the sin of Adam was imputed, in its effects, to his posterity." Your reasoning is bad, because there is *no analogy* between our physical constitution, and our moral nature; but did they bear an analogy, your deductions are entirely variant from the same premises. Besides, your deduction is at war with the Gospel, which declares all shall be punished according to the *deeds done*, etc. But it is sufficient to say, Adam's posterity "could have no *control* over the *affair*," therefore the sin was *not* imputed to them. The words of St. Paul, which you quote, are no proof of your position, which will plainly appear by varying them and making them read as they ought, in order to bear your construction—"for by one man's disobedience *all* were made sinners." The word *many* is an unhappy word for you. It is peculiarly unfortunate, when you desire to prove by that passage, that *all* Adam's posterity transgressed in him; that St. Paul should have used the contracted and limited word *many*. It will be equally difficult for you to prove those words of the apostle had a confined reference to the transgression of Adam. I shall not, however, deny but that he made such reference; if so, and if he intended to show that "*many* were made sinners," he immediately furnishes an equal, co-extensive remedy or restoration; for he adds, "*so by the obedience of one shall many be made righteous*." The word *many* is as broad in one application as the

other. If you had only thought to have added the latter part of the verse to your quotation, it would have saved me some writing. Perhaps it was not convenient for you so to do; for then it would have required in its connexion the 20th verse, which is in these words:—"Moreover, the law entered that the offence might abound. But where *sin abounded, grace did much more abound.*" So, taking all together, it was more than was convenient for your purposes—it would not show what you *attempted* to show.

You then proceed—"4. As all men were included in Adam, when he transgressed, had no mediator been provided for them, they would not have been personally punished, by having positive pains and penalties inflicted upon them; but they would have been punished in Adam, their first representative. According to the threatened penalty, he would have died a *temporal*, as well as a *spiritual* and *eternal* death; and they would have died in him without ever enjoying a personal existence—therefore their punishment would not have been *positive*, but only *negative*." Thus says Elder Keyes. This reasoning is *carnal* indeed—a strange mass of ideas! I can hardly imagine how "all men" could be *punished* in Adam centuries before they were born—neither can I conceive how they could have *died* without first having *lived*. Can you, Sir, imagine how you could have been *punished*, by your father having received a flogging ten or fifteen years before your birth—or I will say, by your great grandfather's being flogged a hundred years prior to your birth? Or can you imagine how you could have *died* in your great grandfather, a century before you had existence? I will acknowledge the incapacity of my imagination on this branch of the subject. It will do no harm to notice that, in this part of your communication, you have offered no proof for your positions—not even an article from the "Methodist Episcopal church."

I shall notice soon your gratuitous introduction and use of the "*eternal death*" in your letter.

AMICUS.

EDITORIAL CORRESPONDENCE.

Again a pile of letters has accumulated before us, from which we select a few extracts (all we have room for) interesting to us, and probably so to many of our readers. We publish, also, a few extracts which we hope will be interesting and useful to our agents, or those subscribers who may design acting as such.

The first extracts are from an agent in Stafford, Genesee county. After promising not only to get subscribers, but also to collect the payments *in advance*, he says:—

"I remember reading an anecdote of a certain clergyman who made a practice of borrowing a five dollar note from one of his neighbors, as often as he went to a certain place to deliver his message, and of returning the same note on his return. This led the neighbor to question the preacher's motives for such strange conduct, when the reverend gentleman replied that he could preach better with five dollars in his pocket than he could without! I wish this fact could be impressed on the minds of all who are fond of either good writing or good preaching—that there is some difference, if not one half, whether those who preach or write have any money in pocket!"

Another extract from this letter, and I will dismiss it. It is the proof (often repeated) that Universalism is the *cure*, as Partialism is the *cause*, of the infidelity of hundreds. After stating that he was bred a Calvinistic Baptist—that, as he grew up, his feelings revolted at the cruelty, as his reason did at the absurdities of his creed, which he really believed, as he had been taught, was the doctrine of the Bible—he says:—

"This infused doubts into my mind; for I had not then learned that the gift of God was eternal life, and that salvation from sin and its consequences depended upon our actions, and that the wicked must receive for all that they do, for there is no way to escape the just punishment of our transgressions. I therefore found myself plunged into unbelief and infidelity. I asked for light, of

popular ministers and people, and received darkness in return. May God forgive my hardness of feelings towards my fellow-men, whilst driven to skepticism by those who ought to have been teachers in Israel—God forgive them, also, for their not intended perversion of the sacred Oracles, and their mistaken notions of the wisdom and goodness of the Being they worship! Under these feelings of hardness, I commenced taking the paper which is now in your hands for publication. May the Lord give you that strength of mind which has ornamented its columns in former years—which has been influential in removing the doubts of my mind and restoring me to that faith in Christianity which I had been driven from by the opposers of that hope which is now like 'an anchor to my soul, both sure and steadfast.' [Amen and amen!] Blessed be God, I now can call all men my brothers, and can recommend them to Jesus Christ, the Saviour of the world, as one that 'has tasted death for every man,' and 'gave himself a ransom for all to be testified in due time.' A. K."

The following is from a subscriber in Turin, Lewis county, who has been deprived of the use of his legs for about two years, by sickness.

"I have read the Magazine for six years, and it tastes sweeter and sweeter; and if I could have a number to feast upon every evening, I believe I could live upon half the food I now do. Turin is principally under the dominion of Protestant Rome, though there are some liberal men here who have not the mark of the beast, and if I am permitted to get away from this place, (abounding in intoxicated, 'experience,') where I have been confined by sickness, (but have now nearly regained my health,) I think I shall be able to gain one or more new subscribers, ere this year is past. I'll try. W. H. G."

Our friend in Massilon, Ohio, must have the bump of perseverance—he is not to be put off by the answer of "call again." He says:—

"I have been endeavoring, for some time, to procure you more subscribers, but always got for answer, 'I will see you again.' To-day I started out with a determination not to take such an answer, and succeeded in adding three (or you may say four) names to your list—for one informed me he had ordered you to discontinue, but I persuaded him he 'could not keep house without it,' and he allows me to re-order it. * * * Thus, you see, our package bids fair to be *eight*; (instead of mine, only, as was the case for several years;) and I have the promise of two more in the Spring, if they conclude to remain here. * * * The glorious cause of God's impartial grace is slowly gaining ground here; and if we had but an able preacher, in two years we would outnumber any other denomination in the place. I wish you to inform our preachers who may pass this way, that they must not pass by without calling. They will find friends in Massilon, who will always be happy to entertain them. A. B."

Our prompt and active agent in Chicago, Ill., sends us a handsome addition to a list already gratifying, and informs us that that place of yesterday, as it were, contains about four thousand inhabitants. He says:—

"I am in hopes you will send us some one who will help put down superstition. We have some Baptists, Methodists, Presbyterians, Episcopalians and Roman Catholics—but there are more liberal men here than of any other class. Now is the time to spread the truth. S. G. T."

From Fort Plain, Br. Countryman, our active agent there, has sent us upwards of thirty names, additional to a large list, and a promise of more. Who will not say, "the Magazine and Advocate is sold to the Dutch?" But what is highly gratifying to us, as well as evidence of good old German exactness and economy, is, they will all pay within the time for *advance payment*.

The following is a *per contra* statement, not only as respects success in procuring subscribers for our paper, but as regards the state of our cause. Too numerous

are the places where such a state of things exists—but we do not despair. Christ must reign, eventually, and triumph over superstition and unbelief.

"Whiteford, Monroe county, Mich., January 3, 1836.

"Messrs. Editors—Knowing from experience that your interesting paper is a 'feast of fat things' to the hungry mind, and well calculated to exhilarate the drooping spirits of the desponding, and being anxious to 'communicate good'; I have used my best endeavors, and taken much pains since I have been in this place, to persuade some of the people to subscribe for the Magazine and Advocate, but all to no purpose!

"I find that the people in this vicinity, in searching after truth, have settled down on the two extremes, and are perfectly satisfied, without any further investigation, that their own peculiar views are right! The advocates of endless misery pray for the salvation of all men, but abuse, ridicule and despise those who believe that their prayers will, 'in the dispensation of the fulness of times,' be answered! thereby virtually acknowledging that they do not pray in faith—or, in other words, that they are hypocrites. On the other hand, those that could not conscientiously subscribe to Partialist views, in consequence of their inconsistency and absurdity, have settled down on the other extreme, and deny all revelation, and advocate the doctrine that *death is an eternal sleep!* So, you see, that I am threatened with the torments of an endless hell on one side, and eternal sleep on the other. But amidst all this bigotry and skepticism, I find great consolation in the perusal of the Magazine and Advocate, and am fully persuaded that 'truth is great and will prevail.' Respectfully yours, etc., J. N. P."

Our beloved Br. and agent, the Postmaster at Sheshequin, Pa., accounts for his long silence in a letter from which I extract as follows. He is mistaken, though, as to the number of communications on hand—the "Dutch churn" is never called in requisition, a very small drawer will hold them all—that is, all the good ones—as to the others, we put them into the "iron chest!" As to the course to be pursued, or tone to be observed, in addressing or speaking of our opposers, I differ, perhaps, a little from Br. K., as to the number of Pharisees, fanatics and hypocrites among them—I cannot believe they are quite as numerous as he believes they are—and, even if they were, better let *ninety-nine* guilty escape than injure one innocent. This is (sometimes) my rule—he must act on his own, however—and he will. Let him write away—"variety is the spice of life."

"Sheshequin, January 14, 1836.

"Br. Grosh—I have had so many irons in the fire, the past year, that I have not been able to write a word for your paper in that time. But I perceive you have plenty of scribbles for your paper—and I have no doubt a Dutch churn full of manuscripts on hand, the most of the time—better written than I could write. If I can discover that the writers of your paper are catching the *ennui*, I will try to set them at "catching a Tartar"—so that the readers of your paper shall not be lulled to sleep for the want of a little excitement. You know, well enough, that I can neither creep nor crawl to Pharisees, fanatics and hypocrites. The plain truth should be told, hit who it may. If I could believe one out of five of the self-styled Orthodox were honest in their professions, I should have a different view of the subject. But the sin of ignorance should not be credited to more than one out of five, who are so strenuously supporting the cause of satan's kingdom. The other four know better, and are working for the devil more for the sake of the 'spoils,' than for the support of any principle they could, themselves, call good, if they were but honest. The devil fees his lawyers liberally, and this makes his 'mare go,' at least. I will venture to say, that if our order were in a situation to give salaries to preachers, only five per cent. higher than the Partialist priests now get, we should have no lack of preachers, nor of wolves in sheep's clothing. It is fortunate for us, I believe, that we are, as a denomination, so poor; for when

a priest leaves the ranks of Partialism, and unites himself with us, we have every reason to believe that he is an honest man. And more—we have good reason to believe he possesses talents, and is capable of judging between *right* and *wrong*, or he would not leave a good fat salary (or a chance to get one) to enter into the ranks of poverty, with two to one in favor of being *hissed at, kicked at, and spit upon*. I think, therefore, that we should highly appreciate men coming among us of this description—and none the less so, because, like ‘angel’s visits, they are few, and long between.’ But enough. Yours truly, J. K.”

The following excellent remarks on the tendency of protracted meetings are from an excellent brother in Norway, Herkimer county.

“This community is more given to zeal than knowledge. A protracted meeting of nearly six weeks continuance, raged here not long since, attended with its usual effects—producing its consequent intolerance in society—sweeping as with the besom of destruction, the high behests of pure religion into the vortex of fanaticism, and not only opening the way, but actually *McAdamising* the road to skepticism. This leads me to exclaim in the language of another, Oh! if religion were only known as she is in truth, and could men see her divested of sectarian deformities, and moving in that majestic simplicity and loveliness which her divine Author willed that she should wear, there are multitudes, who, instead of shrinking from her presence, would ever welcome her approach, and love to worship among her devoted votaries.

N. F.”

Br. N. Doolittle, of Oxford, Chenango county, writes us the following cheering information, under date of the 25th ult. D. S.

“Our cause moves forward slowly in this place, but I think it goes surely. Our building committee have contracted for the building of our house the ensuing season, for twenty-five hundred dollars. The house is to be built of wood, with a steeple of suitable proportions—dimensions, forty by fifty-five feet. The contractor is now collecting the materials and says he will have it so far completed that we can hold our Association in it, in case we are not able to procure either of the other houses.

“Oxford is a place where Orthodoxy—reputed Orthodoxy would reign triumphant, and gladly concentrate all her powers to crush the vine of universal grace and goodness—that plant of God’s own planting—but I think all her machinations in this part of the heritage of God will in due time be defeated.”

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, FEBRUARY 13, 1836.

REASONS.....NO. IV.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

“Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob.” Isaiah xli: 21.

Secondly. The doctrine of endless misery is absolutely pernicious in every point of view. This will appear by considering

1. That it is pernicious in the extreme to the sufferers of such misery. This will be conceded on all hands. For we have seen in the preceding number that it could do them no possible good—that they were beyond the reach of any good—that it must be to them unmingled and illimitable evil. Hence, it can need no argument to prove it pernicious in the extreme to this class of beings.

2. That it must be pernicious in its influence on the happiness of saints and angels. This must be obvious, if it be admitted that saints and angels in glory are permitted to see and know the miseries of the damned in hell, and that they are what saints and angels should be. It is true, if they are to be transformed into fiends, and the popular notion of the feelings and source of enjoy-

ment with fiends be true, that they might derive a demonic pleasure from such a prospect. But it could never promote, but must inevitably invade and mar the joy of all holy and good beings—of all who in the least partook of the charities of the Gospel, or resembled the merciful Jesus who wept over the approaching miseries of Jerusalem, and mingled his tears of compassionate sympathy with a weeping Martha and Mary.

3. *It is pernicious in its example and moral influence.* We are aware that some have contended for the truth of the doctrine on the ground of its alleged salutary influence—that it had a tendency to restrain vice and encourage and strengthen virtue; and was therefore necessary to be inculcated; and if so, it was a strong argument in favor of its truth. We might have noticed and refuted this pretended argument under a former head, (viz. the uselessness of the doctrine,) but we choose to consider it under this head, for the reason that we sincerely regard the doctrine not merely in the negative character of *useless*, but as being *positively* and extremely *pernicious* in its bearing on virtue and vice.

There is probably no great evil either physical or moral, but what has been, and may be overruled for good—but what often produces indirectly some benefit or advantage to individuals or communities. And we are not disposed to deny that in some cases of extreme ignorance, alienation, obstinacy and hardness, the doctrine of interminable misery and the fear of an endless hell may have restrained individuals of this character from overt acts of wickedness, and so far as outward conduct was concerned, kept them in the path of virtue. For without this supposition we cannot account for the fact that God has permitted the doctrine to prevail for fourteen or fifteen centuries past. As it has prevailed that length of time we conclude the reason of its being permitted will be found Matt. xix: 8; Mark x: 5; and Heb. vii: 18, 19, and viii: 6-13. The semi-barbarism, degeneracy and corruption of the world; its incapacity to appreciate higher and holier principles and motives form the only plausible ground by which we can account for God’s “suffering it to be so.” But the “weakness and the unprofitableness” of the doctrine, even with reference to such an object, are becoming more and more apparent in this enlightened age; and for this reason we are confident there will be a “disannulling” of it finally throughout all Christendom, and the world. It must appear obvious also, we think, that where the fear of an endless hell, as the sole motive, has restrained degenerate and hardened individuals from overt acts of wickedness, it has by no means implanted in their hearts the love of virtue, nor weaned them from the love of vice—it was no virtue in them—corruption still ranked in their hearts—their outward acts were not the willing obedience of the child, but the servile and unwilling service of the slave, driven to outward obedience by the lash, while his heart inwardly *loathes* the path of duty.

Moreover, if in a few instances it has restrained the servile and depraved from openly acting out the evil propensities of their hearts, we are confident that the cases are far more numerous where it has alienated from God the affections and confidence of his children, and estranged them still farther from the path of virtue, by surrounding it with gloomy images and associations, and impressing them with the idea that virtue is not sufficiently attractive to be the rewarder of its own pursuit, and that vice has many attractions and charms of itself, or such awful terrors would never have been employed to drive men from its paths. Besides, the mind not only shudders at the thought, but revolts from the belief of such a penalty—the transgressor becomes skeptical respecting its infliction, and rather than admit that such a threatening will be executed, he doubts the authority that denounces it, and ultimately comes to reject all religious instruction and admonition—revelation itself is discarded, and the victim of a false theory, engendering such unworthy views of the divine Being, and degrading fears of his wrath, rushes thence into universal skepticism, on the subject of revelation and religion in general. The erro-

neous belief that the Bible teaches the doctrine of endless misery, has driven hundreds who have never examined that precious volume but superficially, on to the Scylla of despair, or the Charybdis of infidelity. And no small portion of the latter class we are confident, became so mainly from this source. Hence, one of the pernicious effects of the doctrine is, the infidelity it occasions.

We have said that the threatening of endless misery is not generally credited by sinners against whom it is denounced. It is so with sinners generally so far as they themselves are concerned. They do not feel conscious of having deserved so dreadful a doom. They believe their sins are limited and finite, and they cannot therefore bring their minds to believe they really deserve an endless and infinite punishment. The penalty being altogether disproportionate to the crime, they flatter themselves they shall escape without enduring it: the same as culprits in England, where so many offences are deemed capital and subject to the penalty of death, expect to escape, and generally do escape nearly all punishment, and that for the very reason the penalty is so severe. And so it is with human nature generally. You threaten a child with cutting off his head if he accidentally breaks a tumbler, or commits some trivial offence, and he will not believe you, for the very reason that the penalty is altogether disproportionate to the deed. But threaten him with a moderate degree of punishment, or any amount, within the bounds of reason, propriety or justice, and he will believe you: and the threatening will have, with him, altogether more weight and influence than if it were unreasonably and unjustly severe. Therefore, so far as the threatening of punishment is calculated to exert an influence in restraining sinners from transgression, that of a limited and just punishment will be found salutary, but that of an unlimited, unjust and infinite punishment cannot but be pernicious.

Moreover the doctrine of endless torment tends to paralyze the affections, and deaden the sympathies of humanity—by being often held up to view in glowing colors, it produces a morbid insensibility to human sufferings. It begets also a vindictive and malignant spirit, so far as it has any influence, and by holding up the character of God for imitation, at the same time representing him as burning with indignation against his children, filled with vindictive fury and unappeasable wrath, it fosters the spirit of persecution and cruelty; and if it was not the very torch that kindled, it surely has been the fuel that fed all the fires of persecution that have desolated the earth, since the establishment of Christianity. It is at war with the mild and forgiving spirit of Jesus, with the whole tenor of his life and example, and with every precept of his holy word. The moral principle growing out of it must necessarily be pernicious—the doctrine cannot with safety, be carried out in the practices and common walks of life. Its spirit is that of unmingled malignity, and is therefore at war with all the holier and better feelings of the human heart, and with the prayers of all saints and good beings on earth and in heaven.

D. S.

PERVERSION.

In the sermon delivered at the dedication of the Union meeting-house at Newville, while speaking of the character and perfections of the divine Being, we took occasion to quote the language of the apostle John, “*God is love*,” and then remarked that *love*, or *benevolence* was the nature and very essence of the Divinity—that all his other attributes were but modifications of the principle of divine love—that God was nowhere called in the Bible *justice* or *truth*, in the abstract, nor by the name of any other attribute he possessed: but he was emphatically and repeatedly called *love*. At the close of the meeting one of the congregation—an opposer of Universalism of course—remarked to a by-stander, though not in our presence, that it was no wonder the preacher denied the *justice* and *truth* of God, for he was obliged to do that to get along with his doctrine—that as he preached that God was a God of *love*, but not a God of *justice*, or *truth*, he might by that course make his doctrine appear very plausible!

That an illiterate, ignorant and superficial hearer, listening under the influence of deep rooted prejudice, should have so misapprehended or perverted our language as to put such a construction on it, was not very surprising; but we must confess that we were, beyond measure, surprised to learn, the week following, that the Rev. Mr. Swackhammer, the Lutheran clergyman who was present during the whole of the services, who made the concluding prayer after our sermon, and manifested, throughout, so much charity and brotherly love, so ardent a desire that every thing might be conducted in the unity of the spirit and the bond of peace—and who, by-the-by, stood in need of as much charity and indulgence in regard to any criticisms upon the composition of his own sermon as any clergyman we have lately heard—that this same Mr. Swackhammer, preached in that house on the Sabbath following, a most violent philippic, full of bitter invective against our dedication sermon, most grossly misrepresenting our language and arguments; and among other perversions, introduced and tried to maintain that very gross one which we have mentioned above, about the *love, justice and truth* of God! as though we had denied the two latter in order to maintain the former! We sincerely hope our information respecting the course he pursued may prove to be an exaggeration—or not in all respects correct. But if correct—and our informant is a respectable and candid man—Mr. S. cannot be guiltless in thus perverting and misrepresenting our sermon. It cannot with him be the sin of ignorance, as possibly it might have been in the individual who first perverted our language in the manner above mentioned. Or if it was the sin of ignorance in Mr. S., the Lord have mercy on that unfortunate people who sit under the ministry of such a pastor!

To us it appears absolutely impossible that any man of discernment, intelligence or even common sense, could have misunderstood that part of our discourse relating to the subject now noticed. For we distinctly argued the existence of *all* perfections in God—of every amiable and glorious attribute—showed the perfect harmony of all the divine attributes—that they were not arrayed in hostility against each other—that God was *one*, undivided and indivisible being, possessing infinite wisdom, almighty power, unbounded goodness, everlasting mercy, justice, truth and righteousness: but though possessed of all these attributes in infinity, he was not called by the *name* of any *one* of these principles in the abstract. But he was called by the name of *love*, which showed that the inspired writers delighted to contemplate him clothed in the beautiful and attractive garb of infinite affection—even the boundless and changeless *love of an almighty Father*. If Mr. S. wishes to attack this *principle*, let him attack it in an open, fair and manly manner—and let him attack those to their faces, too, who hold it; but let him not, behind a person's back, basely misrepresent his arguments and pervert his language, and trench himself behind the prejudices of the people, to bear him out in vilely caricaturing the truth. If Mr. S. is guilty of what we have been informed he is, we neither desire nor ask an apology from him personally; but we think the *people* have a right to demand an apology for the gross insult offered to their understanding. We shall, however, be very happy to learn from any respectable source, that he is not guilty of so ungentlemanly and unchristian conduct. D. S.

UNIVERSALISM TROUBLESOME.

So says a correspondent and subscriber. Nor does he merely say it, but he *proves* it. This is his statement. He lives in Lyons, in this State. His wife was a member of the Baptist church for many years. His neighbor was a subscriber to our paper. He, himself, loved to borrow and read the paper, believing in its general doctrines. Here are the characters of the drama. Now mark the judgment that fell on our correspondent for borrowing and reading our "wicked" paper.

His wife frequently begged of him to desist reading it—and earnestly prayed that, at least, he would not read it in her and her children's hearing. The first solicitation he

disregarded, but complied with the second. After a time, he occasionally got her consent to read aloud some particular article in the paper. Then followed her request for him to read to her such particularly "*good*" articles as he might chance to find. At last she became a more constant reader of the paper, than even her husband, and was quite impatient for its arrival. Trouble—trouble followed. Her minister—her brethren and sisters called on her and warned her of her danger. Told her not to be led away by Universalists, the enemies of souls. But she would not draw back. She read the Scriptures, and compared their teachings with Calvinism on the one hand and Universalism on the other. The result must be known to all. She disavowed all belief in endless misery and sin. Oh, horrible, horrible doctrine! to believe God is good to all, and that all will eventually be made holy and happy!

She was cited to appear before the church. The day came. Attended by her husband, she appeared and declared her belief in all that was taught by the Scriptures, and handed them a written statement of her views. This statement was the Bible Creed, published in the first volume of this paper—also in Br. Skinner's Letters to Aikin and Lansing. It consists of not a word save quotations from the Bible. The preacher read it—folded it up—and declared that they could "not fellowship this, it is *universal doctrine in full!*" So she was cast out for believing in the exact words of God, and Jesus, and the apostles.

Having given this statement, our friend adds—"Now, Sirs, I am satisfied that I have troubled you as much as your paper has troubled me; and, if you please, we will call it even, as I like to settle up all accounts every new year." Agreed. I wish we could run up a similar account, to be settled as well as this one is, (for our friend pays in advance, also,) with every Universalist who has a Partialist wife, in the world. A. B. G.

ATHANASIAN CREED.

Some laughable anecdotes were revived in my mind on reading the strictures of Verax, in *Episcopalianism*, number 3, on this creed.

Its damnable expressions induced an eminent English divine of the established church, to read it as in duty bound, with manifest reluctance. He compromised with his conscience by prefacing its reading with—"Next in order follows the creed of St. Athanasius—thank God, it is not *my* creed, neither need it be *yours!*"

As Verax says, it is to be "either read or sung." One clergyman of the established church omitted doing either. His parishioners finding their entreaties to be of none effect on the parson, complained to the bishop, whose orders were issued accordingly. I suppose the church service seemed as dreary to the congregation, as Br. Crow says his sermons did to a lady in the West. She liked all the services very well, but said she, "How queer it sounds to hear a sermon without *any* hell in it!" Those accustomed to the high seasoning of St. Athanasius cannot relish any spiritual food without it. Hence, the disobedient clergyman was ordered to read the creed in due order. On the proper occasion for its introduction, having duly instructed his clerk before hand, he said, "next followeth the creed of St. Athanasius, which may be either read or sung, and by the blessing of God we will sing it. Clerk, mind your *lits!*" They then rattled it off to some jolly fox hunting tune, with great glee, to the scandal of the congregation—but as there was no remedy in this case, it is said the congregation never after insisted on having that saint's creed repeated in the services. A. B. G.

The memoir of the late Rev. J. Freeman, Skinner's Letters to Aikin and Lansing, the Prize Tales published in last volume of this paper, now in pamphlet form, and sundry other Universalist works, can be had at Buffalo, either of Br. B. Caryl, Br. R. Tomlinson, or at Mr. Russell's Book-store.

Br. T. J. Whitecomb, number 30, Ferry-street, Schenectady, keeps constantly on hand a general assortment of Universalist books.

NEW AGENTS.

Rev. A. Williams and William Potter, Carroll—M. Fowler, P. M., Baring, (Me.)—B. F. Hickox, Boonville, (Mo.)—George Cline, Painsville, (Ind.)—Dorus Curtis, Romulus, (M. T.)—Loring Dony, Farmington, (M. T.)—O. Howe, F. M., Lodi, (M. T.)—J. N. Ayres, P. M., Trucksville, (O.)—Shadrack Hubbard, Bennington, (O.)—Amos Bronson, Royalton—Levin Jillson, Boonville.

CLINTON LIBERAL INSTITUTE.

At an adjourned meeting of the Trustees and Executive Committee of the Clinton Liberal Institute, December 15, Bela B. Hyde, Esq., of Rome, and David Murray, of Augusta, Oneida county, were unanimously elected Trustees of said institution in place of Elisha Swift, and Eli Peck, Esqs., resigned.

Br. William E. Manley is about taking a tour through Onondaga and Cayuga counties, to preach the word of life, to collect arrearages due for this paper, to procure new subscribers and transact any other business pertaining to the paper that may be necessary. Also to collect funds for the Liberal Institute of such as are disposed to contribute to that laudable object.

NOTICES.—Br. Price—Send the Union to Dr. Calvin Leet, Friendsville, Pa.

Br. Chase, and Co.—Send the Herald to John Matthews, Cincinnati, Cortland county. C. S. Brown.

REGISTER AND ALMANAC.

All persons having received copies of this work for sale, will please make *immediate* returns to the publishers, stating explicitly how many copies remain unsold on their hands.

If convenient, they may remit the whole or part of the proceeds of sales due us, at the same time, as we have several heavy payments to make soon. But, at all events make *immediate* report of sales, retaining the unsold copies for sale, etc.

O. WHISTON.
G. SANDERSON.

Cortland, February 8, 1836.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday instant, by Fr. Gross at Bridge-water—Br. Whitney at Richfield Springs—Br. P. T. at Painesville—Br. J. French at Tully, and in the evening at the same place—Br. Bullard at Cooperstown—Br. Bodan at Burlington Flats—Br. M. B. Newell at Salisbury—Br. C. B. Brown at Union Square, and at Mexicoville in the evening—Br. Stas at Lowville, and at the brick schoolhouse in East Martinsburg in the evening—Br. Bodan at East meeting-house, New-Lisbon—Br. L. C. Browne at Cedarville, (last appointment,) and Br. T. J. Smith at Fort Plain—Br. Sanderson at Jackson, (Daggett's Mills,) and the following evening at Wellsborough, Pa.—Br. C. S. Brown at the schoolhouse near Smith, and at Little Meadow [or Meadon] in the evening—Br. Clark at Upper Lisle.

There will be preaching on the fourth Sunday inst., by Br. Bullard at Hartwick—Br. Whitney at Cedarville—Br. M. B. Newell at Middleville—Br. Stas at Denmark, and at Carthage in the evening—Br. Gross at New-Hartford—Br. Bodan at Sharon.

Br. C. S. Brown will preach on the evenings of the 19th inst., at Maine on the Naticook—20th, at Decker schoolhouse—22d, at Friendsville—23d, at Vestal—24th, at Crocker schoolhouse—25th, at Townsend schoolhouse, Forks—26th, at Page Brook—27th, at Crandall schoolhouse, Greene.

Br. Bodan will preach on the evenings of March 1st and 2d, at Lawersville—3d and 4th, at Richmondville—7th and 8th, at Clarkville.

Br. Manly will lecture at Canastota on Tuesday evening next—at Fayetteville on Thursday evening—at La Fayette on Friday evening, and at South Onondaga Hollow on Sunday the 21st, provided no previous appointments by others should interfere.

There will be a Conference held at the Universalist meeting-house in Upper Lisle, Broome county, on the first Wednesday and Thursday in March.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. J. M. C. Baldwinville, for H. H. and H. T. F. G. Jacksonville, (Ill.) for self and J. P. S. E. G. D. Downingburgh, (M. T.) for J. B. and H. T. H. C. Tully, for A. B. and J. G. J. L. Tuncann, for self and W. P. A. S. Bethany, (Pa.) for self and Z. A. R. C. Lyman, (M. T.) for J. S. W. H. T. Jamestown, for self and J. P. J. D. Zanesville, (O.) for self, J. S. S. S. G. F. J. C. and S. B. J. H. M. Provincetown, (Mass.) for self and S. R. D. D. D. Clockville, for self, A. C. J. E. H. and E. T. P. M. Chardon, (O.) for E. P. and G. M. P. M. Adrian, (M. T.) for A. C. J. H. W. Newburgh, for self and J. W. B. J. L. W. Hoosick Falls, for S. B. and S. M. P. M. Smyrna, for J. S. jr. and L. B. R. F. Crown Point—P. M. Queensbury, for P. B. J. and E. C. C. S. Huron, (O.)—J. B. Bennington, (Vt.) for self and L. S.

PRIZE POEM.

Written for the Evangelical Magazine and Gospel Advocate.

THE GOSPEL JUBILEE.

By Mrs. Z. PORTER, Henderson, N. Y.

Hark! hear the glad tramp of the Gospel resounding,
Throughout the broad realms of humanity's sphere;
Redemption, salvation and free grace abounding—
Intelligent beings, awake and give ear!
The heralds, those servants of God, are inviting
The guests to the feast which is ready and free;
Beauteous their feet on the mount, and delighting
The tidings they bring of the great Jubilee.

Ho! all ye who hunger and thirst after righteousness—
Ye who are weary with sorrow and care—
Come to this mountain, the refuge of blessedness,
Spread is the feast, and the Master is there.
Here's wine on the lees, and fat things full of marrow,
No price is demanded, the fare is all free;
Come, shout hallelujah, for banished is sorrow;
We'll joy in our rest, 'tis the blessed Jubilee.

The children redeemed with songs are returning,
As doves to their windows, they're journeying home;
They've beauty for ashes, and joy for their mourning;
The spirit hath spoken, the bride hath said, Come.
Oh, come to mount Zion! oh, come without bidding!
With praise and thanksgiving, come, bow the glad knee;
The voice is to all, there's no fear of intruding;
Then haste, all as one, to the grand Jubilee.

Here's glory immortal and life everlasting,
No ills to afflict, and no fears to annoy;
Infinite love you'll forever be tasting,
While praising and singing with hearts full of joy.
The soft hand of love shall wipe tears from all faces,
All sorrow and sighing forever shall flee;
Transgression be finished, and sin leave no traces,
For holiness reigns in the blessed Jubilee.

And here, in this mountain, our God will demolish
The veil that hath blinded the nations so long;
The face of the covering, that curse he'll abolish;
He's faithful who's promised, he's mighty and strong.
Oh, come and refresh in salvation's pure river!
Here's grace for mankind, an unlimited sea:
Love, glory and honor, ascribe to the Giver,
And strike the loved notes of a blessed Jubilee!

The rebuke of his house he will take off forever,
Accomplish the vict'ry o'er death and the grave;
And he who controlled them shall rule no more ever;
Then trust him—oh, trust him who's promised to save!
Shout, shout, O ye heavens! break forth into singing,
Ye mountains, and forests, and every tree!
The day from on high in its glory is springing,
And ushering in peace and a rich Jubilee.

All wisdom, and blessing, and might, and dominion,
Be unto the Lamb, and Jehovah the Lord!
A ransomed world shall unite in communion,
Forever and ever rejoice in his word!
The uttermost parts of the earth shall adore him,
They'll glorify him in the isles of the sea:
All nations shall come and shall bow down before him,
All holy and blessed, through a vast Jubilee!

ETERNITY.

The following view of eternity is from the eloquent Saurin, in an attempt to describe the process of his mind, in endeavoring to form an idea of its duration:

"I avail myself" says he, "of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all wish, and few obtain. I observe those old men, who live for four or five generations, and who alone make the history of an age: I do more; I turn to ancient chronicles, I go back to the patriarchal age, and consider life as extending through a thousand years; and I say to myself, all this is not eternity—all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the Gospel, from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time, and imagine Adam still living. Had Adam lived till now, had he lived in misery, had he passed all his time in fire on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it to be followed by so much woe? Yet this is not eternity, all this is nothing compared with eternity! I go farther still. I proceed from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed

number, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world, in such a manner, require? Then, I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as in creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this desolation, as he observed in the creation and disposition of the whole. What an immense duration would be consumed. Yet this is not eternity! All this is but a speck compared to eternity!"

The only comment we have to offer upon this picture, is to ask the reader to pause and reflect how short is human life. The breadth of a single hair compared with the distance from earth to the fixed stars, is broader than the ocean, when seen in connexion with that vast disparity which obtains between life and eternity. Human life, what is it compared with eternity? It is less than the width of a razor's edge in comparison of the immeasurable regions of space that stretch as far beyond the orbit of the Georgium Sidus, as from the sun to the resting place of its remotest ray. It is impossible then, that a God of infinite wisdom could suspend the immortal interests of eternity on such a brittle thread! Nay, it is not. The perilous bridge of Mahomed is safe when compared with such a course. One question more and we have done. Is it possible, that man, for what he could do in this speck of life, should justly deserve suffering through all these wasteless periods, and even then have just as long to suffer as if he had not begun? It cannot be—mercy forbids—justice forbids—and even cruelty itself, though it were dark as Erebus, would relent ere these ages should have passed, and pluck the victim from the prison of torment. Avaunt, thee! fell devil! and cease thy impious railings. Close thy fiendish lips, and no more blaspheme the name of God, by breathing out lies and slanders concerning his mercy or justice! The man who believes thy perjured lies may well say as did our author, mentioned above:—"I find in the thought, a mortal poison that diffuses itself through every period of my life, rendering food insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy."

CHINESE INHABITANTS OF BOATS.

The river opposite to the town (Canton) is almost covered with boats of various sizes and descriptions, in the principal part of which the owners, who are of the poorer class, reside. Thousands are born, brought up and die in these boats, having no more communication with the shore than necessity compels. These boats are covered over in the after part with a kind of bamboo matting, sufficiently strong and water proof to keep out the rain, and of length sufficient to allow them to lie down unexposed to sight. These poor creatures, from being confined in so small a place—accustomed to squat upon their hams and crawl about the boat—are generally very awkward in their motions when on their feet. Their male children are taught the art of swimming as soon as they know the use of their legs, until which time they wear a calabash suspended round their necks, to buoy them up in case of their falling overboard.—*MS Account of the Chinese.*

CHINESE WOMEN.

Corpulency is deemed a beauty in men, but a blemish in women. The women have usually a peculiarly arched eye-brow, as much the effect of art as nature—a very unmeaning face, and among the higher classes, exceedingly small feet, from the tight pressure, during infancy and childhood of small wooden shoes. This custom originated (as described in Chinese history) several centuries back, when a large body of females rose against, and endeavored to overthrow the government. To prevent the recurrence of such an event, the use of wooden shoes was enforced on all female infants, so small as to disable them, without great pain to make any use of their feet. This custom has now become so familiar from long usage, that a small foot is reckoned one of the greatest attractions a Chinese female can possess.—*Id.*

MARRIAGES.

In Wolcott, December 21, 1835, by Rev. T. C. Eaton, Mr. GILBERT P. DENNISON, of Palmyra, to Miss ELIZABETH E. ANDREWS, of Sedus.

In Hannibal, December 20, by the same, Mr. GILES BARRASS, to Miss PHOEBE WINCHELL, both of that town.

In Butler, January 28, by Rev. T. D. Cook, Mr. ALGERNON S. MUNSEL, to Miss MARY ANN MERRELL, both of that town.

In Clinton, January 30, by W. H. Hubbard, Esq., Mr. HORACE PECK, of Clarendon, Orleans county, to Mrs.

ADELINE WOOD, daughter of Inos Nichols, Esq., of the former place.

In New-Berlin, December 21, by Rev. Walter Bullard, Mr. VARNUM C. JAMES, to Miss RHODA BATES, all of that place.

In this city on the 3d inst., by Rev. D. Skinner, Mr. HARRISON HOLDRIDGE, to Miss OLIVE MUNCY, both of Schuyler.

In Butternuts, Otsego county, on the 4th inst., by Rev. Mr. Wheeler, Mr. NATHANIEL STEVENSON, of Hobart, Delaware county, to Miss ESTHER HOLCOMB, of the former place.

In Tecumseh, M. T., January 1st, 1836, by Rev. J. Lockwood, Mr. ELKANAH PARKER, to Mrs. RUTH HODGE.

DEATHS.

In Westmoreland, January 23, of a cancer in the breast, Mrs. ELIZABETH ALLEN, consort of Mr. J. P. Allen. Mrs. A. had never attached herself to any society of Christians, but she was a woman of piety and devotion, and so lived that she was beloved and esteemed by all who knew her. While many around her were making long and loud harangues and empty professions of Christianity, she, by her kindness and hospitality to the sick, benevolence to the poor, and readiness to relieve the distressed, enjoyed all that satisfaction which flows from a life of virtue and beneficence.

Formerly her prejudices were very strong against Universalism—but they never controlled, but were always controlled by, a superior goodness of heart, of which she was naturally possessed. Being of an amiable disposition and an affable turn of mind, she would converse on the subject in a calm and dispassionate manner with her husband and others—this, together with the intense, and almost unremitted sufferings which she had been compelled to endure for some months, together with the happy effects of Universalism, witnessed in her family, at last brought her to a knowledge of its heavenly truths, as the only doctrine that honored God and happyfied man. Here, then, we have an instance of one, who instead of renouncing Universalism in her last sickness, was brought to rejoice in its truths and enjoy its sweet and reconciling influence to the will of God, in sickness, and most of all, in the hour of death. May her virtues in life—her patience in sickness, and her resignation, tend more and more to convince her family and friends of the necessity of becoming and remaining acquainted with God as their Father—for thereby good shall come unto them, and peace and happiness remain with them. D. B.

In Potsdam, St. Lawrence county, on the 16th of October last, Mr. JONATHAN B. PIERCE, aged 29, in the full belief of the final holiness and happiness of a universe. Br. P. formerly resided in this place, and while here, formed the resolution of entering the ministry of reconciliation, but a long continued course of ill health which succeeded, finally caused him to abandon the project. He was a sound and powerful reasoner—a bold, manly, consistent and able advocate of God's unchanging and boundless love—a kind and tender husband, a firm friend, a zealous Christian and an honest man. G. C.

Blissfield, M. T., January 12, 1836.

In Remsen, Oneida county, on January 17, Mrs. SARAH RAWSON, aged 63 years. Though a member of no religious society, she lived and acted in the full belief of the life-giving principles of the Gospel, and died deeply lamented by all who knew her.

In Williamsville, Erie county, on the 3d ult., Mr. OZIEL SMITH, aged 51 years. Mr. Smith was an early resident of that county, and much esteemed by all who knew him. On the Tuesday after his death, his remains were committed to the silent tomb in the presence of a large concourse of people, to whom were set forth the consolations of the Gospel.

THE MAGAZINE AND ADVOCATE.

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[P Entrance by the stairs on Seneca-street.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, FEBRUARY 20, 1836.

NUMBER 8.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

UNIVERSALISM, A SYSTEM OF PERFECT MORALITY.

By Rev. W. E. MANLEY, of Clinton.

In looking around upon the world, we discover a great variety of religious sentiments, and an equal variety of arguments brought forward to sustain them. Among the arguments adduced to prove the most popular systems of religious faith that obtain in community, at the present day, there is one common to them all. This is, their beneficial moral tendency. Every sect claims for its doctrines the best moral influence of any in existence, and attempts to maintain them on this ground.—From this circumstance, the argument here named, possesses a claim to the earliest attention of every inquirer after truth. The following remarks on this subject, are submitted to the perusal, the charity, and the judgment of the reader.

The following inquiries will engage our particular attention:—

I. *What motive, or principle of action, will naturally induce the best moral conduct?*

II. *What religious opinions are best adapted to inspire such motive?*

Having obtained a satisfactory answer to these inquiries, we shall briefly delineate the character of the man who lives up to the religious opinions we are to name, and is duly influenced by the motive they are calculated to inspire.

I. We are to inquire, *What motive, or principle of action, will naturally induce the best moral conduct?*

The Scriptures will answer this inquiry to the satisfaction, both of the Christian and the philosopher. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets." Matt. xxii: 37-40. Supreme love to God and impartial love to mankind, are here made the basis of all genuine obedience to the divine law. They are regarded as the source whence all true morality naturally and necessarily flows. The doctrine here advanced, recommends itself, not only to the heart of every Christian, but to the reason of every enlightened infidel.

It has been contended by some philosophers, that selfishness is the most powerful motive that can actuate the human mind.

This may be so; but if this motive is the most powerful, it is not the most beneficial; for it must be evident that the selfish man will go but a little way towards attaining a standard of perfect moral obedience. The shortsightedness of man is seldom able to discover the intimate connexion, which the Creator has established between one's own happiness, and that of those around him; and hence, the man who is influenced by a motive of exclusive selfishness, to secure the former, will often perform actions inconsistent with the latter. Nor will it do to say, that the laws of civil society will prevent this infringement upon each other's rights; for these laws are very imperfect, and frequently fail to protect the rights of all on whom they are imposed. That law which God has written upon every heart, and which is more general in its application, and more minute in its discriminations, than any human law can be, must supply this defect. This law condemns the exclusive and selfish spirit.

From these remarks it must not be inferred, that self-love is to be excluded from the minds of men, in order that they become moral or good. Self-love is natural to man; and it is right and useful

that it should be exercised; but it should not be allowed to predominate over that which we are required to exercise towards our neighbor. The command, "Thou shalt love thy neighbor as thyself," implies the existence of self-love, and virtually enjoins its exercise. Respecting the extent to which it may be exercised, it may be safely said, that there is no danger of exercising it too much, provided we observe the injunction, to exercise equal love to those around us. If any one wishes to know how broad in extent his neighborly love is to be, he can consult the language of our Saviour, in reference to the man who fell among thieves, while on his way from Jerusalem to Jericho. Our Saviour's narrative, relating to the case of this unfortunate man, teaches us that the love which we are to exercise towards our neighbor, is to enlarge and expand, without restraint, till it has embraced in its wide and ample range, all our brethren of the human family.

II. *What religious opinions are best adapted to produce supreme love to God, and impartial and universal love among mankind?*

There are two particulars embraced in this question, which, for the sake of order, we will notice separately.

1. *Supreme love to God.* What religious belief will induce supreme love to God? In answering this question, I apprehend there can be no difference of opinion. To love God, we must believe that he is good—that he desires the happiness of his creatures. To love God supremely, we must believe that he is infinitely good—that he desires our greatest happiness.

A desire for the happiness of his creatures, is what mankind universally regard as constituting the goodness of God. This arises from the fact, that all mankind, naturally, in a greater or lesser degree, possess both love to themselves, and love to each other; leading them to desire their own happiness, severally, and their mutual happiness.

The law of God was not given to create the principle of love in the human heart, but to regulate it and direct it to proper objects.

So generally is this principle exercised in a certain degree, and so generally are mankind impressed with the sense that it is right and proper that they should exercise it, that they have set up their happiness, as it were by general consent, as the laudable and proper object of universal pursuit. The conformity of any being to this object is regarded, by all enlightened nations, as the legitimate criterion of its moral excellence; and our love and regard is tendered to it accordingly. In other words, we love a being in proportion to its supposed disposition to promote our happiness.—The correctness of these remarks I presume will not be called in question; and being correct, they evince the truth of the proposition that, to love God supremely, we must believe that he desires the greatest happiness of his creatures.

We will here speak of the justice of God. We speak of it in connexion with goodness, because we believe it to be but a modification of the same principle.

Rewards and punishments, administered by the hand of divine Justice, and to which that attribute is appropriately applied, are dictated by goodness, and made an efficient means of promoting the happiness of God's moral subjects. Goodness and justice in God, are such attributes as take the name of goodness and justice among men. They exist together, and act in perfect harmony. We cannot believe a being to be good, without believing him to be just. In common conversation, no one sees any impropriety in the statement, that a certain

man is good and just; but in the statement that a man is good but not just, or just but not good, the impropriety is obvious to every one.

The necessity of believing that these attributes, when ascribed to God, exist and act in harmony—not only to avoid the absurdity of supposing that he is divided against himself, but also to inspire in the heart that love which the divine law requires—will be evident by a moment's reflection.

If we address to a fellow-man, the doctrine that God is infinitely good—that our existence, with all the faculties which we possess, both mental and physical; together with all the temporal and spiritual blessings which are dispensed to us with unsparing liberality; come from Him, we present him with a doctrine that, by its powerful energies, is at once calculated to call forth the warmest affections of his soul toward the Author of his being and the bountiful Giver of the blessings he enjoys. But if, in addition to this, we say to him that, in connexion with goodness, the Deity possesses a justice, in the exercise of which, in case we disobey, he will inflict upon us, or upon an innocent substitute, an amount of misery at which mercy recoils, we at once check the warm glow of love and gratitude that was rising from his heart, and materially weaken, if not wholly destroy, all love for the divine Being. It is necessary, therefore, that we believe, with the apostle, that the stripes inflicted by justice are dictated by goodness, and designed for our profit. This belief gives to the love produced by a consideration of the goodness of God, its full strength and power.

But while we make justice a modification of goodness, and limit its demands within the bounds which goodness prescribes, we by no means nullify these demands. They are allowed to remain in full force. The chastisements which justice requires, are regarded as certain and unavoidable, and the rewards it bestows, tendered with equal faithfulness.

This doctrine appeals to the self-love common to man, while that of the unlimited goodness of God, appeals to the native benevolence of the human mind. And as self-love is but a modification of that principle of universal and impartial love which we are required to exercise towards all mankind, embracing one's self among the rest; so is justice but a modification of that principle of infinite benevolence in the Deity, which extends its friendly embrace to all mankind. Thus the adaptation of the goodness and justice of God, as we have defined those attributes, to the moral nature of man, is made evident to the most superficial observer. This adaptation is destroyed, if we take any other view of the subject, but the one we have advanced.

2. *Impartial and universal love to mankind.*—That mankind naturally possess a degree of love towards each other, has before been stated, and is made obvious by the most superficial observation of human nature. But this love is not properly proportioned. We do not love our neighbor as ourselves. This we ought to do, as will be manifest after we have stated the religious opinion which we regard as necessary to induce this love.

We say, then, that to love our neighbor, we must believe that he is good. And to love him as ourselves, we must believe him to be as good as ourselves. It may be supposed, that this opinion destroys all distinction between the moral characters of men. Be it so. We can take no other view of the subject. No belief can produce brotherly love among men, that does not recognize them as brethren. This statement is so evident, that I can admit no sentiment inconsistent with it.

But a little reflection will convince any one, that the distinction alluded to is *not* destroyed by the view we take of the subject. There is a palpable difference between the *natures* of men, and *characters* of men: and while we would level all distinctions relating to the former, those that relate to the latter should be allowed to remain as broad as the difference in human actions requires. We are to love mankind for what they *are*, and not for what they *do*—for the excellency of their *natures*, and not for the morality of their *characters*. And as we are all members of a common family, embraced in the paternity of a common Father, we should “love as brethren,” notwithstanding the difference in our moral characters.

As truth always appears more lovely and beautiful when contrasted with error, let us suppose a case, numerous examples of which are found among men. An individual looks upon his neighbor as totally corrupt—possessing a nature that altogether indisposes him to think a good thought, speak a good word, or perform a good act, and on the other hand inclining him to all evil, and that continually. Can this man love his neighbor? To suppose that he can, is to ascribe to him a degree of depravity, equal to that which he believes distinguishes his neighbor. He believes that, by the sovereign energies of God's spirit, he, himself, has been totally changed—his corrupt nature taken away, and one of purity substituted in its place; while his neighbor is still “in the gall of bitterness and the bonds of iniquity.” With this belief, can he love his neighbor as himself? The law of his nature forbids it.

Besides; admitting it possible for him to love his neighbor, under such circumstances, this love could be of no possible benefit. The opinion he entertains, takes away all motive for endeavoring to reform him, and furnishes him with the strongest motive to keep out of the reach of his power and influence. It were arrogance to think of purifying the corrupt fountain whence all this impurity flows, and folly to attempt the purification of the stream while the fountain remains corrupt.—Besides, to attempt this, would be at the greatest hazard, however pure our motive. To approach such a mass of impurity, would be extremely dangerous. To keep at the greatest distance from such a man, and act only a defensive part, is the dictate of wisdom.

The advantages arising from the religious opinions, which I have supposed necessary to inspire that love to God and man which the divine law requires, may be farther illustrated, by noticing some more of the traits of human nature.

We have said that man possesses self-love; and that the justice of God, presenting to him adequate rewards and punishments, appeals to this principle of his nature with the most beneficial effect. We have said, too, that man has, naturally, a principle of general benevolence implanted in his heart; and that the infinite goodness of the Deity, applying itself to this principle, calls forth love to Him: and that the doctrine of equality in the natural and intrinsic excellence of men, is calculated to equalize and regulate the native benevolence of the human mind.

We shall now proceed to show, that the views we have advanced have other important bearings; that they apply themselves to other traits in human nature, with a like beneficial effect.

Man is an imitative being. It is a common and true remark, that we are creatures of imitation. The child imitates his parent. The man imitates his fellow-man. And every man strives to imitate those whom he regards as his superiors. This principle of human nature also leads every believer in the existence of a God, to imitate the Divinity he worships.

This, too, may arise partly from that innate sense of right, which the Creator has enstamped upon every mind. Whatever the Deity does, we suppose must be right, though our judgment, free from the trammels of a creed, condemn it as wrong. The worshippers of Heathen divinities justify themselves in the indulgence of the basest passions, and

the practice of the most revolting cruelty; because their mythology teaches them that their gods have set them the example.

The principle of imitation is one of the most excellent traits of human nature, but it needs to be regulated by knowledge. This principle is recognized by the apostle, when he says, “Be ye followers [imitators] of God, as dear children.” The God he adored was one that could be imitated with propriety. He was a God of boundless benevolence, and a standard of perfect purity. Even his chastisements were designed for the profit of his creatures, that they might be partakers of his holiness.

To believe in such a God—a God who cherishes infinite regard for the creatures he has formed, and is employing the wisest means for the promotion of their happiness, inspires in the mind of every reflecting man, a spirit of noble emulation; and calls forth his exertions to be like God—to love what He loves, and to seek the happiness of those whom He blesses. The impartial bestowment of the ordinary blessings of life upon the evil and the good, the just and the unjust; while it convinces him of the impartiality of God's love, proves to him also, that the only way to manifest the spirit of his God, is by complying with the injunction of our Saviour, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Be ye therefore perfect, even as your Father in heaven is perfect.”

But it is in vain to call upon a man to exercise universal and impartial benevolence, as long as he believes that such a principle is not to be found among the attributes of the Deity. And to believe that God is, in the least degree, malignant—that any of his creatures are the objects of his wrath, is calculated to limit the exercise of benevolence in man—to foster a spirit of partiality and pride in those who regard themselves as the objects of his love; and a spirit of malignity and cruelty towards those whom they suppose to be the objects of his wrath.

I make this statement, because it seems to follow from the principle of imitation of which we are speaking, the existence of which none will question. But were I to appeal to the history of the religious world, we should there see this conclusion abundantly sustained. For it is not to be denied, that the moral and religious character of the different nations of the earth, has corresponded, in a great degree, with that of the different divinities worshipped.

The pre-eminence of Christianity over the religious systems of Paganism, consists in the superior excellency of the character which it ascribes to the Deity, and the superior morality and more expansive benevolence, it is thus calculated to produce among mankind.

Before I conclude my remarks on this part of our subject, I will name another characteristic of human nature, so analogous to the former, that it may be regarded as the result of the same principle.

It is *assimilation*. It is a fact, that our views, characters and feelings, correspond in general with those of the persons with whom we most associate; not only from the principle of voluntary imitation, but also from that of involuntary assimilation. It is because “like produces like,” whether it be at the dictation of the will, or in opposition to its dictates.

In connexion with this fact, it should be remembered, that while man is capable of exercising a spirit of kindness and general benevolence, he is also, by a perversion of his nature, capable of being partial, angry and revengeful. And these opposite feelings have their appropriate stimulus, by which they are called into exercise. A man accustomed to scenes of cruelty, will become more or less cruel, and *vice versa*. And so it is with every passion of his heart. These scenes may be real or imaginary. They may be acted out in real life, or presented to the mind by a religious creed. In either case, the result is similar.

We say, then, that a belief that exhibits before the mind a God of unlimited goodness—delighting in the happiness of his creatures, and guiding all the affairs of the universe to the accomplishment of their greatest good, presents the appropriate stimulus, to call forth the exercise of love and good will in the greatest perfection. The opposite belief is adapted to produce the opposite effect. And the feelings they respectively inspire, will increase in strength and intensity, according to the frequency with which they are exercised. In connexion with this remark, it will be recollected that a man's religious system is generally predominant in his mind. The fewer, therefore, the malignant spots on the picture which this system presents to his mental vision, the less familiar will he be with scenes of cruelty and revenge, and the more tender the feelings of his heart.

If these remarks be true, and we think they will not be called in question, it follows conclusively, that that system of religious faith has the best moral tendency, which ascribes to God no malignity, but infinite benevolence—to man, no natural deformity, but equal intrinsic excellence—to the divine administration, no *positive* evil, but the greatest possible good.

III. In describing the character of the man who should live up to this system of faith, the limits assigned me, require that I should be brief. A mere outline or synopsis, which the reader may enlarge and fill up at his leisure, is all that must be expected.

We may state in general terms, what has been implied in the remarks already made, that such a man, loving God supremely, will seek to perform his will, and loving his neighbor as himself, will strive to promote his greatest happiness.

His love to God, while it leads him to avoid all profanity and impiety, and to observe in all respects, the requirements of the divine law, (which he knows must be founded on a principle of love,) is manifested also in his submission to God's will, his patience under affliction, and his resignation in the hour of death.

His love to mankind will induce him to seek out every opportunity to do them good. In whatever condition he may be placed, or in whatever part of the world he may sojourn, he still finds himself under the watchful eye and guardian care of his sovereign Father, and surrounded by those to whom, though they may differ from him in complexion or character, he feels himself bound by the strong and indissoluble tie of brotherhood; and to whom he regards it his duty to tender the offices of kindness.

And whatever the relationship he sustains, he is careful to perform the duties thence arising. Is he a husband? Towards the companion of his bosom he cherishes a becoming regard, and unites his exertions with hers, to promote their mutual bliss. Is he a father? In imitation of his great Father in heaven, he exhibits before his children such conduct as is calculated to inspire them with a love of virtue; and adopts for their regulation, such rules as will best secure their obedience and happiness. He seldom resorts to chastisements; and when he does, it is only to effect their ultimate good. If he is exalted to places of honor and trust, and allowed to wield the sceptre of his country, he carries along with him the principles that regulated his conduct in the *private walks* of life. He raises his voice against every encroachment upon the liberties of the people, and proclaims aloud, in language that reaches every subject of his government, “ALL MEN ARE BORN FREE AND EQUAL.” The laws he is instrumental in making, are founded upon the divine law; and the penalties annexed, designed to “yield the peaceable fruits of righteousness unto them that are exercised thereby.”

Were the religious system by which we have supposed this man to be exercised, universally to prevail, and to exert its legitimate influence upon the heart, it would unite mankind together as a band of brothers. It would make warm-hearted companions—exemplary parents—dutiful children—faithful rulers—obedient subjects, and a happy world.

For the Magazine and Advocate.

FANCY.

BY REV. S. W. FULLER.

Some men dream, but it is generally a drowsy business. Some have visions, but they are generally visionary. I have taken the liberty to fancy a little, and if my ideas should be a little fanciful, I hope the reader will not blame me, though he may, if he please, blame my fancy.

I fancied that I renounced Universalism, and became a thorough-going Partialist preacher. I soon felt a very great anxiety for the salvation of "precious immortal souls." I saw myriads of them rushing to ruin, and felt that if something were not speedily done for them, *they would FALL INTO THE HANDS OF GOD*; and then I knew they would be *beyond the reach of mercy*! Reader, this was a surprising flight for my fancy; to suppose that precious immortal souls would be ruined eternally, and tormented without mercy, if they fall into the hands of their own most merciful Creator! So high a flight had nearly sprained her wings!

I fancied that I was greatly troubled with Universalism. It was ruining its tens of thousands. I sought for something to stay its progress and pestilential influence. I found a mighty weapon. Here it is:—"*Universalism will do to live by, but will not do to die by.*" This I repeated loud and often; and I taught it to all my flock, and they repeated it after me just as a parrot repeats his phrases, because their teacher said so before them. However, it was very generally believed, and had a wonderful effect upon the weak and ignorant.

But I fancied that I was fairly brought to test its truth. A neighbor, to whom I had often repeated it in the most sanctimonious manner, was brought to the very gates of death. He had proved that the doctrine was good to live by; for human eyes could discover no spot upon his character. He sent for me. I hurried to his bedside. I found him in great mental agony. Pray, what can be the matter, said I. "Parson F.," he replied, "I am about to die, and I am confident I shall not be tormented a moment after I am dead." I tried to soothe him, by assuring him, that though he might not be tormented, it was likely many of his friends would be, and I entreated him to be calm. "No, no," he said, "there is *no comfort* for me; they will all be saved, every one of them." I begged him to be consoled, and as the last crumb of comfort to be had, I told him his *enemies would all be eternally damned*. "That will never do," he exclaimed, "they will all be eternally happy, as sure as God is good." Not another drop of comfort could I furnish my poor Universalist neighbor, and he died in despair! Thus proving, that "Universalism will not do to die by." I returned home, repeating all the way in my mind, "Universalism will do to live by, but will not do to die by." What an awful thing it is to think of—one cannot be eternally miserable himself, nor can he have the satisfaction of seeing any one else tormented without mercy and without end!

Reader, my fancy fled; and I soberly thought, that if I ever, in reality, became a Partialist, I would not be such a fool as to repeat that foolish old saying.

Philadelphia, February 6, 1836.

For the Magazine and Advocate.

HYMN BOOK, EXTRAORDINARY.

Messrs. EDITORS—I delight to encourage all the great improvements, and to foster the genius of the master spirits, and to aid in supplying the wants of the refined and judicious, of our age and country. I was very much delighted to read, in your last paper, that Philo intended to combine all the excellent things of all our numerous and excellent hymn books into one most grand and excellent work. It is a design which will immortalize the age in which his mighty mind conceived it!

To encourage him to proceed in his most praiseworthy and arduous labors, I will show the necessity and demand for such a work. Br. Price, of the Union, says, that some Editor "down East" says, that their societies use four or five different

kinds of hymn books. No doubt it is because those now in use are too deficient in taste, poetry and order to suit these learned and refined people—and are so high priced that these wealthy societies, even, cannot purchase them! Why, brethren, the society to which I belong, not many miles from your city, wealthy, numerous, learned and refined, (at least you would suppose we knew something, if you only saw how many institutions of learning we have around us!) are compelled to use Pickering's collection, as a "make-shift," all others being so deficient in poetic taste and talent, and so badly arranged, and withal so dear that we cannot afford to buy them. We could not procure Rely's, or we might have preferred it until we could get one to suit us—in fact, we had a difficulty in getting as many of Pickering's as we wanted; I believe our preacher had to send to Boston for some. Now our society is not alone in this business. Others, as learned, as wealthy, as refined and as numerous as ours, are compelled to use Ballou and Turner's, others Watts', others the Methodist collection, and so on—there being none other collection that will answer our purpose. How pleased, then, was I, to see Philo's proposals—for I knew that these several wealthy, refined, spirited and learned societies would take, in all, *at least TWENTY copies*! And, in fact, if his book carefully combines the spirit of Watts, and the arrangement of Belknap, etc.; and is very large and very good; (the poetry must be at least *nearly* equal to the ancient metrical version of Sternhold and Hopkins;) and is put *very low by the dozen*; I believe one society, *alone*, may start a subscription to buy a *whole dozen*, (which will accommodate their forty-three singers,) and probably the other three or four large societies I have named, may unite and take *two whole dozens* more!!!

Pray, Messrs. Editors, do communicate these very cheering facts to Philo, and assure him of my sanguine hope that this very extraordinary stretch of liberality and encouragement on the part of our most wealthy, numerous, learned and refined societies in Central New-York, will induce him to "go ahead" and make his fortune. 1. 3. 5.

For the Magazine and Advocate.

INTEMPERANCE.

"It is related by an eminent author, in his travels, that in some places in Germany, they executed certain capital offenders in a very extraordinary manner. There was an engine shaped like a handsome lady, which the criminal saluted, and afterwards retired. He returns again to salute the fatal machine—the figure opens its hands, and cuts him through the heart." Thus it is with that "ugly hag," Intemperance. She, in order to decoy the unwary and inexperienced, decks herself in beautiful attire, and puts on the appearance of much "good humor;" and, alas! thousands become enamored, receive her embraces, and ere they are aware, are pierced to death. "Knowest thou not that the dead are there? that her guests are in the depths of hell?" "Who hath wo? who hath sorrow? who hath contention? who hath wounds without cause?" Ah! the intemperate. "They that tarry long at the wine, and go to seek mixed wine."

W. R.

For the Magazine and Advocate.

A BASE SLANDER.

The story in the fourth number, current volume, under this caption, concerning Rev. Hosea Ballou, is an improvement on an old one that has been in circulation for many years. The name used in the original was Mr. —, of —. This new edition reminds me of a conversation I held with a Baptist preacher, a few months since. His arguments against Universalism were summed up in the following argumentative story.

"Mr. Le Fevre, of Troy, went back into the country to preach. After closing his discourse, he notified his hearers, that he would call and preach with them again, were it agreeable to their wishes. No one making any reply, Mr. Le Fevre insisted on being informed whether his services would be

wanted in future. An old gray-headed gentleman arose, and notified the preacher that if his doctrine were true, they did not need him; and if false, they did not want him." The gratification of the Rev. Baptist gentleman was somewhat diminished, on being told that his story was valuable only for its *antiquity*; and that the original one did not give the name and residence of the Universalist preacher, for the plain reason, that they were never known!

These kind of anecdotes are often related. Those who venture to improve them, by adding the name of a Universalist preacher, do not realize how easily falsehoods are detected. W.

For the Magazine and Advocate.

CONVERSION IN THE MINISTRY.

Br. SKINNER—About seven years ago, I became intimately acquainted with a Christian preacher, with whom I spent many happy hours in conversation on the doctrines of the Gospel. After he moved from this place, we conversed by letter. In his two last letters he informs me that he now believes in a universal salvation, and is striving, as much as in him lies, for the spread of the pure Gospel, spoken by all God's holy prophets, and delivered to the saints. He was once a Methodist preacher. His name is REUBEN FARLEY—his postoffice is Greenwich, Huron county, Ohio. It is a new country, (not so new, though, but that the enemy, Partialism, is there already,) and he desires the Magazine and Advocate. J. S.

Lockport, January 31, 1836.

For the Magazine and Advocate.

IMPORTANT QUESTION.

The following important question is taken from the "Christian Spectator," an Orthodox periodical, published "down East." W. R.

"God has power to make all men holy and happy; and we know from the Bible, that he is a perfectly benevolent being, and willeth not the death of the sinner. Why, then, is it not fairly presumable, that, though he may for a while suffer sin to exist, he will finally make *all* men holy and happy; and fill the *universe* with perfect and boundless blessedness? This seems desirable; and if God can do it, and still leave his creatures free and accountable, and can do it in such a way as to make himself loved and honored by it, on the part of all his creatures, throughout eternity; why is there not reason to think he will do it—and reason, therefore, for explaining the Bible accordingly?"

For the Magazine and Advocate.

INFLUENCE OF PREJUDICE.

To show how far prejudice will influence the mind; let me relate an anecdote; which has at least *one* recommendation—it is *true*. Some few years since, an individual died in the county of Orleans; and, for want of a more convenient place, the funeral was attended in the upper room of a dwelling house. It was known that a Universalist clergyman had been selected for the occasion, and at an early hour the room was filled to overflowing. Among those who came late, and were compelled to stay below, where they could hear, but not see, was a deacon of the Baptist church. He came in after the services had commenced—took his stand at the stairway—listened for a time to the prayer, and with evident signs of dissatisfaction, left the room. At the outer door, an individual addressed him:—"Deacon, what is the matter? How did you like the prayer?"—"Matter!" said he, "matter enough—prayer! did you call that prayer? It was abominable! blasphemous! such a man should be silenced by law!" Poor, prejudiced man! His own minister was praying—he had heard him a hundred times—but prejudice had sealed his ears and locked up his understanding!

The Universalist clergyman had seen and knew the Baptist preacher, and invited him to make the prayer, which he did—and the poor deacon, when informed of the fact, was mute with mortification and astonishment. K. T.

For the Magazine and Advocate.

WHAT IS MAN?.....No. III.

BY REV. J. M. AUSTIN.

In this concluding article, I would call the attention of the reader to some additional influences, which should be made to accrue from a realization of the ennobling faculties that God has bestowed upon us.

In the first place, it should cause us properly to exercise our mental powers upon every consistent subject. The mental faculties rank among the highest of the gifts of a beneficent Providence. Of all other qualifications, these the most eminently exalt us above the animal creation. The brute cannot reason—he has no judgment to decide—he is unable to compare statements and draw conclusions. Instinct and fear are his only guiding powers. Now it is highly important that men should never overlook the above distinction between the two grades of being—animal and intellectual—and that, in deciding upon subjects of importance, they should not disregard their own high powers and adopt the low standard of the brute. When a matter of a nature purely speculative, is brought to our notice, shall we decide upon its reception or rejection by the influence of *fear*, rather than that of reason? If so, for what purpose, pray, were our mental powers bestowed upon us? In what respect are our condition and enjoyments better than the beasts? or why are we any more likely to arrive at truth than they? The exercise of the mental powers upon every important topic, is man's proud prerogative by the gift of God; and no considerations should induce us to forego this invaluable privilege. Reason is the bright polar star which leads to the abode of truth. Strike that star from the radiant galaxy of man's loftiest capabilities, and he becomes involved in the murky gloom of midnight—a wretched wanderer amid the darkness of ignorance and moral death! It is, therefore, clear as sunlight, that the individual who permits fear to usurp the throne of reason, and compels the sceptre to pass from the sway of judgment to the trembling hand of apprehension, abuses the highest gifts of his Maker, degrades himself and his race, and becomes a pliant tool for the service of every deceiving and crafty demagogue.

"Are there (still more amazing!) who resist
The rising thought? who smother, in its birth,
The glorious truth? who struggle to be brutes?
Who through this bosom-barrier burst their way,
And, with reversed ambition, strive to sink?
Who labor downwards through th' opposing powers
Of instinct, reason and the world against them,
To dismal hopes, and shelter in the shock
Of endless night? night darker than the grave's!"

And what shall we say of those systems of religion, which would induce us thus to abase reason and judgment?—those systems which, instead of inviting us to confide in the elevated powers which Deity has mercifully bestowed upon us, would induce us to distrust them as false sentinels, ready to lead us to destruction?—those systems which, to accomplish their purposes, unhesitatingly and incessantly appeal to the most low and servile passions of the body—which call upon us to trample under foot our heaven-born intellect, and bow the bright image of God within us, before the dark demon of fear? Reader, what shall we say of these systems? We will justly execrate them as the debasing enemies of man, and the despoilers of earthly enjoyment; but, at the same time, cheerfully will we cast the broad mantle of charity over the failings of those who have been their deceived victims.

From the brief remarks we have made upon the constitution and powers of human nature, it becomes evidently our duty and interest to improve the advantages God has imparted to us. As every true enjoyment, proper to us as rational beings, must be received through the faculties of the mind, how highly important is it that we duly cultivate and enlarge these moral and intellectual powers! They are fountains of enjoyment; and if we permit them not to be choked by the rubbish of passion and ignorance, they will become pure, peren-

niel springs, pouring streams of happiness into the soul. Let them, then, be looked to properly—let them be improved to the extent of our opportunity and time. We should call to our assistance the history of nations and the history of mind—the lights of science and art—the teachings of nature's laws, and the voice of inspiration. In a well cultivated intellect we have a treasure far more to be prized than the gold of Ophir or Golconda's glittering gems. In this enlightened age, and in this land of books, all possess the means for the acquisition of an amount of knowledge which will surpass value. At least there is *one* book open for the perusal of all, and the teachings of which all can understand—it is the Book of Nature. Behold its fair and ample pages spread out for our instruction and delight. Release the mind from low and base desires—cast off every restraining fetter of passion—and let it go out to a survey of creation's beauties—let it soar aloft in its native elasticity and strength. Ten thousand wonders in nature's fabric, invite our research, and are ready to bless us with invaluable information. The earth and its surrounding elements, and the laws which pertain to them, are unending fields of investigation, in which the intellect can stray and feast upon the amazing perfection, the nice adaptation of causes to the designed ends, which every where meets the view. The starry firmament with its unnumbered hosts of glowing orbs, nightly calls upon man to permit his thoughts to arise to their contemplation. Give them wings, and they will soar through yon trackless ether, and drink in knowledge from the very Fount of Wisdom—they will arise "from nature to nature's God," and with a fulness of joy will acknowledge and bow in reverence, before the Great and Good—the First Cause—the eternal I AM!

Dunvers, Mass.

For the Magazine and Advocate.

THE RAMBLER.....No. II.

BY REV. C. SPEAR.

ADVANTAGES OF WRITING.

"We doubt whether a man ever brings his faculties to bear with their whole force on a subject, until he writes upon it for the instruction or gratification of others. To place it clearly before others, he feels the necessity of viewing it more vividly himself. By attempting to raise his thoughts, and fix them in an enduring form, he finds them vague and unsatisfactory, to a degree which he did not suspect, and toils for a precision and harmony of views, of which he never before felt the need."

Channing.

In my introductory remarks, inserted in a former number, I endeavored to show the folly of *procrastination*. I spoke freely of the various excuses offered for inaction. To show my sincerity, I have resolved to begin at the right place—at home. I discover that I have suffered many days and hours to pass, that might have been usefully employed. It is idle to expect to correct the faults of others, while we are guilty ourselves.

But where shall I begin? I will endeavor to supply the wants of others, and promote my own intellectual and moral wants at the same time. This I can accomplish by assisting my brethren engaged in the publication of periodicals. It seems not to be generally realized, if understood, that virtue brings a greater good to the individual than to any other person in the world. So with vice, in a contrary way. It injures the guilty more than it does society: inasmuch as the loss of character is by far the greatest loss any one can meet with. But I am moralizing, where I did not at first intend it. My great object was to show the immense advantages of writing, and to that end, I have selected a motto from one of the ablest divines of our day.

1. By communicating our thoughts through the press, we may do much towards the advancement of our cause. New truths may be presented, or those more common, placed in a new light. The morality of Universalism may be shown: its influence, as felt by experience, and seen by observation. Our periodicals may, by the contributions of talented writers, take a more elevated stand than they have ever yet done. In point of intellect, we are behind no denomination in Christendom. Let each one, then, let his light shine before men, that

they, seeing our good works, may glorify our Father who is in heaven.

2. For the encouragement of all, it should be borne in mind, that individual interest is promoted by every attempt to communicate thoughts in a written form. The mind becomes enlarged; and bright and glowing thoughts present themselves. The mind becomes systematic. Its energies are more fully developed. Ideas, which had darted as meteors, are arrested, and gradually shine with a sunlike splendor. The intellect gathers new strength: it finds new modes of expression. It becomes more and more fitted for action. Thus, the individual advances his highest interests, and promotes the happiness of society.

Such are a few of the advantages of writing. More might be presented, but this number has now reached its assigned limits.

For the Magazine and Advocate.

CORRECT VIEWS CONCERNING GOD.

BY REV. R. TOMLINSON.

There is nothing, perhaps, pertaining to Christian duty, more important than that we form correct opinions concerning its Author; for if the religion of an individual has any influence over him, it will be in exact accordance with his views concerning God's character. "If men have gross and false conceptions of God, their religion will be absurd and superstitious. If men fancy God to be a revengeful being, armed with infinite power, who takes delight in the misery and crime of his creatures, and is ready to take all advantages against them; they may fear him, but they will also hate him,—and they will most likely be such toward one another, as they suppose God is toward them; for all religion doth naturally incline men to imitate him whom they worship." These remarks are proved true in the history of the Pharisees of our Saviour's time; and are no less verified in the experience of many of our own day. Supposing God to be partial, they are partial—supposing him to be revengeful, they are so—thinking that he hath prepared a portion of the human family for misery, they make the selection and doom them to the torture.

These things ought not so to be; therefore, reader, think worthily of God and his character, and "be ye perfect, as your Father in heaven is perfect." Love the world for God hath loved it. Do good to men, for he hath done the same. Thus will you evince that your conceptions of God are correct, and you will find the attendant blessing.

For the Magazine and Advocate.

BRIEF DIALOGUE.

TWO CHANCES TO ONE.

Limitarian. I advise you as a friend, Mr. Universalist, to renounce your system of faith, and embrace ours: for you must acknowledge that we (Limitarians) stand two chances to your one for salvation.

Universalist. I must confess my head is too weak to discover wherein it would be good policy for me to renounce a system of faith, which is in accordance with the most fervent desires of my heart, and which I sincerely believe to be true; and embrace one which is revolting to every feeling of humanity, and which I really believe to be false; unless it were, to render myself more popular in the eyes of the world; and really, I should consider that but a poor compensation for becoming a voluntary slave to the whims of popular prejudices, by leaving my Father's house where there is bread enough and to spare, and feeding on the husks of Partialism and hypocrisy. Neither am I disposed to admit that your system affords any better chance, or any more chances for salvation, than ours—

L. Don't be too hasty, friend, I think I can convince you that we really stand the best chance for salvation; and if so, you ought certainly to adopt the most prudent course. The argument which I deem conclusive proof of this, I will illustrate by a figure. We will suppose, on a certain stream of water, there are two dams, and will imagine a person floating down the river on some kind of vessel

that threatened to try their strength; he would certainly stand a better chance of being rescued by starting above both dams, than depending alone on the lower one. Just so with the two systems of faith. The upper dam we will denominate the Unitarian, and the lower one the Universalist dam. The sinner is hastening down the current of time, loaded with his own and Adam's sins.—Our dam may possibly save him; but if it does give way, he is just as safe as before; for yours is still below, and as that catches every thing, he would still be saved, unless that also should fail; in which case there would be no other hope; he must inevitably be swept down the current of time into the awful gulf of unending woe. Thus you see how much more prudent it would be to first try the efficacy of our system, than to place your whole dependence on your own.

U. I have heard the same argument, illustrated by the same figure, before.

L. Well, what do you think of it?

U. What do I think of it! Why I think it is a fair representation of your faith, or rather want of faith. It shows that you have not confidence enough in the promises of Jehovah to risk your final destiny in his hands; and would fain establish some temporary system of your own; or, in other words, build a dam of your own (taking good care to get above the Universalist's dam); thus, for fear of not gaining admittance, by the door, into the sheepfold, you would seek to climb up some other way. Indeed, I have long suspected that you placed much more confidence in the unlimited promises of Jehovah, than in your own man-made creed; yet, being a little doubtful, you thought it prudent to hold on to the latter. But, allow me to tell you plainly, that you must pursue some different course to persuade a Universalist, who understandingly and heartily believes the doctrine he professes, to renounce his faith. His trust is in "the living God, who is the Saviour of all men." To that God, and to him alone, he looks and trusts for salvation; and all these measures of expediency, held out to destroy his hope or weaken his faith, pass by him like the idle wind. He knows in whom he trusts; and all the sophistry that a combined priesthood can invent, will not shake him. Therefore, if you wish to destroy the faith of a Universalist, you must either convince him that the Bible is a mere fabrication, or, that God was not in earnest when he made the promises on which he founds his hope.

H.

For the Magazine and Advocate.

MISSISSIPPI VALLEY.

Br. GROSH—In looking over the 37th number of the sixth volume of the Magazine and Advocate, I find in an article headed, "Quincy, Mass.," in reference to the conduct of a certain divine, over your signature, the following laconic remarks:—"The Rev. gentleman (!) may as well pack his trunk, take a seat in the stage, and be off to the valley of the Mississippi." Now, Br. Grosh, what in the world have we done, that you wish to send to our delightful, though much abused valley, more of those missionary characters, who being rejected, and of no more use in their begging institutions at home, are sent among us, the more effectually to carry on their nefarious plans! For in all probability, his friends would have taken the hint quite soon enough, without your assistance, and the valley has been a depository for such missionary characters quite too long. Its industrious, and no less intelligent inhabitants, begin duly to appreciate their conduct, and they possess moral courage sufficient, not only to think but to act for themselves.

Henderson, Ill., December 20, 1835.

A. R. G.

I cry you mercy, Br. Gardner—but, really, it was not in wrath at your valley, but in pity to the pitiful retailer of pitiful falsehoods that I gave that pitiful advice—for I well knew (but did not just happen to think of it—being a dutchman, and therefore possessed of more "hind-thought" than forethought) that your western folks are generally more independent than our long-settled people here: and therefore not very likely long and quietly to suffer such a worker of iniquity among them. A. B. G.

For the Magazine and Advocate.

PRESBYTERIAN VICTORY.

Br. GROSH—During my stay in Remsen, while journeying North, I had the pleasure of delivering three discourses to good congregations, who listened with lively interest to the word spoken. Our meeting was attended throughout the day, by HUGH PRICE, a Presbyterian clergyman, who has been convicted of *forgery and seduction*. For the first named offence, he was sentenced to three years' imprisonment, but after suffering one year at Auburn, he was pardoned by the Governor. At the close of the afternoon sermon, Mr. Price arose and expressed a desire to enter into a controversy with me, on the difference between us in religious faith. Having been apprised of his character, I paid no attention to his remarks, but proceeded to close the meeting in the ordinary manner.

At the close of the evening lecture, I observed that I was willing to engage in a discussion with any clergyman of the place, who bore a *respectable character*; and that I should prefer the following day for the debate, if any was held, as the evening was already considerably advanced. Mr. Price arose again, and remarked, in substance, "I do not know whether the gentleman considers me a respectable opponent, but if he does, I should be pleased to meet him in debate." I then repeated that I would engage with no person except one of *good standing*, and immediately closed the meeting. At this, Mr. Price requested the privilege of making a reply to my discourse. I observed that he might reply, if the people were willing to hear him; but that I should make no rejoinder. He commenced his review, and as I was unwilling to debate with a man of his character, I left the house, in company with a number of others, knowing that something would be expected from me if I remained. A part of the congregation took their seats, and were addressed two hours by Mr. P. Some of his brethren, I am told, claim a victory; but let this be as it may, I can assure them that I covet not a victory obtained by such disputants; for a cause that cannot be supported without them, should, and must, shortly sink to rise no more.

J. WHITNEY.

Remsen, January 25, 1836.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, FEBRUARY 20, 1836.

SCRIPTURAL INTERPRETER.

INTRODUCTORY.

Under this head I design publishing brief explanations of many passages of the New Testament, which are commonly supposed to teach the doctrine of endless sin and misery. Of course, I cannot expect to render my articles interesting to well-instructed Universalists, or biblical scholars, for whom they are not intended. I write for new inquirers after truth—for those who are beginning to ask the way to Zion. And even for such I cannot write fully, nor argue each point at length. I will furnish hints to awaken their attention—give them a clue for after reflection, and point out in what common works they may find fuller information if they need it. Thus will I rather guide and assist them on their way, than carry them to the object of their search.

I have said I would point out to them in what common works they may find fuller information on the various subjects of which I shall briefly treat. Those books shall be neither numerous, voluminous nor costly. The following is a list of the principal ones, though others may occasionally be named or referred to. The Bible, Ballou's Treatise on Atonement, Notes on the Parables; Ballou's First Inquiry, Second Inquiry, Essays, Reply to Professor Stuart, Letters to Stuart; Whittemore on the Parables; Smith on Divine Government; Paige's Selections from eminent Commentators; Winchester's Dialogues; Streeter's Familiar Conversations; Ely and Thomas' (or Philadelphia) Discussion; Skinner's Letters to

Aikin and Lansing. Here are fifteen volumes—of which several treat of the same subjects, hence, only a majority will be necessary. The cost of the whole fifteen will be less than twelve dollars—but little more than nine dollars, exclusive of a Bible, which every Universalist family has already, and of Ballou on the Parables, which can be dispensed with if Whittemore's treatise is owned. Nor are these works scarce. If the inquirer is unable to purchase them, he will find the principal part of them in the libraries of his Universalist neighbors—all of them in nearly every Universalist preacher's library—and certainly every one should be owned and circulated in every Universalist society or neighborhood.* If this were now the case wherever there are Universalists, these articles would consist of but little more than references. Brethren, can you not wake up, purchase books, increase your stores of knowledge, and lend liberally to those who are anxious for more light?

One other work, more voluminous, I shall frequently refer to, which I have not placed in the above list. There are but few copies of its first volumes to be purchased any where—yet nearly all our old subscribers have retained and can lend them. I mean the Evangelical Magazine and Gospel Advocate. I dislike to republish what it has already contained on these subjects—especially what has been published in it in later years, and particularly long and labored arguments. The reader will therefore excuse the omission of such, and examine as directed.

Though I shall generally take up the passages in the same order in which they occur in the Scriptures, yet requests for explanations of any particular passages will be attended to immediately, however they may interfere with this order. This is mentioned now, in order that inquirers may not be discouraged from applying for information on any particular passage which they have some good reason to desire an explanation of.

Lastly—Though my explanations will, in general, be very brief, and consist only of the strongest reasons which occur to my mind at the time of writing, yet if not clear or full enough, I will take up any text a second time, if requested, and give a more detailed explanation of any phrase or subject involved in it, that may be pointed out. Will all our readers who are really anxious to understand the Scriptures, and know what they do teach, please to remember this? I wish to have every deficiency and obscurity frankly and explicitly pointed out—for how else can I hope to succeed in instructing?

Having thus, like the man in Knickerbocker's History of New-York, taken a two mile run to jump over a hill, and being safely arrived at its foot, I will sit down and rest myself and then leisurely walk over it! In other words, having beat up my way to the task in hand, I will begin it in another number. A. B. G.

* Br. Thomas, of Philadelphia, proposes that the following works in addition to the above, should be owned and circulated by every Universalist circle or society—Ballou's xxvi Lectures, xxv Select Sermons, xi Sermons and ix Sermons, (glorious reading at society meetings for worship, when they have no living preacher present!) Examination of future Retribution, and Letters on Divine Revelation; Universalist Expositor, 3 vols.; Life of Murray; Streeter's News from three Worlds, Mirror of Fanaticism; Hell Torments Overthrown; Memoir of Freeman; Ancient and Modern Histories of Universalism; Pickering on Divine Revelation; Tyler's Six Sermons; Convention Sermons, and a few others—to which I would add as many periodicals as they can afford to take for filing.

The plan Br. T. proposes is, that in every place where there are eight or ten believers, they should unite and procure the above collection. Ten persons at three dollars each would be sufficient to buy all those particularly named—or twenty persons at one dollar and fifty cents each—a very small sum. But this sum can be lessened, or the stock of books be enlarged. Nearly every Universalist has one or more volumes of Universalist books. Let each one add these to the joint stock so long as it shall be continued. Then let the money be contributed and the lacking volumes purchased.

Any or all of the foregoing lists, with many other valuable Universalist works, may be obtained from almost any of our publishers of periodicals, and from many of our country ministering brethren. At all events, our preachers will see that their congregations and friends are thus supplied, if they will but unite and furnish the funds. A. B. G.

REASONS.....NO. V.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

"Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob." Isaiah xli: 21.

As a weighty and very important reason for rejecting the doctrine of endless misery, we observe,

Thirdly, That it is in the highest degree dishonorable to God. It supposes, 1. That he could not prevent so dreadful a catastrophe, in which case he must be a weak and puny being, wholly unworthy the name of Deity; or, 2. That having the power, he would not prevent it, and is therefore a malignant and pitiless monster. If he knew this result when he created man, he must have been actuated by infinite malevolence. If he did not know it, and yet it be true, he was both foolish and wicked—foolish, as being ignorant of the issue of his own undertaking; and wicked, as creating sentient and immortal beings at an infinite hazard, a hazard incurring the possibility of their being infinite and endless losers by their existence. So that whatever view we take of it, the doctrine certainly reflects great dishonor on the divine character.

Fourthly, The doctrine stands directly opposed to the benevolence of God. If God be benevolent at all, he is infinitely so; he possesses no attribute in part. Now all nature declares; and the whole tenor of revelation confirms her testimony, that God is infinitely, universally, and unchangeably good—good unto all, making his sun to rise on the evil and on the good, and sending his rain on the just and on the unjust—kind to the unthankful and the evil—that his name and very nature is love, or benevolence. And if so, endless misery could never have entered into his original design; and if that goodness be unchangeable, it could never have entered into his design at any subsequent period after the creation. For known unto God were all his works from the beginning. If, therefore, any portion of God's intellectual offspring be rendered endlessly miserable, it must be in contravention of the original and uniform design of infinite benevolence; or rather it must preclude the possibility of that attribute belonging to the Deity. The infinite and changeless benevolence of the Deity can never be reconciled with the doctrine of endless misery. The two propositions are at eternal war with each other, and the triumph of one is the certain defeat of the other. If a God of infinite benevolence would make his own offspring endlessly miserable, then by parity of reasoning, a God of infinite malignity would make his own offspring endlessly happy, and the malignant being would be preferred to the benevolent being, for the obvious reason, that his character, as proved by his acts, would be preferable or better. But who does not see that this would be confounding all sense and language—calling bitter sweet and sweet bitter, putting darkness for light and light for darkness?

Fifthly, The doctrine is opposed to the mercy of God. The same reasons which prove the doctrine incompatible with the goodness of God, also prove it incompatible with his mercy. His mercy is as infinite, universal and changeless as his goodness. For we not only read that the Lord is good unto all, but also that his tender mercies are over all his works. As the goodness of God would prompt him to bestow existence for the purpose of conferring happiness, and to withhold it when he knew that evil instead of good—misery instead of happiness—would be the result, or mostly predominate through that existence; so the mercy of God would prompt him to remove the casual evils of existence and incidental sources of misery, in all cases where good would not be the final result of those temporary and incidental evils. It is true that "whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." But it is equally true that he "chastens for their profit, that they may be partakers of his holiness;" and that he "will not contend forever, nor be always wroth, lest the spirit should fail before him and the souls he has made." (Isa. lvii: 16.) "For the Lord will not cast off forever; but though he cause grief yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the

children of men." (Lam. iii: 31-33.) Goodness bestows unmerited blessings; mercy relieves from actual sufferings. The Lord is "a God full of compassion and gracious; long suffering and plenteous in mercy and truth." (Ps. lxxvi: 15.) And lest this compassion and mercy should be supposed to militate against the righteousness of God, the Psalmist adds, Ps. cxii: 4, that "he is gracious and full of compassion, and righteous."

Is there any mercy in endless misery, or in the infliction of merciless torture on a portion of mankind to all eternity? Or can the unmerciful punishment of a part of mankind through the unending ages of eternity be reconciled with the infinite mercy of God, which is said to be "over all his works," and to "endure forever"? Let the reader judge.

Sixthly, It is opposed to the wisdom of God. As we have seen that this doctrine is opposed to the honor, benevolence and mercy of God, we may reasonably conclude that the divine Being would not knowingly admit into his plan anything that would tarnish his honor, or come in collision with either of those darling attributes; and hence, that if endless misery should befall a part of the creatures of God, it must be a result, undesigned, or not embraced in his original intention; and thereby prove that he was not infinite in wisdom. For infinite wisdom can never be frustrated in its designs, nor misjudge of the result of the operation of causes and means which it calls into requisition. We must, therefore, 1, impeach the divine wisdom, by supposing that it was imperfect and fallible; or 2, in order to maintain the perfection of that, must impeach the honor, the benevolence, and the mercy of God; or 3, reject the doctrine of endless misery as utterly irreconcilable with the wisdom and other perfections of the divine Being.

Seventhly, The doctrine is opposed to the power of God. Having seen how diametrically the doctrine stands opposed to the other and the darling attributes of God, we certainly have a right to conclude—and this conclusion is in fact irresistible—that if he could prevent so dreadful a catastrophe, a catastrophe involving directly his own character and all his most glorious perfections, as well as the eternal destiny of his own offspring, he surely would have done it. If, therefore, endless misery shall prove true, it must be for want of power in God to prevent it. But as we have no right or authority to limit the Holy One of Israel—as God is the Almighty, doing all his pleasure in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?—as there is no power but that which is of God, and the powers that be are ordained of God, it is the height of absurdity to suppose that any power in heaven, earth or hell, or any being or cause in the universe, can possibly defeat the divine purposes, overthrow his counsels, or successfully resist the potency of his omnific arm. If it be said by way of objection to this argument, that although no physical power or force can resist the power of God, yet the innate and moral depravity of man is such—his alienation from God in connexion with his freedom of volition—that he will eternally withstand the divine will, and successfully resist its power and efficacy to all eternity: we would ask in turn, Is not God as much the governor of the moral as of the physical world? Is the power of man's moral depravity stronger than the infinite moral power of God? Does not he turn the hearts of the children of men as the rivers of water are turned? Does he not say his people shall be willing in the day of his power? Did he not subdue the hard and malignant heart of the murderous Saul of Tarsus, and the haughty but beastly heart of a Nebuchadnezzar? Who then shall set limits to the moral omnipotence of the infinite Jehovah, and say to the great Governor of the universe, "Thus far shalt thou go, but no farther"? As surely, then, as God is omnipotent, and possesses the moral attributes ascribed to him in nature and revelation, just so surely is the doctrine of endless misery false. D. S.

BR. J. A. ASPINWALL wishes letters and papers intended for him to be directed to Leyden, Lewis county.

COBB'S SERIES OF SCHOOL BOOKS.

We have lately been favored by the agent for this section of country, Mr. Sweet, with an examination of "Cobb's series of school books, consisting of a spelling, reading, and arithmetical course." The following is a list of the books with a statement of their particular and respective objects.

The First Book, or introduction to the Spelling Book, designed for the use of small children, containing the alphabet, and easy words of one, two and three syllables.

The Spelling Book, containing the rudiments of the English language, arranged in catechetical order; an organization of the alphabet; a greater number of spelling lessons than are generally inserted in spelling books; many useful tables; and the proper names in the New Testament. Designed to teach the orthography and orthoepy of J. Walker.

The Exp. sitor, or sequel to the Spelling Book, containing about twelve thousand of the most common words of the language, accurately spelled, pronounced, divided, accented and explained; with concise principles of pronunciation, rules of accentuation, etc.

After the spelling, next comes the reading course, consisting of

The Juvenile Reader, No. 1; containing interesting moral and instructive reading lessons, composed of easy words of one and two syllables.

The Juvenile Reader, No. 2. Similar to No. 1, but composed of words of one, two and three syllables.

The Juvenile Reader, No. 3; containing interesting historical, moral and instructive lessons, composed of words of a greater number of syllables.

The Sequel to the Juvenile Readers; comprising a selection of lessons in prose and poetry from highly esteemed American and English writers; designed for the use of higher classes in schools and academies, and to impress the minds of youth with sentiments of virtue and religion.

The North American Reader, a duodecimo volume of 500 pages, containing a great variety of pieces in prose and poetry, from highly esteemed and popular authors. Also, observations on good reading; the Declaration of Independence; the Constitution of the United States, etc., designed for the use of the highest classes in schools and academies.

The Arithmetical course consists of three small books, the first designed for quite small children, containing the tables, etc.; the second containing the simple rules of arithmetic; and the third, containing the compound rules and all that is necessary of every other rule, for practical purposes and the transaction of business, etc.

We have but slightly examined the arithmetical course, and therefore are not prepared to say much upon it, except that the arrangement seems a natural and easy one, and adapted to the advancing state of the young pupils' acquisitions.

Respecting the spelling and reading courses, however, we can speak with more assurance. They are decidedly the best works of the kind that we have seen, with one exception; and this, with many, would be a recommendation—we mean the orthography of Walker. For ourselves, we prefer that of Webster, as being a shorter and more direct way to the object. We dislike the using of more letters in the spelling of words than are absolutely necessary. Bating this exception, the courses are admirably adapted to the object to be attained—the simplification of the mode of instructing children, and the graduation of the respective lessons and succeeding parts of instruction to the growing capacities and opening intellects of the pupil. The author, Mr. Lyman Cobb, of New York, has evinced much industry and patient research, much good taste and sound judgment, and a practical and thorough acquaintance with school teaching and the education of children, in the selection and arrangement of words, lessons, and matter in general. We think his spelling and reading courses will tend greatly to facilitate the instruction of children and youth, and be a vast improvement in our common schools wherever adopted.

D. S.

The following tribute of affection is from the pen of Br. A. C. Thomas, of Philadelphia, and co-Editor of the Universalist Union. It is not copied because I deem it merited, but because I believe it sincere, and gladly reciprocate all the affection, and esteem, and good wishes it breathes. Should I never be enabled of God to render any other service to mankind, I will always feel grateful that he made me an humble instrument in bringing so able a laborer into the service of the Gospel. For my own honor, it is enough—but as a service of gratitude to God for my own conversion from darkness to light, that, and all other labors I can perform, are but adding to my obligations instead of decreasing them, and filling my soul to overflowing fulness of gratitude and joy for all the mercies of our heavenly Father. To God, then, be all the honor and glory—to man, the benefits—more than sufficient for me, is the joy. A. B. GROSH.

From the Universalist Union.

MAGAZINE AND ADVOCATE.

This valuable evangelical paper is now published by Grosh and Hutchinson, proprietors, and is edited by Aaron B. Grosh, Dolphus Skinner and Stephen R. Smith, whom I choose to denominate "three persons in one purpose." The first number of volume vii. appeared on the 2d ult. The typographical execution of the sheet is very pleasing to the eye of a printer; and what is still better, the articles are well written, instructive and interesting. Most sincerely do I desire that the Magazine and Advocate may continue to prosper abundantly—for besides its elevated character as a herald of good tidings of great joy, and its utility in the Gospel cause, which is the cause of God and humanity—one of its present proprietors, Br. AARON B. GROSH, is, and has been, for more than ten years, a special friend and bosom companion of the undersigned. By him I was first directed to the scriptural testimonies of eternal blessedness for the whole human race. At that time, we were both teaching school in Marietta, Pa. After much discussion and examination, we realized a union of faith in the record which God hath given of his Son. Together we faced, and together we encountered, and together we overcame, the persecution which was consequent of the open avowal and defence of our religious views. By him I was encouraged to turn my attention to the ministry of reconciliation, which I entered in December, 1828. Some months thereafter, [June, 1829,] he commenced speaking publicly in the name of the Lord; and oft have we stood side by side, humbly endeavoring to show forth the goodness and salvation of our God. It is natural, therefore, that I should specially desire his prosperity in the labor of love. The UNION is, of course, uppermost in my thoughts, in the list of religious papers—but next in order is the *Magazine and Advocate*, for the reasons above named. May the proprietors be blessed with a large increase of paying subscribers; a goodly number of good correspondents; punctual agents; and the benediction of Heaven. A. C. T.

Br. Thomas has been appointed a General Agent for the Magazine and Advocate; and will attend to any business entrusted to him, in relation to the establishment. Residence, 132 Chestnut-street, Philadelphia—next door to the United States Bank. The Editors of the Magazine and Advocate, and the Editors of the Universalist Union, will reciprocally act as each others' agents.

TO CORRESPONDENTS.—H. L. J., who has sent us the third letter without paying his postage, is informed that his articles are too illegibly written to allow their publication—that the article on Slander is at least *borrowed* by him, and that we suspect the article on E. K. Avery to be original in the same way!

Br. J. S., who sent us a poetic article from Lockport, is respectfully informed that it would occupy at least two columns of our paper in our smallest type, thus exceeding by far the limits to which we are compelled to confine such articles.

PRIZE TALES.

Under this head an Editor at the East, a professed believer that the Bible teaches the doctrine of universal salvation from sin and death, objects to the character of Mr. Clayton, in the Blind Widow and her Family, because "he is made to talk to John [Surrey] very like a thorough-going Orthodox"—i. e., Partialist. "He is represented (continues the Editor) as addressing John Surrey as follows: God 'will lay in thy sickening bosom the fiery coilings of that worm which dieth not,' and 'knowest thou not, that peace shall visit thee no more, day nor night, forever!'" In speaking of the denouement of the tale, he says, "Her husband now agrees with her [Clayton with Marian] in religious tenets, although he had talked before so much like an Orthodox and no change of his views is once mentioned."

Does our Br. consider the phrases, "worm which dieth not," and "peace shall visit thee no more, day nor night, forever," as expressing a misery of absolutely endless duration? If so, he must give up, either, his faith in final and universal salvation, or his belief in the Bible; for Isaiah (lxvi: 24) says, "their worm shall not die, neither shall their fire be quenched." Jesus, in speaking of the same place, (or Mark in explaining his saying, x: 43-50,) said, "where their worm dieth not, and the fire is not quenched." John the Revelator (xiv: 11) says, "And the smoke of their torment ascendeth up forever and ever, and they have no rest, day nor night, who worship the beast," etc. These are certainly much stronger expressions than those put into the mouth of the People's Lawyer, in the Prize Tale; yet we know they do not teach the doctrine of endless misery—this brother could easily show they do not. Why has he not dealt consistently, then, in judging the character of Clayton? Will our criticising brother say of Isaiah, and Jesus, and Mark, and John the Revelator, that the Bible "makes them talk very like a thorough-going Orthodox"—i. e., Partialist? Will he say "they now agree with us in religious tenets, although they had before talked so much like an Orthodox, and no change of their views is once mentioned"? NO! he knows better—but in criticising on our Prize Tale, he—but his own conscience will tell him the rest! He talk of sectarianism, forsooth! Why, it is satan rebuking sin! A. B. G.

THE KNICKERBOCKER.

This interesting monthly magazine for January, came to hand some two or three weeks since; but from the numerous avocations which have occupied our time, we have been unable to notice it till now. This number is the commencement of a new volume, and like its predecessors for more than a year past, is filled with most interesting and valuable matter. Among the numerous and talented writers in this magazine, there will of course, and must of necessity be a great variety of style and manner; this too will be necessary to please the many and different tastes of the readers. Some of the productions are light and humorous, others are weighty and grave. Among the interesting articles, of the present number, we have been peculiarly gratified with "The Prospects of the Age," by Rev. Orville Dewey. The author is a powerful, bold, and thrilling writer. Periodicity of Diseases—the Drama—Thoughts on Insanity—My Country—Ollapodiana, etc., etc., are generally good and instructive. Some beautiful specimens of poetry, combining harmony of numbers, with chaste and touching sentiment, or just and cutting satire, are found in The Warm Wind of Winter—The Price of Glory—Soliloquy of Cromwell—The Lapse of Years—The Young Greek Boy—Fall of the Leaf—Reading of the Will, etc. The editorial notices are in their usual spirited, independent and elevated style. Taking the number for all in all, we think few, if any, of its predecessors have surpassed it, and that, being the commencement of a new volume, it will not fail of enlarging the circulation of the Knickerbocker, and rewarding the labor and pains of the enterprising publishers. D. S.

HYMN BOOK.

Br. R. Streeter informs us that his "Pocket Hymn Book, in neat plain binding, lettered," will be sold hereafter at "thirty dollars per hundred—four dollars per dozen." Morocco binding, as before noticed. It is to be hoped that this reduction, though late, may save others the expense and labor of furnishing another Hymn Book to meet the demand for a cheaper Hymn Book than Streeter's was. A. B. G.

NEW AGENTS.

J. Sage, P. M., Huntington, (O.)—L. H. Duke, P. M., Johnstown, (O.)—J. L. Wells, Hoosick Falls—Charles Standart, Huron, (O.)—William Lincoln, Virgil—Samuel Thompson, Stockton, are authorized to act as agents for this paper.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. BULLARD at Hartwick—Br. WHITNEY at Cedarville—Br. M. B. NEWELL at Middleville—Br. Sias at Denmark, and at Carthage in the evening—Br. GROSH at New-Hartford—Br. BODEN at Sharon—Br. BRITTON at Adams—Br. TOWNSEND at South Bristol, (see notice below,)—Br. WAGGONER at Paine's Hollow, at 10 A. M., Mohawk, 2 P. M., and Herkimer in the evening.

There will be preaching on the first Sunday in March by Br. BULLARD at Durhamville, (text, John v: 28, 29,) and at New-London in the evening—Br. BRITTON in Depauville, and at Lafargeville in the evening—Br. T. P. ABELL at Conneautville, Pa. (see notice below)—Br. C. B. BROWN at Ellsburg, and at the red schoolhouse in Wardwell's settlement in the evening—Br. Sias in South Champion, and in Copenhagen in the evening.

Br. BRITTON will preach in the evenings of the 26th inst. at Sacketts Harbor, and the 29th at Brownville village.

Br. K. TOWNSEND will preach at South Bristol, on the fourth Sunday, day and evening, and on the evenings of the preceding Friday and Saturday in that vicinity, as the friends there may appoint.

N. B. There will be no meeting in the Universalist meeting-house in Victor, on said Sunday.

Br. BULLARD will preach on the evenings of Wednesday, March 2d, at Log city (Eaton)—Thursday, 3d, Morrisville—Friday, 4th, at Munn's Hollow. See Sunday notices.

Tour to Ohio.—Br. T. P. ABELL (an agent for this paper) will preach on the evenings of Tuesday, March 1st, at Springville—Wednesday, 2d, at Lodi—Thursday, 3d, at Fredonia—Friday, 4th, at Ripley—Sunday, 6th, (during the day,) at Conneautville, Pa.—Wednesday, 9th, at Chagrin—and Sunday, 13th, (during the day,) as the friends at Franklin, Portage county, Ohio, may appoint. He will tarry a few weeks in Franklin and vicinity.

Br. C. S. BROWN will preach in Upper Lisle, and Br. A. G. CLARK, in Freetown, on the first Sunday in each month.

Br. Sias will preach in the evenings of March 2d, near Wright's, in Ellsburg—and 3d, at the brick schoolhouse near Esq. Skinner's.

Br. D. SKINNER will lecture at Little Falls on Tuesday evening next.

ASA LOWELL, a Perfectionist, will preach on Saturday evening, 27th inst., in Frankfort, on the hill near Ball's—Sunday, at Parkerstown in Litchfield, at 10 A. M., and at five corners in the evening—Sunday, March 6th, at Cedarville—Thursday evening, 10th, at Winfield, near Morgan's—11th, evening, near Walker's—12th, evening, Babcock Hill.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. B. Sweden—D. S. Ellsburg, for self, H. S. and W. F. H.—J. W. Weedsport—Rev. E. G. De Ruyter, for self, R. B. S. A. I. G. B. and G. K.—D. C. Kempville, for I. P. A. I. and H. R.—R. W. B. Bennington, (Vt.)—Rev. C. S. B. Upper Lisle, for G. B. C. B. J. S. L. H. A. D. L. G. and C. C.—P. G. Gustavus, (O.) for self, N. D. T. P. D. S. R. J. L. P. A. M. and J. B.—P. M. Knowlesville, for W. C. T. A. S. P. D. T. B. E. B. J. G. F. J. H. and Z. W.—P. M. Frostville, (O.) for G. K. A. S. A. P. and A. M. C.—J. P. M. Fort Winnebago, (M. T.)—E. S. Alexandria, (O.)—L. B. Canton, for self, N. H. A. J. D. M. T. H. C. L. W. and J. C. L. B. East Owego—P. M. Lexington, (O.) for N. H. and S. S.—J. P. Potsdam, for F. P. M. L. J. A. B. and A. B.—E. P. D. Churchville, for self, L. L. Z. P. S. D. M. D. T. O. S. N. F. E. R. W. J. R. H. G. W. B. H. S. P. and S. R.—G. P. Solon—P. M. Pleasant Vale, (Ill.) for self, H. J. C. T. B. A. J. M. C. J. B. B. B. W. N. B. and J. W. W.—P. M. Little Meadows, (Pa.)—J. M. C. Baldwinville, for self and J. G.—T. F. Brimfield, for self and A. J.—P. M. Steuben, (O.) for S. R. J. B. L. B. and B. M. B.—P. M. Huntington, (O.)—P. M. Newville, for J. W.—W. F. J. R. Western, (Vt.)—J. B. P. Lyons, for self, B. D. J. P. and J. W.—W. F. J. R. So. New Berlin, for A. R. and Mrs. D. F.—P. M. Johnstown, (O.) for A. H. J. H. H. J. L. I. B. and M. V.—P. M. Red Creek, for N. D.—N. J. Whitesville, for O. C. and A. G.

POETRY.

From the Register and Observer.

A THOUGHT ON ETERNITY.

Oh! that some angel's garb were mine!
That I might fly from clime to clime
A messenger of love:
Then would I rend the "sil'ry veil,"
And listen to the wondrous tale
Of starry worlds above.

Then like the peerless orb of day
Forever onward in its way,
I would my course pursue;
I'd wend my flight o'er cherubs' domes,
And strike the path where pleasure roams,
And friendship's bonds renew.

For there, perchance, in friendly mirth,
I'll meet some blessed friend from earth,
Arrayed in heavenly light—
And there, in some celestial bower,
We'll spend in joy the passing hour,
Enraptured at the sight.

And Jesus, too, in accents fair,
Will meet me as I wander there,
And whisper words of love;
He'll lead me o'er some mountain green,
And bid me feel a calm serene
In some celestial grove.

And there, in tones angelic sweet,
He will the varied worlds repeat
Which meet my wandering eye;
He'll bid me mark the happy seat,
Where cherubs and where seraphs meet,
In songs that never die.

Then give me faith that angels wear—
And I will mount on pinions fair,
To gain that blissful shore;
I'll soar above those starry spheres;
And spend fore'er unnumbered years,
In joys unknown before.

ALPHA.

PARODY.

There are few readers of the English writers that have not been charmed with the ease, beauty, pathos and truth of the little sonnet in Goldsmith's Vicar of Wakefield.

"When lovely woman stoops to folly,
And finds, too late, that men betray;
What charm can soothe her melancholy?
What art can wash her guilt away?"

"The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom, is—to die."

The following parody on it is evidently from a lesser poet, but will be pronounced excellent of its kind and beautiful in its place. It is said to be a copy of a silk dyer's sign.

"When lovely woman tilts her saucer,
And finds, too late, that tea will stain,
What ever made a woman crosser?
What art can wash all white again?"

"The only art the stain to cover,
To hide the spot from every eye,
To wear an unsold dress above her,
Of proper color, is—to DYE."

A. B. G.

THE SUN AND THE ICICLE.

Lotan was a Jew, living in captivity. His nation was scattered abroad to the four winds of heaven, and he and his family were exiled from their sunny home on the banks of the Jordan, to the cold snows of the North. Poverty and persecution pursued them still. Man as well as nature was unkind.

Lotan mourned as one without hope. Love softened but could not un rivet his shackles. Day by day the iron entered his heart deeper and deeper.

One bright morning in November, Lotan sat in sadness and grief by his fireside. The eastern heavens were "fretted with the golden fire" of the rising sun. And the icy forests flashed and quivered with a thousand tremulous rays of silver light. A bird, beguiled by the pomp and tranquillity of the morning, sat in the garden hedge and swelled her little throat with a hymn to the Almighty, and waked the echoes of nature's solitude, and filled the chambers of the human bosom with glad harmony. But Lotan brooded over his exile and was exceeding sorrowful. The splendor and glorious majesty of the rising king of day communicated no delight. The silent sympathy of Adah, his wife, and the happy prattle of his children, soothed not his chafed spirit.

He thought of his home in the Holy Land. He remembered the cave in the hill side where his father and mother slept with their fathers. Oh bitter, bitter exile from those dear scenes of his youthful love!

Lotan repined, and forgot his blessings enjoyed and preserved, in the recollection of his blessings lost. An unholly wish struggled in the depths of his heart, and came into being, like a bubble shooting up from the dark sea. He breathed a silent curse against his enemies, and his countenance darkened with the mingling lines of wrath and grief.

But his eye caught a slender icicle pendant from the low roof, and glistering pure and keenly in the sunbeam. An image of our happy home in the far East, mused the exile. So bright were the joyful hopes that clustered around our little circle, so pure was our love, so calm was the heaven of that blessed home. "My God, my God, why hast thou forsaken me?"

The day advanced and the sun poured forth an atmosphere of light, and warmth, and love. When suddenly the icicle was loosened from its frail hold, and was dashed in pieces on the icy pavement beneath the window.

A tear started to Lotan's eye, and his wild thoughts were stilled. I will mourn no more, said he. The little icicle teaches me wisdom, submission. It has perished, but not without cause. The universal sun, that fills the world with beauty and gladness, has destroyed it. What carries life to millions, causes death to one. I will weep no more. My home is overwhelmed in the convulsions of the world, and we are cast on this desolate coast, shipwrecked in the world-storm. But the Judge of all the earth does right. His winds and lightnings wreck the lone vessel, but they give fresh life and elasticity to the all-surrounding air. The dark world will be enlightened by the children of God, banished from their Holy Home and wandering in exile. "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof."

And Lotan bowed himself in prayer, and when he arose the wrath and the sorrow had departed, and his eye was calm, and he looked on his wife and little ones, and his heart yearned towards them.—Register and Observer.

TO THE AFFLICTED.—Go, ye sons and daughters of affliction, to the word of God for consolation; there you will find joy for mourning and the spirit of praise for heaviness. Drink of the spirit of him who in the season of his extreme suffering uttered the language of true reconciliation. "Not my will, but thine O Lord be done." Be exhorted, therefore, to apply to this powerful and all-sufficient source for comfort, and with joy shall ye draw water out of the well of salvation!

"Shall mortal man be more just than God? shall a man be more pure than his Maker?"

MARRIAGES.

At Oneida Springs, on the 8th inst., by Rev. Mr. Kingsley, Mr. JOSEPH B. EDGARTON, of Shirley, Mass., to Miss SUSAN HOBBS, of New-York city.

On the 2d inst., by Rev. W. E. Manley, of Clinton, Mr. TRUMAN B. SHUT, to Miss CAROLINE PATTERSON, both of Westmoreland.

In De Ruyter, on the 26th ult., by Rev. E. Gage, Mr. SAMUEL S. SHEPPARD, to Miss EMILY MARTIN, both of Washington county, in this State.

DEATHS.

In McLean, on February 1st, Mr. BACHELOR, formerly of Massachusetts. His sickness, though protracted, was borne with resignation to the Divine will, and a firm reliance on the universality of the promises. Just before his death he assured me of the joys of his faith and the increased energy of his hope as death drew near. May the virtues of the father not be forgotten by the children, who, while God exists, cannot be fatherless. The funeral services were attended by G. SANDERSON.

In Ellsburg, January 31, JACOB EMMERSON, aged 40 years. As he lived, he died—a firm believer in the restoring grace of God to all and upon all, without partiality. In the death of Br. Emmerson, a bereaved family have suffered the loss of a dutiful son, a beloved brother, an affectionate husband, a provident father—community, a worthy citizen, and the neighborhood, an obliging neighbor. According to his request, the consolations of the Gospel were tendered to the mourning circle of relatives and neighbors, by the writer.

We parted from this afflicted family, but on the 3d inst. we were again called on to sympathize with them in the loss of an infant son, aged twenty months. May these afflictions be sanctified for the good of all concerned.

W. SIAS.

* * * Printers in Vermont will please to copy.

In Camden, on December 3, 1835, after a lingering sickness of many months, Mrs. HANNAH BYINGTON, consort of Mr. Daniel Byington, aged 63. Distinguished through life by her modest deportment, her unobtrusive

moral worth, her domestic virtues, and her industrious, economical and exemplary habits, she died as she had lived, happy, composed, uncomplaining at the protracted sufferings she endured, and perfectly resigned to the will of God. Though educated in a different faith, she had for many years been a firm and unwavering believer in the impartial grace of God and the glorious "restitution of all things which he has spoken by the mouth of all his holy prophets since the world began." She not only believed but adorned this faith, and found it the best of all doctrines to live by, and still better to die by. Her memory will long, and gratefully, and affectionately be cherished by her surviving husband, children, and a numerous circle of kindred, neighbors and friends. At her request the writer delivered her funeral sermon. It being impracticable for him to attend at the time of the burial, an appointment was subsequently made, and a sermon delivered in the Methodist church in Camden on the 10th inst., from Isaiah xxv: C-8. D. S.

In the village of Sanquoit, town of Paris, on the 3d inst., very suddenly, after a short illness, Mrs. EELINDA KNIGHT, wife of William Knight, aged 33 years. By this dispensation of Providence, an affectionate husband has been deprived of the society of a beloved wife, and five young children of a tender and affectionate mother. Yet there is consolation in the reflection, that the deceased died in full reliance upon the Christian hope that she will meet them in that brighter world, where friends no more are separated, and where "every tear is wiped from every eye."

In Westmoreland, February 2d, Mrs. URANA PECK, consort of Mr. William Peck, aged 29 years. She fell a victim to the consumption, after lingering through its hopes and fears for about one year—during which, she saw her only child suddenly removed by death.

Mrs. P. was educated a Baptist, and it is not known that she ever changed her views, as she never expressed an opinion respecting the ultimate destiny of mankind. She was a Christian both in principle and practice, and was sustained with comfort in her sorrows, patience under sufferings, and hope in death. She selected a text for her funeral, Acts vii: 59, "Lord Jesus, receive my spirit."—Communicated.

In Lisle, Broome county, on the 25th ult., Mrs. ARABELLA LEWIS, aged 87 years. Though for many years a member of the Baptist communion, and an exemplary Christian, she had long expressed a strong desire for the salvation of all, and declared she would be the happiest person in the world could she but believe it. Thus, without meaning to reflect upon the opinions of others, it was proved that the righteous soul is not satisfied until it can see that a ransomed world will, eventually, return to our Father in heaven.

The funeral was attended on the 27th, and the consolations of divine truth tendered to the mourning relatives by the writer, from Luke xxiv: 6. C. S. B.

In Virgil, in December last, GEORGE, son of Jehiel and Phina Stowel, aged 4 years. The funeral was attended by Rev. A. G. Clark, and the consolations of the Gospel tendered by him from John xiv: 1. C. S. B.

At Spencer's Basin, Monroe county, on the 27th ult., of the pulmonary complaint, Mr. ASA BUEL, in the 47th year of his age. Br. Buel was a firm and unwavering believer in the purposes and promises of God, "who will have all men to be saved and come unto the knowledge of the truth." He left a wife and many friends to mourn his loss. May the blessings of the Gospel of life and salvation be their everlasting portion here and hereafter, world without end.

In Albany, on the 15th ult., of consumption, Mrs. ANN KITTLES, consort of Adam Kittles.

In Middleville, on the 31st ult., Capt. SETH BAKER, a soldier of the Revolution, in the 81st year of his age.

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, FEBRUARY 27, 1836.

NUMBER 9.

For the Magazine and Advocate.
EDUCATION.

BY REV. J. M. AUSTIN.

Much has been said and written upon the subject of education; but still its importance does not appear to be so fully realized, by the majority of the people, as its incomparable value would seem to demand. As American freemen, we justly prize our republican form of government, and the numerous blessings which flow therefrom; and we are naturally desirous to perpetuate our high privileges to the remotest posterity. But upon what depends the stability of our institutions and government? Not, primarily, upon the union of these States, or the prevalence of republican principles, or the election of this or that man, or set of men, to office; but entirely upon the general knowledge and information of the *great mass* of the people—for this, indeed, is the true source of republicanism, and of the spirit of union. Ours is, emphatically, a government of the *people*—they are the source of all laws, and give character to our institutions. Now, in the same proportion as the people become enlightened and moral, will they be cautious to select for their representatives and rulers, men of tried wisdom and purity; and *vice versa*. Hence, the enactment of pure, wholesome, enlightened laws, and a realization of the necessity of preserving inviolate our Union, depends exclusively upon the knowledge of the people, or their ability to appreciate the advantages which accrue from these sources.

The enemies of republicanism vauntingly predict the approaching dissolution of our present form of government. They point to the downfall of the republics of Greece, Rome, and modern France; and to the anarchy which reigns in South America, as unerring indications that man is not capable of governing himself, and that, ere long, these United States will be compelled to adopt a monarchical government to avoid the same fate. But the inquiry arises—what caused the overthrow of the republics above named? I answer, The *IGNORANCE of the PEOPLE!*—the prevalence of wealth without knowledge and virtue! From the darkness of their minds, they were incapable of appreciating the value of freedom, and were therefore willing to exchange a government founded upon their inalienable rights, for the gaudy trappings of royalty; or to participate in the renown of some ambitious slayer of his race. Similar remarks will apply to the Mexican States and those upon the Southern continent. The great mass of the people are *ignorant*—are unenlightened in regard to their rights, and the true nature and principles of self-government. While this ignorance remains, they will continue a prey to wild anarchy—they will continue the tools and victims of aspiring and corrupt demagogues. And how shall we prevent our beloved Union from sharing the same fate? The answer is self-evident—*enlighten the People! ENLIGHTEN THE PEOPLE!* Let knowledge, as streams of water, flow throughout the wide extent of our country, and a rich and abundant harvest of virtue and fraternal affection will be the fruit thereof.

While these truths are extremely evident, there is a most lamentable want of regard to them, exhibited by our legislators and law-makers. I am convinced, that a careful examination of the doings of our representative bodies, will show, that by far the greater proportion of their "acts," are the devising of schemes, and granting of monopolies and privileges to *enrich* the people—as though this were the great primary object of legislation—while the

instruction of the people, is a matter of minor importance—as though *wealth* was the sole source of earthly happiness, and should be the end and aim of all national and individual pursuit! But of what avail is wealth, without knowledge to make a proper use of it? Riches and ignorance are infinitely more liable to plunge an individual or a nation into degradation and wretchedness, than poverty with knowledge. The rise and fall of the ancient republics, fully exemplify this position.—Let the minds of the people be well enlightened, and though poor, they will cherish and protect our free institutions in their purity, and live united and happy. But heap wealth upon them, while their minds are in chains of ignorance and darkness, and they will become ripe in corruption, and fall an easy prey to anarchy or despotism. It is, therefore, evident, that so far as the above noticed principles of legislation are in operation, they should be reversed. The primary design of our legislative bodies, should be the devising of means to *instruct* the people in all practical and useful information; while assistance in the accumulation of riches, should be an object of secondary consideration. The first question which the representative asks of himself, should not be, How shall I assist my constituents in becoming *wealthy*? but, How shall I aid them in the *acquisition of useful knowledge*, and the diffusion of it among their children?

Is it inquired, what measures can be adopted to educate and enlighten all the people? I answer, Let a national system of education be adopted—let schools of uninterrupted duration be established in every town, and hamlet, and neighborhood, throughout the Union—let liberal salaries be paid instructors, that men of the first talent and acquirements may devote their entire lives to the profession of teaching—let every child be thoroughly instructed in all the useful branches of science—and let judiciously selected libraries of valuable and morally entertaining books be established and supported in every school district, that the leisure hours of the youth may be profitably employed. Were a system of this character to be adopted and thoroughly practiced by government, in one generation, our land would present a spectacle calculated to fill the heart of the philanthropist with rejoicing—a nation of usefully educated people—elevated as far above the other nations of the earth in point of morality and knowledge, as in civil and religious liberty!

The funds to sustain a national system of education could unquestionably be easily procured. Our national treasury is about to be filled with millions of surplus revenue; and, already, numerous projects are agitated for its application. But what more beneficial use, I would inquire, could this money be applied to, than the education of the people? "It should be applied to fortifications," says one; "to internal improvements," says another. But let the great body of American freemen become duly educated and enlightened—let them become aware of the true nature of their rights, and of the real character and value of their privileges, and this nation will be safer, and will bid more fair to perpetuate her free institutions to posterity, than were our country surrounded by a triple row of fortifications, frowning with serried lines of bayonets. For we shall thus be protected against the encroachments of enemies, far more to be dreaded than any foreign foe—*viz.*, *ignorance* and her progeny, *corruption*, *profligacy*, and *internal commotion*. As for internal improvement, I know of none more needed than the improvement of the minds of the people. Let light and knowledge irradiate their understandings, and

their love of country will rest upon a firmer foundation than merely, that it is their birth-place, or affords advantages in acquiring wealth—(this love of country is possessed by the most degraded serf that bows beneath the despotic yoke of Russia)—it will be a love for the *institutions* of our country—a love for the purity, the equality, and justice which prevails throughout her borders! It is needless to remark, that a people of this enlightened character would be far more likely to maintain in pristine vigor that invaluable bond of union, and in its purity that Constitution, which are the fruits of the toil and bloodshed of our forefathers.

I repeat, then, the education of *all* the people of this wide extended government, should be the first object with all our legislators; and to accomplish which, a sufficient amount of the wealth of the nation should be permanently dedicated. For, beyond all question, upon a general and thorough diffusion of useful knowledge, of moral and practical instruction, depends the existence of this government and Union, and the perpetuity of our free institutions.

I have, Messrs. Editors, suggested these crude thoughts, in hope they may be improved by some abler and more experienced pen.

Danvers, Mass.

For the Magazine and Advocate.

THE DIFFERENCE.....No. I.

BY REV. S. W. FULLER.

Were the controversy between Universalism and Partialism confined to subjects of minor importance, we might not, perhaps, justify ourselves in dissenting from them. But when we find ourselves dissenting and differing from them in several vitally important tenets, involving the present peace and religious welfare of thousands, and looking forward to a difference incalculable and immortal, our justification for rallying under another flag is fully sustained. We feel that our situation is widely different from that of dissenters in general. We feel that we should be justified in writing "REFORMATION" upon our banner. Let us notice the contrariety of our views in relation to faith.

I shall speak of *faith* as it is popularly felt and understood. I shall speak now of *faith* itself, what it is, and what it is to have it.

With most Partialists, faith consists in believing in their own individual salvation in a future state. While in what they call an unconverted state, they esteem themselves unbelievers, and expect to be eternally miserable hereafter, if they should be so unfortunate as to die without passing through a certain process, which they dignify by calling it conversion.

But in order to test and illustrate more fully their ideas of faith, we will take an example from a regularly bred Partialist family. We will suppose ourselves conversant with an individual thereof, before the change, above alluded to, takes place. Inquire, is he a believer? "No." But does he not believe in the authenticity of the Bible. "O, yes." And by particular inquiry, you would find him believing, without doubt, all the enormous absurdities of a popular creed, and yet he calls himself an unbeliever!

Converse with this same individual after he has passed through an excitement—been convicted—*anxious*—*trembling*—*feeling himself lost*—*being alarmed*, and thinking that God could have no mercy on so wicked a wretch—a season of intense agony—then a prayer—then a ray of hope, that he will possibly fare a *little* better—then a little flattering and soothing from the superintending clergyman—then conversion, with the broad day-

light of salvation shining upon him—converse with him then, and see what he believes in addition to what he believed before. He now considers himself a believer, and entitled to all the immunities and privileges of that character; and this constitutes the sum total of all that distinguishes him from what he was before, so far as faith is concerned. Not one additional idea has been added to his intellect, nor has the least improvement been effected in his creed, except so far as he views the subject of his own personal salvation differently: So I feel authorized to say, that in a popular sense, the Partialists consider themselves believers, or possessed of faith, when they expect to be saved from hell in a future state; and they consider themselves unbelievers or backsliders, while they believe themselves exposed to the torments of an endless hell in a future state.

How, then, does our faith differ from theirs?—“Much, every way.” Faith with us, is synonymous with belief and confidence. In the first place, faith depends entirely upon evidence contemplated by the understanding. It is then, the direct result of evidence or testimony. In the second place, it is the result of knowledge. To illustrate—Suppose I know the character and circumstances of a man to be so good as to justify me in trusting him to the amount of five hundred dollars, for the term of one year. My faith in this man's obligation would be the result of my knowledge of him; or, if you please, you may call it the result of the evidence I have that he will fulfil his obligation; which evidence is the knowledge of his character and circumstances.

Such a faith is rational, reasonable. It presupposes the truth of the matter believed, before it is believed. Whereas the salvation of the Partialist is not true till he believes it; and his liability to future torment is made false, so soon as he believes in his salvation.

Again—the Partialist supposes that the disposition of God towards him has changed upon his believing. Away with such a faith, which teaches that the immutable God is acted upon and affected by the caprices of mortal man! We believe no such things. Our salvation, and the immortal bliss of our race, was true before we ever heard the “joyful sound”—as true as it is now, or ever can be. The truth is not changed by our faith, but our faith was changed by having the truth made known to us.

Nor do we vainly imagine that our Creator is improved by our belief. We might have been ignorant of his goodness, but good he *was*, and good he *is*, and good he *ever will be*, let us believe or disbelieve as we may.

With us, faith is the substance, the subsistence, the foundation of things *HOPED* for; *not FEARED*; the evidence, the earnest, the assurance we have of things not seen—the confidence we feel in the veracity and faithfulness of our God, that *ALL* we hope for will be realized.

For the Magazine and Advocate.

BRIEF DIALOGUES.....NO. I.

BY REV. GEORGE SANDERSON.

DEMONOLOGY.

My neighbor, who is a Partialist, and withal a candid one, has frequently elicited opportunities to converse with me on the distinguishing points of difference between his and my faith. Like thousands of others, his impressions relative to Universalism, were produced by the scandalizing method with which the ignorant and uncharitable among our opposers are in the habit of assailing us. He had perused none of our publications; nor did he suppose they breathed a spirit any different from what he heard represented. But his attention was directed to the subject of Universalism, by the conversion of several individuals to its cheering faith; individuals too, with whom he was acquainted; whose characters he admired, and whose talents he did not question. He concluded that it was too difficult to deceive these men, and therefore Universalism must be misunderstood by him.

He had determined, at any rate, to ascertain the real views of Universalists, and their reasons for them, and against his own faith.

I had, on one occasion, given him my views of the divine character. He was surprised to find that I believed so fully in the existence of God, and especially that, in the abstract, there was no difference in our opinions on this subject.

What seemed to him next in importance, was, the existence of a personal devil; and he expected to be as happily disappointed on this subject, as on the other. I at once plainly denied the existence of his satanic majesty, when, as if horror-struck, (for he was a *very pious* man!) he exclaimed—

Partialist. What! do you not believe there is a devil?

Universalist. Yes.

P. I am right glad to find that I misunderstood you.

U. You are not so much mistaken as you imagine.

P. Pray, what is the difference between us? You are not, I hope, wanting in faith on this subject?

U. O, no—the want of faith, I apprehend, is in you—you believe in but *one* devil, I, in *many*.

P. Wo be to me, if that's the truth! for I find it as much as I can do to resist the temptations of one.

U. You see, then, in your own case, a practical proof, that your faith has not the power which Universalism has. Your faith only enables you, with difficulty, to contend successfully with one devil; mine, with many.

P. True. But it appears so strange—so unaccountable, that I should never before have heard, that there were more devils than one! Surely I have read the Scriptures; it *cannot* be that I have read them in vain.

U. My statement appears to you somewhat inexplicable. But I'll give you my reasons for—

P. No, no—give me Scripture; reason is too carnal, too erring, for things so “sacred and divine.”

U. Well, then, “to the law and testimony”—but allow me to answer your demand with a scriptural question: How many devils had Mary Magdalene? Luke viii: 2.

P. Umph!—w-h-y—seven, I suppose.

U. Well, then, there must be *seven* devils, at least, or she could not have been troubled by them.

P. Let me see—there is a way that our minister understood this, but—

U. It is too much the case, that people suffer their ministers to understand the Bible for them; you perceive how you have been misled.

P. O, no, not misled. I read the Bible, and understand it—I think.

U. The whole of it? and believe it?

P. Surely, with all my heart.

U. Let me try you. You recollect having read, Luke viii: 30, where the man afflicted with devils, assured Jesus that his name was legion; because of the number of devils that beset him. Now the number of a full legion is said to be about six thousand.

P. Six thousand devils! no marvel, if my poor soul is lost!

U. But do you believe it? and with your whole heart? which you say is the way you believe the Scriptures.

P. I verily believe it is to be understood.

U. Why then do you limit your creed to one devil? You take your minister and popular prejudice for a guide; hence the Scriptures confound you.

P. There is a mistake somewhere; but as there are so many who believe as I do on this point, it is not possible that we are all wrong.

U. Then you have no mind of your own on which you can rely. You do not recollect, “that no other foundation can any man lay than that which is laid, Christ.” Such security as you seek, is fatal to the cause of truth. Suppose you were among the Mahomedans, and they should tell you that, because so many believe in Mahomed, it is not possible they all can be wrong—would it, in your estimation, justify them?

P. I am satisfied you are correct on this point; but still I cannot solve the difficulty which your statement concerning so many devils, presents. Pray, who are these devils? they are spirits, surely.

U. If spirits can be seen with the fleshly eye, then at least some of them are spirits.

P. What! do you presume to say that the devil has been seen with human eyes?

U. Certainly. Jesus said to his disciples, “I have chosen you twelve, and one of you is a devil.” So I conclude one of them has been seen on the earth.

P. You misconstrue the language of Jesus. Judas was not the *real* devil; he was a child of the devil.

U. As to that, I know nothing about it. But it appears that the devil has a family, which if they inherit their father's disposition and character, must, according to your own story, make more than one devil! But we'll not jest about this matter; you are serious, and so am I. The truth is, we differ, in the first place, as to the *meaning* of the term devil. I very well understand your meaning, but you do not mine. The difficulty with you is, in supposing that this phrase has but one signification.

P. As the difference between us is in the meaning of the word devil, I presume if I had said satan, there would have been no misunderstanding; for surely satan is a personal evil being.

U. You allude to Peter now.

P. What, St. Peter?

U. Did not Jesus say to him, “get thee behind me, satan”?

Here my neighbor left me; but with the assurance that he would again call and converse further with me on the subject of demonology.

For the Magazine and Advocate.

THE RAMBLER.....No. III.

BY REV. C. SPEAR.

FORGIVENESS.

“And when ye stand praying, forgive.”—*Jesus Christ.*

There is no duty in the Christian religion that holds a more conspicuous place, than forgiveness. It was constantly presented by the great Founder of Christianity; and from his peculiar situation, he was constantly called on to practice the benign precepts which he taught.

The great object which the writer has now in view is, to show the vast importance of exercising a spirit of forgiveness.

1. We cannot overcome evil with evil. This never was done. As well might we expect to reverse the stars in their courses: or to extinguish flames by the addition of fuel. Evil must be destroyed by its opposite. Such is the law of God's moral empire. Should the Father of spirits make any being miserable forever, he would violate one of his own laws. God, to be a perfect pattern of holiness, must act strictly according to those laws which he enjoins upon his offspring—which leads us to our second particular: a consideration of the commands relative to this duty.

2. Our motto is very forcible on this point. It is also connected with another duty, and shows where forgiveness is to be brought in. When we stand praying, “forgive our debts as we forgive our debtors,” we are then to manifest as much forgiveness to others, as we ask for ourselves. Another command given on this subject, is very plain. “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you.” Were these directions perseveringly followed, virtue and piety would soon become triumphant. “Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.” Here, again, the duty is enjoined, and the reason for its practice. It would seem, from this excellent passage, that God has already extended forgiveness to man. Indeed, this must be admitted, for if God waits for us first to forgive, we become an example to him, and not he to us. This leads me to remark, further,

3. We cannot be happy unless we do forgive those who have injured us. The angry man always inflicts more pain on himself than on any one else. God has ordained, that anger and happiness shall not dwell in the same individual. And if this passion dwells in Jehovah, he must be the most wretched being in the universe. We may rest assured, therefore, that something else is meant, where anger is ascribed to God, in the Scriptures, than that he is possessed of human passions. The Lord of the universe is perfect in all his attributes, and unchangeable in all his ways. Let us strive to be governed according to the principles of his government, and we may be certain that in loving him, we love the great, the good and the infinite.

For the Magazine and Advocate.

HOME.

BY MRS. S. L. WHISTON.

How many delightful associations and tender recollections centre in that little word, HOME! The heart of that man must be cold, indeed, which does not dwell sometimes with pleasure, and even rapture, on the home of his childhood. The traveller who is gratifying his taste for science, and love of adventure on distant shores—his society courted by those whose superior talents have rendered their names dear to every lover of genius—derives his greatest happiness from anticipating his return home; when, seated by the happy fireside, or social board, he will recount to a few admiring friends, his "hair-breadth 'scapes," the wonders he has seen, and the attentions he has received. This, undoubtedly, is the feeling which caused the full heart of Goldsmith, seated amid "Alpine solitudes," to travel to the homestead of his youth, occupied by a brother's family, and imagine the joys that centred there—and that, in later days, led him to pour out the anguish of disappointed expectations, in the sweetest strains that mortal poesy ever breathed.

"In all my wanderings round this world of care—
In all my griefs—and God has given my share—
I still had hopes, my latest hours to crown,
Amidst these humble bowers to lay me down;
To husband out life's taper at the close
And keep the flame from wasting by repose:
I still had hopes, (for pride attends us still,)
Amidst the swains to show my book-learned skill—
Around my fire an evening group to draw,
And tell of all I felt and all I saw;
And, as a hare whom hounds and horns pursue,
Pants to the place from whence, at first, he flew,
I still had hopes, my long vexations past,
Home to return—and DIE AT HOME, at last."

But in this world of uncertainty and disappointment, our fondest hopes are often blasted. After an absence of a few years, on returning to our native home, what changes may have been wrought, where we had hoped to find all happy and cheerful as when last we saw them! The hand of death has been there; one whose joyous tones were music to our ears, is missed from the social circle; sickness may have paled the cheek of one whom we left in the bloom of health—or, worse than all, the waywardness of another, who in youth had given promise of virtue and integrity, has caused sadness to be depicted in the countenances of those we love most dear!

If, when our career in life is prosperous and happy, the mind dwells with pleasure on the home and friends we have left, how much more vivid will be the recollection when sickness and disease overtake us! Who, then, can supply the place of an anxious mother, a tender wife, or an affectionate sister? Let us be surrounded with every comfort, and blest with every attention in the power of strangers to bestow—still—still, we are not at home.

In whatever situation we may be placed, let us remember that we are all travellers, destined to the same *universal home*; and that, in that home we shall meet with no disappointment. There we shall see the friends we have parted with on earth, never to lose sight of them again. Sin and sorrow can never enter that happy place. Let us, then, whether in prosperity, or assailed by sickness and

sorrow, *always* keep in mind the home which God, in his infinite goodness, has prepared for all his children; and may we view death, not as an enemy, but rather as a friend who will introduce us into this blessed abode, where we shall be made partakers of those joys, which "eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive."

Harford, Cortland county, February, 1836.

For the Magazine and Advocate.

GOOD EXAMPLE.

BY REV. J. E. HOLMES.

"Sound speech that cannot be condemned; that he, that is of the contrary part, may be ashamed, having no evil thing to say of you." Titus ii: 8.

This exhortation of the apostle seems to have been peculiarly appropriate to those whom he addressed, and to all the believers in the Messiah and professors of Christianity, of his time. The language of the text seems to have been directed to Titus, to be by him impressed upon the minds of others. "Young men, likewise, exhort to be sober minded," verse 6.

The importance of the exhortation, will be seen in the fact, that the early believers were not only diligently watched, but were also evilly spoken of, by those who were of a contrary part. They were accused of being "pestilent fellows," "teaching that they might do evil that good might come;" and "turning the world upside down." It became necessary, under these circumstances, that they should use great circumspection, in order that those who accused them should be easily confounded, by being unable to substantiate their charges. The accusers might thus be put to shame, when they found they could point to no single act or speech that was wicked, in those of whom they spoke evil, and thus be made to see the wickedness of their own dispositions, and the depravity of their own minds.

According to the conception of the apostle, there would result another good effect from the believers using "sound speech." Those who spoke of them as evil, would, when they saw their good works, and particularly when they heard their good words—kind, forgiving words—"be led to glorify God in the day of visitation." 1 Peter ii: 12. This is the good effect that, according to the apostle, would result, in the early ages of Christianity, from the good example of those who professed the "faith, that works by love and purifies the heart."

In view of these facts, it becomes necessary for us to inquire, how far this language and these injunctions are applicable to us, as a body, and as individuals. We believe in the system of Christianity, and believe also that Jesus Christ was not only a teacher of the purest morals, but that he is also the brightest example of moral excellence, which it is possible to contemplate. We believe, also, that the apostle was guided in his writings, in his declarations, and his admonitions, by the spirit of divine truth; and that we are morally bound to follow the precepts contained in the Scriptures.—That is, every Universalist believes these positions. We know, also, that our conversation and actions are watched with the closest attention, and that we are spoken of as evildoers, by those who believe contrary to us—that we are accused of almost every species of sin, amidst the dark catalogue of human errors. Hence, the exhortation of the text has peculiar applicability to us. It is, in fact, addressed to us, though not as immediately, yet as properly as to the early believers. We are expressly required to use "sound speech, that cannot be condemned"—that cannot be justly quoted to injure the cause of the Gospel of universal grace—speech, that will not give those of a contrary part an opportunity to say of us, with justice, that we are immoral and profane.

On this subject it is necessary for us to exercise peculiar care, for several weighty reasons. 1. Because it may be that we have been heretofore indifferent in this respect, and have given those, who delight in it, the opportunity justly to speak evil of us. 2. As brethren of a common faith, we are bound to do all in our power to promote the wel-

fare of each other. 3. Because the world has shown too much willingness to affix a stigma upon us, and we all know that with a body, as with an individual, a suspicion of want of integrity, *though groundless*, is difficult to be removed. The world has said that we are licentious, and pertinaciously adheres to the allegation; and it needs a moral argument—the pure and upright walk and godly conversation of every individual who professes to rejoice in the hope of a glorious and happy immortality—to remove this objection, and put those who use it, to shame.

It is not sufficient that we are able to point to examples of good, moral, religious men of our order. It is necessary that *every* professor of the doctrine we believe, should be so. It is not sufficient to compare ourselves with our neighbors of a contrary part, and tell them to pluck the beam out of their own eye. It will furnish no excuse for iniquity, because we discover it among those who speak evil of us. Neither will it avail to say, that, as a body, we are as moral as other orders. It is necessary for each individual to exhibit such moral actions, that an enlightened conscience will find nothing to condemn. We should not compare ourselves among ourselves, and be satisfied with that; but cautiously compare ourselves with the standard of Christ. This would remove the objection, so often, and I fear so effectually urged upon many minds, to the prejudice of our glorious faith. It would put those to shame who use it, when they were challenged to point to an example of immorality among us, and could find none.

It may be considered of the first importance that we use "sound speech," for then sound acts will most naturally follow. For if "out of the abundance of the heart the mouth speaketh," and we exercise a judicious control over our speech, there will be little difficulty in exhibiting corresponding acts. Our duty will be performed, only by carefully instilling into the mind, that correct train of thought, those pure moral feelings, that spirit of grateful devotion to God, which will prompt us to think and speak of him with reverence, and of our fellow-men with a benevolent and forgiving spirit. A deep sense of gratitude to God, and love to man, will exercise a purifying influence over our thoughts; and the transcript of those thoughts, as it appears in speech, will be sound—not to be condemned. By this means, then, we will not only put to silence those who speak evil of us, but will "cause them to glorify God in the day of visitation."

For the Magazine and Advocate.

IMPORTANT THOUGHT.

"God being infinitely good in his own nature, it is impossible for us to think him better than he is; and, therefore, every false notion we entertain of his goodness, must detract from it, and so much as we detract from his goodness, so much we detract from the principal reason and motive of our loving him." Reader, should we not do well to think him *all* goodness, that we might have no other motive or reason, but to love him supremely and continually? T.

For the Magazine and Advocate.

JUSTICE AND SALVATION.

The Bible says that God "is a just God and a Saviour." To suit the views of our Partialist brethren, who contend that, if God is just, he cannot save, or if he saves, he cannot be just, according as circumstances may require, it should read, "He is *not* a just God, *but* a Saviour," or, "He is *not* a Saviour, *but* a just God." W. R.

For the Magazine and Advocate.

ANECDOTE.

"Farewell," said a bigoted blue light, as he gave the parting hand to a relative, who was a preacher of Universalism—"Farewell; I hope we may meet again in *this* world, for I have no hopes of meeting you in heaven." "Farewell," replied the Universalist, calmly, I hope to meet you in heaven; and if I do, I shall expect, of course, to see every body else there."

For the Magazine and Advocate.

TALENTED PREACHERS.

Gentlemen Editors—An article appeared in number five, current volume of Magazine and Advocate, under this head, and signed "Puff;" in which the writer complains that he cannot understand certain calls for preachers, which are to the following effect:—"Wanted, talented, young, judicious, good, and true preachers." Now, to my mind, all these terms are perfectly intelligible to any one who has "one talent;" and as I am not disposed to think that any *approved* preacher of Universalism has not at least one talent, I am therefore rather inclined to the opinion, that the writer was rather in a *puffing* mood than otherwise, when he penned the article under notice. But if he was in sober earnest; it may not be amiss to state a few facts for his especial benefit.

Then, it doubtless was never in the mind of those making such calls, that the preacher must be a *boy*, but one in the prime of life, or a young man; chiefly, because they do not deem themselves able to support an experienced one, and because more bodily exertion may be necessary than they would like to impose on an old preacher, or than such preacher may wish to subject *himself* to. As for *talented, judicious, good, and true* preachers, I think there is nothing very unreasonable in those requirements; especially as the absence of any one of the above named acquirements would be considered a fundamental defect. If "Puff" will refer to the proceedings of at least *two* of the Associations in this State, for the year past, he will see, that even Universalist *ministers* can commit errors—as great a solecism as he may think is involved in the phrase, "BAD UNIVERSALIST." I admit that they are but seldom, yet it is notorious that they do sometimes occur, and that they may occur as seldom as possible, I think those making such calls, are perfectly justified in saying what they want, and what they *expect* if their calls are answered. As for the "standards of talent, goodness, etc.," I think any man can determine, with sufficient certainty, whether he has an *improvable* talent; and if so, he may set it down as a matter of fact, that he is embraced in the *call*, and act accordingly; for those who are destitute of the regular ministrations of the word, are not apt to be difficult; and I think seldom or never will be so, when they see the preacher's talent *improving*.

Watertown, February 12, 1836.

CANDOR.

For the Magazine and Advocate.

JUDICIOUS PREACHERS.

A writer in No. 5, over the signature of "Puff," says he "frequently sees notices of the want of talented, young, judicious, good and true preachers of Universalism;" and complains that "for the life of him, he cannot understand what they mean."

Now, so far as regards *judicious* preachers, I will humbly endeavor to throw some faint light upon the subject; and perhaps as successful a way as any will be, to attempt it *negatively*, by suggesting certain traits in ministerial character, which I think would go to constitute an *injurious* preacher.

In the first place, however, to avoid a misunderstanding, we will define terms. The term *judicious*, then, I understand to mean the same as wise, circumspect, discreet, or prudent. And by a *judicious* preacher, I understand, a preacher who is wise, circumspect, discreet and prudent, not in his preaching only, but in the general tenor of his life and conversation. We are now ready to consider some traits which go to constitute an *injurious* preacher.

1. *Too much conceit, or self-esteem.*—It is injurious in a preacher, when advised or cautioned by his superiors in information and experience, and who are authorized to administer reproof and counsel to the *injurious*, to attribute it to envy, and a desire to *crush* those talents which they cannot *rival*. It is injurious in an illiterate and ignorant preacher, who mutilates grammar in almost every sentence; and commits high treason against logic and sound theology, in almost every sermon; to suppose himself a paragon of eloquence and talent.

2. *Too great a desire for admiration and applause*—or too much *approbation*, as a phrenologist would say. For instance, when an individual, in order to get credit for an extraordinary reformation in morals, exaggerates the badness of his former character, in so great a degree, as to lose reputation both for modesty and veracity. Or when a preacher tells of riding fifty miles, after dinner, to attend an evening appointment. Thus, in seeking credit for zeal and perseverance, he loses the credit of being "merciful to his beast;" and sinks the dignity of the clergyman in the character of postillion. Also, when a young man, in order to appear witty and confident, "o'ersteps the modesty of nature," and violates good manners.

3. *Too much gallantry.*—As when an unmarried preacher pays such "marked attention" to every graceful young female, within the circle of his labors, that when he marries, a dozen others are disappointed. Or who, in a mixed company, will neglect or interrupt the conversation of elderly men on serious subjects, for the purpose of bandying compliments, speaking soft nothing's or gallanting the ladies around the room to the annoyance of his equals and the grief of his seniors.

In short, any conduct is *injurious*, in the clergyman, which tends in any obvious way, to injure his good name, or wound the cause in which he is engaged. And in this view of the subject, there are many things not morally criminal in themselves considered, which are nevertheless *injurious* in the preacher, because they are inappropriate and unbecoming. For instance, it is not immoral, in the boy, to chase a hoop along the street, or raise a kite; neither is it inappropriate or injurious. Now it would be no more immoral in the clergyman; but it would be extremely *injurious*, because it would appear unbecoming to the common sense of community.

The same may be said in regard to the levities and eccentricities which impair the usefulness of many gifted, but *injurious* preachers. A judicious preacher has exhorted, "Abstain from all appearance of evil." (1 Thes. v: 22.)

ANTI-PUFF.

For the Magazine and Advocate.

LETTER V.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"Meditate upon these things; give thyself wholly to them."
1 Timothy iv: 15.

DEAR SIR—You next proceed and say:—"Having stated our views in these propositions, we will now proceed to the proof. When God placed Adam in the garden of Eden, he commanded him, saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.'" You say—"The question arises, what is implied in this penalty? Does it comprehend *moral* death only; or does it include *temporal, moral, and eternal* death? The word death, in this place, is to be understood in its broadest sense, as including death temporal, moral and eternal." So says J. Keyes, in order, I suppose, to support the creed of his church and himself. But Br. Keyes should remember he is "to show" what it means.

In order to get a starting hold of the subject, it will be well to notice that the word death (singular) does not mean deaths (plural), therefore the penalty means the dying *one* death. The Scriptures say—"in the day thou eatest thereof thou shalt surely die." It is not, "thou shalt surely die *morally, temporally and eternally*;"—neither is it, "thou shalt surely die *three times*;"—nor "*three deaths*." You will not be disposed to add to the word of God, neither will you extend it by *construction*. You say, "the word death in this place is to be understood in its broadest sense, as including death temporal, moral and eternal." Do you pretend to include more than *one* death? if so, then it ought to mean *deaths*, and you should have shown an error in the translation, or a typographical error, and that death (singular) is implied in the version when it ought to be deaths (plural). If it means but one death—"thou shalt surely die"—in your "at-

tempt" you had the privilege of investigation and "showing" what that death was in *fact*. I think you will, on a moment's reflection, see your understanding come from popular opinion rather than accurate reading of the Scriptures. I shall "attempt to show" what that death was at a future time.

You proceed and say—"That it included *temporal* death is clear from the sentence that God pronounced upon Adam, after the transgression—"In the sweat of thy face shalt thou eat bread until thou return to the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. iii: 19. You add, "that the Judge of all the earth had a direct reference to temporal death in this part of the curse, is exceedingly obvious, for he says, 'dust thou art and unto dust thou shalt return.'" It is true, the Judge refers to temporal death, and the reason is given why Adam should return to dust—and the reason is, because he was of the dust—"for dust thou art," etc.—"for out of it (the ground) wast thou taken," etc. The word *for*, is here used as synonymous with *because*—expressive of a reason. God declared that Adam should eat bread by the sweat of his face *until* he should return to the dust; and then he rendered a reason *why* he should return. It was not because Adam had *transgressed* that he should return—but because he was *out of the ground—of dust, etc.* Temporal death was an inevitable and dependent consequence upon the fact that Adam was *of dust*. Yes, temporal death was as certain upon Adam, from the time of his first creation, as that he was *of dust*. And I think I can convince you, before I leave you, that God originally intended, and before the transgression of Adam, that Adam should eat bread from his toils, or "in the sweat" of his "face" until he returned unto the ground; and that what you have stated to be a *curse* was a declaration of truth *known and designed* of God before the eating of the forbidden fruit by our first parents.

You say—"This was included in the general curse, and therefore constituted a part of it, (meaning temporal death,) hence, we conclude if man had not *sinned* he had not *died*; for where is the propriety of inflicting the punishment of death upon the transgressor for crime, seeing he would have died had he never sinned? In this case it could have been no punishment for sin, and it was a mere farce in pretending to inflict it as such." If we were to take for *granted* what you *assume*—that is, that *temporal* death was the penalty of transgression, there may be some coloring of plausibility in your reasoning. But if it be any other death, then you will, without any difficulty, see that your argument is *sophistical*. And it will be incumbent upon you "to show" several deaths before you can be allowed to jump from one to another, and then unite *three* in *one* and have *one* to be *three*, for the speculations of your creed and church. If you go upon the grounds of supposition, or as you term it, *understanding*, you may as well "*understand*" the word death in a still *broad*er sense, and suppose and say it means *twenty* deaths. I believe, and shall "attempt to show" at the proper time, that temporal death of man was the original design of God, and that Adam died the death (not temporal) consequent upon his disobedience—and thus vindicate the ways of God and give him supremacy over all, ascribing to him the honor of doing all things after the counsel of his own will, and punishing every transgressor according to the deserts of each.

Again you say—"hence we conclude if man had not *sinned*, he had not *died*." I will admit that, if Adam had not sinned, he had not died the death consequent upon, or which *is*, the *wages of sin*. But whether he sinned or not, the great event of death temporal was before him, stamped upon his material nature and involved in the truth that he was of the *dust*, and therefore must have returned to dust again.

It would seem, by the strange doctrine which you teach, that God created man *immortal*, and man made himself *mortal*. If we look for a moment to the definition and meaning of the words, the gross absurdity of the position will appear. Dr.

Johnson defines *immortal* to mean "exemption from death, never to die; never-ending; perpetual." And he defines *mortal* to mean, "subject to death; doomed sometime to die; deadly; destructive; bringing death," etc. We cannot conceive, with the approbation of even a freakish imagination, how it can be that man, when immortal (never to die; exempt from death) in his *nature* and in his *creation*, and thus constituted and formed by his God, could make himself *mortal* (subject to death). Nothing short of a disposition to have all things pertaining to religion clothed in mystery, will allow a man to receive such gross absurdities, as truths. You, Sir, must say you cannot understand this twist of your faith, and, must throw the rug of boasted mystery over it, in order to sustain your dogma of eternal death. Were you to exhibit such absurd and outrageous views on subjects of common place and daily interchange with the "people of the world," you would be called deranged, and justly too. Yea, were you to hear a man in common conversation, take such positions and use such arguments, you would readily call him an ignoramus—a foolish man—a swallower of great absurdities. It is a pity people will not reason on the subject of the Scriptures.

We are admonished "to be ready always to render a reason for our hope," then certainly we should exercise our wisdom in ascertaining the *grounds* of our hope. More soon. AMICUS.

[The following would form a very proper set-off to the false tales our Partialist brethren are so fond of telling about Universalists.]

For the Magazine and Advocate.

ANECDOTE.....A FACT.

During the exercises of one of the Partialist singing schools in this city, not many months since, an Indian, very much intoxicated, staggered into their room, and united with them. The choir not approving such specimens of sacred music as *his*, and being unable to proceed with their exercises while thus annoyed, one of their number undertook to expel him. The poor Oneida not relishing such rudeness, exclaimed with great indignation, and greatly to the amusement of all present, "You good man! I good man. You Christian? I Christian, too—I METHODIST!" W. R.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, FEBRUARY 27, 1836.

ADVANCE PAYMENTS.

Four numbers after this will complete the first quarter. All who commenced taking the paper with the volume, will remember that *their* time for advance payment then expires, except in extraordinary cases. Remember our inaugural address—page 5, middle of the third column—and go and see our agents.

N. B. Those agents and subscribers who can safely and certainly remit to us by *private* conveyance, free of expense, immediately on the opening of the canal, may delay until that time. GROSH AND HUTCHINSON.

SCRIPTURAL INTERPRETER.

MATTHEW III: 7, 10, 12, AND LUKE III: 7, 9, 17.

These passages in the two books are parallel. Both use the same figures and refer to the same events. The phrases "wrath to come," "fire," and "unquenchable fire," are by many supposed to countenance the doctrine of endless wo—or, at least, refer to it. I will give a few of the reasons and authorities on which I rely to prove a different construction to be true.

I. "O generation of vipers! who hath warned you to flee from the wrath to come?"

1. The persons addressed by the baptizer were Pharisees and Sadducees—members of two Jewish sects. Even if the first believed in the doctrine of endless misery, (which is doubtful,) it is *certain* the Sadducees did not. So far from it, they did not even believe in any state of

existence beyond the grave—for they contended that such a state was not revealed in the law of Moses. No intimation is given that the preaching of John had converted them—not even that he had *attempted* their conversion. Yet when Jesus confounded this same people, the fact is clearly recorded, and even the argument is set down which confounded them. See Matt. xxii: 23-35, and the parallel passages in Mark and Luke. Of course, they, at this time, were Sadducees, and the "wrath to come," of which they had been warned and from which they were fleeing, was *not* a wrath in which they had no belief.

2. A wrath to come for the disobedience of the Jewish nation, was revealed in the law, (Levit. xxvi. and Deut. xviii. and xxviii.) and frequently foretold in the prophets. (Isa. lxvi: 22-24; Jerem. vii: 29-34, and xix.) But it is admitted, by many of the best commentators of various Partialist denominations, that the doctrine of endless misery was *not* revealed in the Old Testament. Of course, as the Gospel dispensation was not yet established, nor the New Testament published, it could not here be preached nor referred to.

3. Standard Partialist writers refer these passages to the destruction about to fall on the Jews. Dr. Clarke, the great Methodist commentator, describes this phrase as meaning, "the desolation which was about to fall on the Jewish nation for their wickedness, and threatened them in the last words of their own Scriptures. See Malachi iv: 6." To this sentiment, the learned Lightfoot, Bishop Pearce, Hammond and Kenrick, all agree, as may be seen by consulting the works named at the close of this article.

II. "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire"—and—"he will burn up the chaff with unquenchable fire." These passages are clearly synonymous, and relate to the same subject. An explanation of the strongest expression will, therefore, explain the weakest. And here, be it remembered that the first and second reasons of the first division of this article, will apply as strongly here as they did there. I pass, then, to observe

1. Instead of regarding fire as denoting something necessarily very evil or wholly destructive or tormenting, we should remember that it is one of the purest and most purifying substances known. Hence, God and Jesus are both compared to fire. Deut. iv: 24, and Malachi iii: 2. Hence a baptism with the Holy Ghost and with fire is one of the excellencies ascribed to the mission and government of Jesus. See context, also, 1 Cor. iii: 11-15. Hence, also, the word and ministers of God are compared to fire. Jer. xxii: 29, and Ps. civ: 4. As a symbol of purity and an emblem of Deity it was and is yet extensively worshipped by the Persians and others. Its purifying nature also (probably) caused our Saviour to use it as an emblem of that persecution which his doctrines would excite among the corrupted Jews of his day, and by which his professed disciples would be tried—for persecution purges the drossy members from community. See Luke xii: 49. And this well known nature of fire, as well as the severity of pain its burnings can inflict, has undoubtedly caused it to be used in the Bible as an emblem of punishment. To show the severity and uncontrollable duration of that punishment, it is called unquenchable, everlasting, etc.—that is, man shall have no power to put it out—it will burn until its fuel shall be utterly consumed—until the purpose is effected for which it was first kindled. Prov. xxvi: 20—it is not *quenched*, it *goeth out*. In Isa. xxxiv: 8-16, temporal punishment is compared to a fire that shall not be quenched; yet (mark this!) "the cormorant and the bittern," "the owl and the raven" were to live in that fire, which was to last forever and ever. In Jer. vii: 20, you will read of another unquenchable fire in this world, for *beasts* and *trees* were to be consumed by it. See, also, Jer. xvii: 27, and Ezek. xxvii: 47, 48. This, I trust, will suffice to show that the phrase "unquenchable fire," or "fire that shall not be quenched," is used in the Bible to denote severe temporal punishments.

2. On this, as on the phrase "wrath to come," the most eminent commentators among our opposers, agree with us. The opinion of Dr. Clarke, following, is also that of Dr. Gill, Hammond, Lightfoot, Cappe, Kenrick, Pearce, and Le Clerc.

"*Whose fan is in his hand.*—The Romans are here termed God's fan, as in verse 10 they are termed his axe; and in chap. xxii: 7 they are termed his troops or armies. *His floor.*—Does not this mean the land of Judea, which has been long, as it were, the threshing floor of the Lord? God says he will now, by the winnowing fan [viz., the Romans] thoroughly cleanse this floor:—*the wheat*—those who believe in the Lord Jesus—he will gather into his garner, either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella, in Cælo-Syria, previously to the destruction of Jerusalem. But he will burn up *the chaff*—the disobedient and rebellious Jews who would not come unto Christ that they might have life. *Unquenchable fire:*—i. e., that cannot be extinguished by man."

So says Dr. Adam Clarke, and because what he here says agrees with the subject, the context, and Scripture usage, we believe he says right.

N. B. If the reader wishes to examine these subjects further, or to read quotations from the Partialist commentators above named, he can be amply gratified by consulting Ballou on the Parables, (edition of 1832,) pp. 15-26; Whittemore on the Parables, (edition of 1834,) pp. 35-46; and Paige's Selections, pp. 24-32. A. B. G.

EDUCATION.

I earnestly commend the article under this heading, from the pen of Br. Austin, to the careful perusal and candid attention of every reader of this paper. It is on one of the most momentous earthly subjects that ever engaged any man's attention. In my humble opinion, it should be copied into every newspaper and magazine, secular or ecclesiastical, in our country. Let each subscriber living near a newspaper establishment, ask its Editor to give it a conspicuous insertion, and no small service will thus be rendered to our common country.

This is no sectarian, no sectional plan—it should be guarded against *ever* becoming one—but is a subject on which every American can and should heartily unite. Let the people speak—let them but awake to the immense importance of this subject, and demand a system of *useful popular education*, and the work is done. We have sectarian colleges in plenty for the rich, every where—we want schools, as liberally endowed, for the people.

As to the particular plan, that is a mere trifle—fix on one that can be altered and improved as circumstances or expediency may require, and almost any State or national system will be better than none.

"What constitutes a State?"

Not high-raised battlements, or labored mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crowned;
No! me, high-minded men—
Men, who their duties know—
But know their rights; and, knowing, dare maintain—
THESE constitute a STATE."

A. B. G.

TRIFLES.

If there is any sin in joking, I am in a poor way of becoming a *practical Perfectionist* in this life. For I love a joke occasionally—especially after a day of hard study, close confinement, or perplexing cares. Bless you, reader, a joke is better than medicine, in such cases! Many a fit of dyspepsia is dispelled by an indulgence in the harmless laugh occasioned by jokes acted, said, sung, read, or imagined. For, joking apart, dear reader, I have quietly imagined many a joke that has cost me more hearty merriment, when no one was by to witness it, than many a wiser man's real jokes. But to my work.

Br. Drew is making quite merry with the word "article" used by me to designate Mrs. Scott's "Blind Widow and her Family." Well—well—e'en let him laugh—better be *merry* than *sad* at my expense.

The truth is, I had intended to *number* the tale, narra-

tive and essays, and those that word because it would designate each of them. But my foreman, hating a number to a heading, omitted it, leaving the "article" alone. Having a little *esprit du corps* myself, I could do no less than forgive him; and must now pocket the jokes as best I may.

Next time I will apply to one of the "wise men of the East" for some of their "notions"—perhaps they can invent some new word, as "*con-spute*" or "*tria-logue*," or some other half-Latin and half-Greek mixture, which shall sound so large that no one will dare laugh at it, however lamely its parts may fit, or inaptly it may express my meaning.

By-the-by, Br. Drew—in alluding to the ridiculous attempt of our cousins of the Messenger to evade the charge of believing in "universal salvation," by saying they believe in the "salvation of all men," and in asking them if they remember the famous war which raged in the Christian church some dozen centuries ago, respecting two words—Br. Drew, I say, mis-spells the two important causes of the ancient war. The parties were Homoousians and Homoiousians. There was but an *iota* (a Greek *i*) difference between them, in fact—but more in meaning than there is between "Universalist," and "a believer in the salvation of all men." He that would be merry at other's expense, should take care that the reckoning is not paid out of his own pocket. But, pshaw! I am moralizing where I intended only to trifles.

A. B. G.

FUNERAL SERMONS.

As it is *very seldom* possible for Br. Skinner or myself to go into the country and attend funerals on week days—and still less possible (I might almost say *never* possible) on *Sundays*—perhaps the publication of this fact may save some persons a wearisome and painful journey—especially during the early part of Winter, and during those seasons when one or the other will be attending Associations. As for myself, the times when I will hereafter be able to go, (except in the societies where I statedly minister,) will be so few, that I need not be at all depended upon. It is painful to refuse—but the nature of the business in which I am engaged, and to which I *must* give all my leisure time, or disappoint thousands and ruin myself, imperiously imposes on me the necessity of refusing in *almost*, if not *quite every case*.

I have long desired to summon resolution sufficient to speak plainly, yet affectionately on this very delicate subject—*doubly* delicate, because my motives in doing so, are very liable to be misunderstood by all who do not sufficiently know me. The present is probably the most favorable opportunity that may ever offer—unless I do it anonymously, a mode of writing I much dislike when serious subjects are concerned. If what I say injures me in the estimation of those who do not know me well enough to allow me to be disinterested, the consolation, that I suffer for the probable benefit of many a poor, and injured, and suffering brother in the ministry of universal reconciliation, must be my support.

What I would respectfully say, is this:—Many of our lay brethren are not sufficiently thoughtful respecting the abilities, comforts and wants of their preachers, on these occasions. Sometimes a preacher is so suddenly called upon to attend a funeral, that he has scarcely time to dispose of his domestic affairs so that they can wait his return—and no time to prepare for the duties he has to perform. It is not every one that can officiate thus unpreparedly, to the satisfaction of a congregation.

But more frequently, by denying himself of the whole or part of a night's sleep, the preacher can prepare himself. Then, perhaps early in the morning, he must ride some fifteen to thirty miles, through such weather as may happen. After this, unless he has the frame of Atlas, he must need rest and refreshment. But there is no time for either—the people are waiting. He delivers his message of sympathy and consolation, and then, only, satisfies the wants of a frame injured beyond recovery, under

a whole week. One brother told me he had once attended a funeral, under similar circumstances—rode, early in the morning, thirty miles, against a bitter wind—officiated—received the *thanks* of the disconsolate but wealthy widower—rode several miles back to a tavern—there bespoke and ate a hasty dinner, or supper—paid for it out of an almost exhausted purse, and returned late that night to his house—and probably told the keeper of the livery stable "*charge the horse hire*," for he had not enough money in the world to pay it! I know this is an extreme case—but even such *sometimes* happen; and others, not quite as bad, but bad enough in all conscience, happen *too often*. Not long ago I heard that another brother had been called to go some distance to attend a funeral. He started early in the morning. Cold with the ride, he arrived at a crowded house—suffered long there—then had to go several miles to the meeting-house—suffered there—and returned home without having tasted any refreshment during the whole day.—Whether he received enough to compensate him for leaving his business at home, and to pay his horse hire, I did not learn. Add to this, that persons of sedentary habits cannot as well bear the cold or exhaustion of travel, as those who labor out of doors, and that public speaking under such circumstances is very ruinous to the constitution, and the evil is of sufficient magnitude to warrant this notice of it.

No other profession or employment is asked to bear such things. Call on a farmer to quit his work—hire a horse, or even use his own—travel fifteen or twenty miles—thresh, or plough, or reap for you several hours, without previous refreshment, and previously manufacturing his tools to do it with—then *thank* him, and leave him return home and pay his expenses out of his own pocket, and he will deem himself rather *scurvily* treated; and indeed, I doubt whether he will submit to it. Yet such is the treatment received by many, if not nearly all of our preachers, time after time, and who are far less wealthy, than farmers generally are, and therefore, far less able to bear not only the fatigues, but the expense also. As for the labor, I have labored in a lumber yard, and in a harvest field, by the day, and can truly say, the bodily labor is less exhausting to body and mind—less injurious to health and constitution—than is mental labor continued for the same length of time and with the same earnestness.

But enough. Will our lay brethren endeavor to remember these remarks against a time of need? I have given no cases of my own experience, nor for my own benefit; but I have seen and heard of the sufferings of others until my heart has felt for them, and *therefore* have I written what I *do* hope our readers will remember.

A. B. G.

FALSE REPORT CONTRADICTED.

Br. B. S. Keeler, of Middleville, writes us on the 13th inst., as follows:—

"Br. SKINNER—There is a story in circulation in this vicinity, to this effect:—That you and Elder Puffer have lately had an oral debate, in which he had the pleasure of stopping your mouth, inasmuch that you confessed your utter inability to sustain your system any longer. I can learn nothing of the time and place of this wonderful achievement of Methodist prowess. As I am not in the habit of believing *all* the stories they put afloat in these latter days of wonders, I thought I would drop you a line and request you to inform the public whether this story is true or false."

In answer to the above, we need only say, that we never, to our knowledge, saw or spoke with Elder Puffer but once, and that was in the pulpit at Middleville, nearly two years since, at the time we had the discussion with Elder Lake, the Free-will Baptist. And certainly, we then had no debate with Elder Puffer. And we are not aware that even the most strenuous opposers of Universalism claimed any advantage over us at that time, even by the united efforts of the two Elders. It is needless for us to say the report is false.

D. S.

UNIVERSALISM IN NEW-YORK.

Were it not to redeem a promise, I would not, at this late hour, pen this article. But having promised to give some account of our cause in this State, I proceed to glean all the information I can from the various letters received from different sections. I shall not be very methodical in arranging the places named.

Newport, Herkimer county.—Br. Whitney wrote us, some time ago, that our friends are arousing themselves to form a society, and obtain stated preaching part of the time. He very pertinently remarks, on this subject:—

"It is frequently the case that a bad cause will prevail over a good one, because the friends of the former, conscious of its corruption, spare no pains in its behalf; while those of the latter, believing its merit a sufficient recommendation, are prone to negligence in its support. It is not enough; therefore, that we place our principles in contrast with their opposite, and rely upon the benevolence and good sense of mankind to make a selection. We cannot expect our cause to advance while we are sleeping upon our posts. If we could see our principles 'written in sunbeams on the arch of heaven,' it would avail us nothing without our own exertions. Even the doctrine of Universalism, with all its claims on our reception, could never, of itself, give happiness and virtue to the world. We are called upon to 'labor' in its promulgation, as well as to 'suffer reproach because we trust in the living God who is the Saviour of all men.'"

Stafford, Genesee county.—A worthy Br. in this section, sends us, beside other encouragement, the following brief but cheering account of our cause there:—"The cause is prospering in this place, to quite an extent, and many are beginning to search the Scriptures to see what God has revealed. Your paper, also, is working almost miracles in this land." By letters from Br. Peck and others, we feel assured that Genesee county will be shoulder to shoulder with the other sections of our State wherein the cause is rapidly advancing.

Chenango county.—In South New-Berlin our friends were unfortunate in the selection of a preacher, whose conduct discouraged and dispirited too many. We have heard, however, that they are awaking from sadness and apathy, and preparing to occupy their beautiful meeting-house steadily, by supporting some one whose labors will build them up in the most holy faith they profess. They are *able*—may the *will* not be wanting.

In Norwich we are informed the state of affairs is yet discouraging—our few active and efficient friends, even, seem to despond, and there are wanting those to encourage them with other assistance than words. I could weep when I reflect on the prospect blasted by the mismanagement of one or two, and the supineness of others—but Pandora's box, however full of evils, still has *hope*, at the bottom. May we not hope that the numbers and strength which really do belong to us in this thriving village and its vicinity, will yet have "the breath of life" (zeal) breathed into them, and live?

In Oxford the cause is as steadily prosperous as it is steadily discouraging in Norwich. In Macdonough, also, where Br. Doolittle labors a portion of his time, we infer, from a considerable accession to our list, the cause cannot be retrograding.

In Lisle and other places in that section which are blessed with the labors of Br. C. S. Brown, "there appears an engagedness" (to use the words of Br. B.) "and an increased devotion to subjects of a religious nature. The general sentiment appears to be, Let us imitate the Bereans of old—search the Scriptures daily, and see whether these things are so. The consequence is, a better and more extensive charity prevails; and I am inclined to believe that, could the public be freed from those spiritual taskmasters who are continually binding heavy burdens on men's shoulders, (which they themselves are not willing to move,) we should soon see community generally uniting in peace. The truth is, in this part of God's heritage, the people have gone beyond their preachers in point of liberality, and it is only to be feared that, as they have been grievously imposed upon, they will be—

come jealously cautious and fearful, and will not stop to examine the liberty of the Gospel with sufficient care and candor. With the superstitions of a false, too many are apt to reject also the consolations of a true religion."—"True—true—but how unwise is the man who flings away a purse full of genuine coin, because he has been duped into receiving a few counterfeit pieces!"

From Hoosic Falls, an active correspondent writes:—"Though we cannot boast of many valuable accessions to our ranks, yet the cause moves forward steadily. Men begin to open the eyes of their understandings and look upon the truth with a more favorable countenance. They will now, generally, read and examine for themselves, and are becoming more jealous of the claims of Partialism to exclusive orthodoxy and piety. By-the-by, self-styled Orthodoxy has grown less and less popular ever since that scourge of community, Foot, was here, and deluded and distracted many with his blasphemous and soul-chilling heresies of damnation and doctrines of devils. Heaven be praised, the delusion has been short as it has been grievous, and nearly all have again been restored to their senses."

Br. Eaton writes us respecting the state of the cause at Fulton, Oswego county, (his present residence,) and compares it with the state of things at Wolcott, Wayne county, two years ago, (where he then resided,) and with the change since then, as follows:—

"Our cause at Fulton seems to be quite prosperous. Measures have been commenced already, having for their object the erection of a meeting-house next Summer or Fall. I think the prospects of our friends are equally as good as they were at Wolcott two years ago, where they now have a neat and comfortable meeting-house to meet in from Sunday to Sunday, and a pastor to go in and out before them, teaching them the Gospel of the grace of God. Long may they enjoy these blessed benefits of their faithful labors, each man sitting under his own vine and fig tree! A little more than one year ago, the Presbyterians refused the Wolcott society the use of the Presbyterian meeting-house, on a week day, in which to perform the services of my ordination. Since then what a change! Their prejudices are now so much softened down as to allow them to meet with the Universalists, in the new meeting-house owned exclusively by the latter! God grant it may soon be thus at Fulton! Br. Cook is very well beloved at Wolcott."

From South Cameron, Steuben county, our worthy agent writes:—

"It affords me great pleasure to solicit subscribers for the Magazine and Advocate, which comes so well freighted with the glad tidings of great joy, and has been instrumental in convincing many that God will have all men to be saved. It has effected much good in this section, though it has not been as widely circulated as it might have been. [If he keeps on, it will soon be pretty well circulated in his neighborhood. Ed.] * * * I came into this part of the State in 1826, poor in purse but rich in faith. Not wishing to act the hypocrite, my sentiments soon became known, and were regarded with astonishment and terror. But it is not so uncommon now to see persons holding the terrible belief, that all the ends of the earth shall remember and turn to the Lord. Indeed, some of the principal professors of Partialism have come to this light, and the Limitarian clergy say the most prominent people here are Universalists; so that they despair getting up what they call a revival in this section. You will see by an extract from my letter in number 11, vol. vi., that we commenced holding meetings every Sunday, more than a year ago, for social worship and reading sermons. We still continue this practice to very good success. Our remote situation and limited means prevent us from getting a preacher at present."

He concludes by requesting that notices of Conferences be given considerably before hand; as they did not receive notice of the one at Kennedyville till after the appointed day. This by way of parenthesis.

Br. A Williams, now of Carroll, writes that, since his arrival in Chautauque county, he had itinerated almost constantly.

"The cause of truth, generally, is very prosperous. Our friends are spirited and resolute in advancing the faith they so ardently cherish. Many have been released from the bondage of fear, and have enlisted under the banner of universal Love, to dispel the clouds of darkness. * * * Our friends are not ignorant nor unmindful of these elating truths, and hence, exert themselves with the ardor of affection, to secure for themselves all the peace which the Gospel in its purity so richly imparts, and to cause others to taste the sweetness of God's grace, and the excellency of his wisdom."

Were not this article too long already—in despite of omissions most reluctantly made in quotations from some of the letters—I would add several others, of the same tenor, from other sections. But suffice it to say, the good work is steadily and surely progressing—our periodicals are valuable instruments in giving light to them that sit in shadows and darkness—our preachers are running to and fro, and knowledge is increasing—our congregations are becoming larger and more numerous—and, in short, the present year, will witness a glorious and happy increase of our numbers, our diligence and zeal—our knowledge and virtues—our prosperity and our joy! Let every man do his duty, and fear not for the result.

A. B. G.

OUR PAPER.

At the close of the last week, (eighth number,) we had given to our readers thirty-six communications, from twenty-four different, well known correspondents, (the most of whom are engaged as regular contributors,) besides thirty-six articles from upwards of twenty anonymous contributors, a quantity of editorial correspondence, one sermon, and various editorial articles from the three Editors—all original in this paper—and various selected items. This week we present two new names, (new to this volume, though well known and highly prized by the readers of our former volumes.) There are several others, as valued and well known, who have promised us regular or occasional articles, but who have not yet found time to commence fulfilling. When all these shall have come to our aid, realizing that on each one we depend for assistance in elevating the literary and Christian character of our paper, I have no doubt (God helping us) of our success in making it an extensively powerful and useful instrument in spreading the doctrine of Universalism among our opposers, and increasing its practice among ourselves. But, oh, how dependant are we on others for the execution of our designs! Without constant aid from our able and excellent correspondents, we have nothing to send—without prompt and extensive support from our subscribers, we have nothing to send it on; and without the active and zealous exertions of our agents and friends, in procuring us subscribers, we have no one to send it to! Good Heaven! What is individual independence? A name without a subject—a shadow without a substance! If we had not unlimited confidence in God, who rules and directs all things, and inclines the hearts of his children even as the canals of waters are turned, we would be despondent and despairing indeed. But, to the object of this article.

I hope to be excused for calling the attention of our readers to the foregoing facts, for the purpose of satisfying them that we have done something, at least, towards rendering our humble sheet instructive and interesting to them, and useful to the cause. As we have begun, I think we can hold out to the end. Disappointments we know are unavoidable, and will do all we can to guard against them. But all common events considered, we can do even as we have done. If so—and we ask no one to take our paper any longer than it deserves to be supported—will not our patrons who have not exerted themselves hitherto, and who have liberal neighbors, able to take this paper, (in addition to any others they may now be patronizing, or who have no religious paper,) ask

them to examine, and make up their minds on the subject of taking the Magazine and Advocate? Or, if they prefer some other, let them take some sister periodical—the Union, the Herald, or some more distant one, East, West or South—we had much rather they would take any than none.

We may seem very importunate on this subject—and we are so—for, in truth, the present should be a year of general, prudent, earnest action in our whole order—with every Universalist—for the greater spread and firmer establishment of the Gospel God preached to Abraham. We mean to do our share. And believing that every copy of our paper that can be put into circulation, will do its share, I urge this matter thus importunately. To meet the wants of inquirers, I have commenced the Scriptural Interpreter, which you will find in another column. Br. Skinner's Reasons will be another aid. Br. Spear's Ramblers—Br. Fuller's Differences—all—all will push the chariot of the Lord gloriously onward to triumph over error, and salvation from sin!

We have a few hundred files of the present volume yet on hand, which we hope will be taken up very soon; as, if they are not, we must lose their cost thus far, and lessen our edition to our actual circulation for the future—for we cannot afford to print a number of extra copies on risk. Hence, probably, those who delay subscribing may find, too late, and to their and our regret, that perfect files cannot be obtained. "A word to the wise is sufficient," says the old proverb—what person, then, can complain, seeing I have given them so many words?

A. B. G.

For sale at this office, Skinner's Letters to Aikin and Lansing, on important doctrinal and practical subjects. Price fifty cents, five dollars per dozen, forty dollars per hundred.

The interesting Prize Tales of L. C. Browne and Miss E. Rounselle, in a pamphlet of 72 pages, price twelve and a half cents single, one dollar per dozen, six dollars per hundred.

Prize Essay, by George Rogers, 18 pages. Price six cents single, thirty-eight cents per dozen, two dollars and fifty cents per hundred.

Br. T. J. Smith, late of South New-Berlin, wishes all letters and papers intended for him to be directed to Bridgewater, Oneida county.

The Record in our next—it, and some other interesting matters are unavoidably deferred.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in March by Br. BULLARD at Durhamville, (text, John v: 28, 29,) and at New-London in the evening—Br. BRITTON in Depauville, and at Lafargeville in the evening—Br. T. P. ABELL at Conneautville, Pa.—Br. C. B. BROWN at Ellsburg, and at the red schoolhouse in Wardwell's settlement in the evening—Br. SIAS in South Champion, and in Copenhagen in the evening—Br. SKINNER in Remsen and Br. GROSH in this city—Br. M. B. NEWELL in Stockwell settlement, Sangersfield, and at West Sangersfield in the evening—Br. WHITNEY at Eatonville—Br. WAGGONER at Richfield Springs.

There will be preaching on the second Sunday in March by Br. BODEN or WAGGONER at Little Lakes—Br. WHITNEY at Cooperstown—Br. C. B. BROWN at the shingled schoolhouse in Palermo, and at Jennings's Corners in the evening—Br. SIAS near Br. Cole's at Perch river, and near Br. Moffat's in the evening.

Br. WHITNEY will preach on the evenings of March 7th, at Newport—Tuesday, 8th, at Farmer's settlement—9th, at Herkimer—10th, at Paine's Hollow—11th, at Richfield Springs—Saturday, 12th, at Little Lakes.

Br. O. WILCOX will preach on the evenings of Monday, March 7th, at the schoolhouse near Temperance house in De Kalb—Tuesday, 8th, Heuvelton—Wednesday, 9th, Hammond Corners.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. P. M. Goff's Mills, for W. A. and Mrs. M.—P. M. Zoar—W. P. Auburn, for self, M. W. N. O., B. A. H. P. R., C. M., J. F. and O. J.—T. S. East Java, for W. C. S.—P. M. Coventryville, for Z. B.—Rev. W. S. B. Claremont, (N. H.) for L. P. F.—Rev. J. E. H. Westfield, for self, G. and A. G. N. C. S. P. G. A. T. G. and A. L. W.—P. M. Erie, (Pa.) for S. S. W. P. G. W. P. and I. B. L.—L. R. Milan—J. H. Kingston, (U. C.)—P. M. Heuvelton, for self, B. E. and D. R.—J. W. Detroit, (M. T.)—W. B. H. Herkimer, for E. G. and R. B.—P. M. Burlington, for H. J. and J. L.—R. S. Green Bay, (M. T.)—W. B. Grave Creek, (Va.) for self, E. T. and I. E. H.—C. A. Carthage, for self, R. B. and L. J.—S. F. Malone, for W. W. S. P. M. R. and L. A.—Rev. A. F. Pend, (S. C.) for self, J. McK and J. S.

POETRY.

For the Magazine and Advocate.

THE FALL OF JERICHO.*

BY REV. S. W. FULLER.

Now the gates of the city no longer unfold,
For the tale of the spies unto JOSHUA is told;
And not one may now enter or one from it go,
For the camp of JEHOVAH lies near JERICHO.

And its songs were all hush'd and its streets were all still'd,
For a dread of the mighty had each bosom fill'd;
And wakeful and fearful was each matron and maid,
And JERICHO's warriors and her king were afraid.

And the valiant of ISRAEL were streaming around,
With the ark of the LORD and the trumpet's shrill sound;
While through the still'd city pealed each blast that they blew,
And still louder on each day the strange echoes grew.

Till the sixth day was number'd e'en once on each day,
Did the trumpeter's loud blast resound with dismay,
But the dawn of the seventh came wildest with woe—
With the doom and the downfall of proud JERICHO.

For when seven high peals on the trumpets were heard,
Then the shouts of all ISRAEL convulsively stirr'd
All the strong laid foundations of fair JERICHO,
And her walls and her towers laid prostrate and low.

And the wall of the Canaanite rose on the blast,
As he shrieked in despair, ere he breathed out his last;
And he felt that his idols were worthless and vain,
For the HEBREW had come, and JEHOVAH must reign.

* See Joshua ii. and vi.

For the Magazine and Advocate.

Messrs. EDITORS—Accompanying this, is an extract from one of "Cobb's Juvenile Readers," two numbers of which have been presented to the "Utica Universalist Sunday school" by Mr. Sweet, an agent for the above named work, who will please accept the thanks of the school for this valuable accession to their library—I say valuable, for the child must be dull indeed, who could peruse them without deriving therefrom both pleasure and instruction. I consider the extract well worthy a place in your columns—if you agree with me, by publishing it, you will gratify a

TEACHER.

RELIGION.

Religion is the daughter of Heaven, parent of our virtues, and source of all true felicity; she alone gives peace and contentment, divests the heart of anxious cares, bursts on the mind a flood of joy, and sheds unmingled and perpetual sunshine in the pious breast. By her the spirits of darkness are banished from the earth, and angelic ministers of grace thicken unseen the regions of mortality.

She promotes love and good will among men, lifts up the head that hangs down, heals the wounded spirit, dissipates the gloom of sorrow, sweetens the cup of affliction, blunts the sting of death, and wherever seen, felt, and enjoyed, breathes around her an everlasting spring.

Would you wish amidst the great variety of religious systems in vogue, to make a right distinction, and prefer the best? Recollect the character of Christ; keep a steady eye on that universal and permanent good will to men, in which he lived, by which he suffered, and for which he died.

What now would you expect from a mind so purely and habitually benign? Is it possible to suppose, that a heart thus warm and wide could harbor a narrow wish, or utter a partial sentiment? Most luckily in this point, full satisfaction is in every man's power.

Go, search the religion he has left, to the bottom; not in those artificial theories, which have done it the most essential injury; or in their manner, who assume his name, but overlook his example, and who are forever talking about the merits of his death, at the expense of those virtues which adorn his life.

Not in those wild and romantic notions, which, to make us Christians, would make us fools; but in those inspired writings, and in those alone, which contain his genuine history, and his blessed Gospel; and which, in the most peculiar and extensive sense, are the words of eternal life.

Read the Scriptures, then, as you would read the last will of some deceased friend, in which you expected a large bequest; and tell me, in the sincerity of your soul, what you see there to circumscribe the social affections, to crush the risings of benevolence, or to check the generous effusions of humanity. Little-ness of mind and narrowness of temper, were certainly no parts of our Saviour's character; and he enjoins nothing which he did not uniformly and minutely exemplify.

Strange, that an institution, which begins and ends in benignity, should be prostituted to counteract the workings of malevolent passions, should produce animosities

among those whom it was intended to unite; but there is not a corruption in the human heart, which has not sometimes borrowed the garb of religion.

Christianity, however, is not less precious to the honest, because knaves and fools have abused her; and let bigots and skeptics say what they please, she softens and enlarges the heart, warms and impregnates the mind of man, as certainly and essentially as the sun does the earth.

THE SUPREME POWER.

BY EDWARD EVERETT.

"It has been as beautifully as truly said, that the undevout astronomer is mad." The same remark might with equal force and justice be applied to the undevout geologist. Of all the absurdities ever started, none more extravagant can be named, than that, the grand and far-reaching researches and discoveries of geology, are hostile to the spirit of religion. They seem to us, on the very contrary, to lead the inquirer, step by step, into the more immediate presence of that tremendous Power, which could alone produce, and can alone account for the primitive convulsion of the Globe, of which the proofs are graven in eternal characters, on the side of its bare and cloud-piercing mountains, or are wrought into the very substance of the strata that compose its surface, and which are also, day by day, and hour by hour, at work, to feed the fires of the volcano, to pour forth its molten tides or to compound the salubrious elements of the mineral fountains, which spring in a thousand valleys. In gazing at the starry heavens, all glorious as they are, we sink under the awe of their magnitude, the mystery of their secret and reciprocal influences, the bewildering conceptions of their distances. Sense and science are at war. The sparkling gem, that glitters on the brow of night, is converted by science into a mighty orb—the source of light and heat, the centre attraction, the sun of a system like our own. The beautiful planet which lingers in the western sky, when the sun has gone down, or heralds the approaching of morning—whose mild and lovely beams seem to shed a spirit of tranquillity, not unmixed with sadness, nor far removed from devotion, into the very heart of him who wanders forth in solitude to behold it—is in the contemplation of science a cold-wrapt sphere; a world of rugged mountains and stormy deeps. We study, we reason, we calculate. We climb the giddy scaffold of induction, up to the very stars. We borrow the wings of the boldest analysis, and flee to the uppermost parts of creation, and then shutting our eyes on the radiant points that twinkle in the vaults of night, the well constructed mind sees opening before it, in mental vision, the stupendous mechanism of the heavens. Its planets swell into worlds. Its crowded stars recede, expand, become central suns, and we hear the rush of the mighty orbs that circle round them: the bands of Orion are loosed, and the sparkling rays which cross each other on his belt, are resolved into floods of light, streaming from system to system, across the illimitable pathway of the outer heavens. The conclusions which we reach, are oppressively grand and sublime; the imagination sinks under them; the truth is too vast, too remote from the premises, from which it is deducted; and man, poor frail man, sinks back to the earth and sighs to worship again, with the innocence of a child or Chaldean shepherd, the quiet and beautiful stars, as he sees them in the simplicity of sense.—*North American Review.*

Buy the truth and sell it not, is the command of Solomon. And this command will appear highly important, when we consider that error is the creature of imagination, a fancied connexion of unreal and fallacious objects; and that the conduct caused by it, will produce embarrassment, disappointment and suffering. Indeed, all the tendencies of error, are opposed to human happiness and improvement. But with truth it is entirely the reverse. If it demands a sacrifice, if it imposes a duty, if it imparts instruction, it is invariably to increase the sum of felicity. Truth, then, is the bread of heaven, the sun of the moral world, and the glory of the King eternal.

All things are right to them that love God, and know HIS WILL; but to those who do not, there is nothing right. For however prosperous things may seem to them, all will prove to be confusion, and folly, and shame.—*Herald of Holiness.*

An enemy that disguises himself under the veil of friendship, is worse than he who declares open hostility.

MARRIAGES.

In Palatine, February 14, by Rev. William H. Waggoner, Mr. OLIVER WAGGONER, to Miss ANGELINE PANGBURN, both of said place.

Also; same date, by the same, Mr. JOHN COUCH, of East Creek, Herkimer county, to Miss ELIZABETH WAGGONER, of Palatine.

In this city, on the 18th inst., by Rev. A. B. Grosh, Mr. WILLIAM GOODSON to Mrs. ELIZA GRANGER.

In Hanover, January 28, by Rev. Philip P. Fowler, Mr. RUFUS H. BLODGET, to Miss SYLVIA WILLIAMS.

In Canajoharie, February 11, by Rev. L. C. Browne, Mr. SIMON TINGUE, merchant, of Fort Plain, to Miss ELIZA ANN GARLOCK, daughter of Mr. Henry Garlock, of Canajoharie.

In Parish, Oswego county, on the 11th inst., by Hon. Avery Skinner, Mr. JOHN H. HENDERSON, of Champion, Jefferson county, to Miss MARIETTA M. ALLEN, daughter of Comfort Allen, Esq., of the former place.

In Wyoming, Genesee county, January 31st, by Rev. T. P. Abell, Mr. NATHAN E. ELLIS, of that town, to Miss CYNTHIA DOLE, of Pike.

DEATHS.

In Orleans, Jefferson county, on the 24th of January last, Mr. SAMUEL COBB, (formerly of Deerfield, Oneida county,) aged 62 years. The funeral took place on Tuesday following. On Sunday, 31st, the writer of this notice tendered the consolations of the Gospel to the family of the deceased and a respectable congregation of neighbors and friends, who came together to mingle their sympathies with those who mourned the loss of a husband and father. It is sufficient simply to state, that Mr. Cobb was a Universalist. He was exemplary in life, patient and resigned during his last painful illness, and the closing scene of his mortal pilgrimage was serene and peaceful. He died in the firm faith of the Gospel of salvation for a lost world. May this faith afford comfort and consolation to those who mourn.

J. B., Jr.

Will the Watchman and Impartialist please copy?

In Warren, Herkimer county, January 31, DANIEL BRUNSON, in the 74th year of his age. He was one of that little band who faced the dangers of war to achieve our country's independence. Br. B. was also an ardent and exemplary believer in the doctrine of a world's salvation—in which faith and its correspondent practice, he lived, and, cheered by its consolations, he exchanged this life for a better.

His last request was, that he might have a Universalist preacher to deliver a funeral discourse, either on the day of interment, or immediately afterwards. But an ungrateful and bigoted son, a Methodist professor, in the absence of his more dutiful fellow-mourners, contrived to defeat his father's last request and dying expectations, by procuring a Partialist preacher, and burying the corpse the day after its decease!

Comment is needless. From such a spirit—from such piety—from such filial love, "good Lord deliver us."

In Sharon, Schoharie county, of scarlet fever, on December 6, last, ELIZABETH, daughter of Seth and Elizabeth Eldredge, in the 11th year of her age. A funeral discourse was delivered by Rev. Job Potter from 1 Sam. iii: 18, "It is the Lord: let him do what seemeth him good."

Farewell, blest shade! accept thy parents sighs,
While tears gush freely from their grief-worn eyes;
The spark ethereal's fled from life's frail urn,
To lands, "from whence no travellers return!"
Thy early prattle and thy pleasing wile
No more shall call our approbating smile.
Death took his aim! nor human aid could save;
Thou felt'st the wound and sunk into the grave!
But thou art gone to yon bright fields above,
Where God, the source, the fountain of all love,
Bids thee a welcome to that happy place—
Where saints and angels shout redeeming grace!
Roll on, ye wheels of time—roll on, and bring
The day, when at the mandate of our King,
We'll quit this tiresome, this fatiguing way,
And join our daughter in the realms of day.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MARCH 5, 1836.

NUMBER 10.

For the Magazine and Advocate.

EPISCOPALIANISM.....No. IV.

POLITICAL CHARACTER.

It is unquestionably well known to most persons, that the Episcopal church in Great Britain, is identified with the government. It is to all intents, a thing of State. And this is true in every place, Scotland excepted, where the sovereignty of England is owned. Wherever she has carried her arms, there she has planted the standard of Episcopacy, and there, also, her king is acknowledged to be "the head of the church." Her religious institutions are accordingly sustained in connexion with her general police—her clergy are, in a certain sense, officers of the government; and their support is derived as effectually from the treasures of the State, as are the salaries of her civil and military servants.

It will, of course, be inferred, that the English clergy find many inducements to meddle and interfere with the business of the State. And a very slight acquaintance with their history, will satisfy any one, that the bishops have, at different times, been the movers of the vast machinery of the government: and that they have directed and controlled its operations, in such manner and for such purposes, as seemed good in their sight. While to this day, few need be told, that the twenty-four English bishops are voting members of the House of Lords: and that these Right Reverend politicians inherit an income about equal to, if not greater than that which is realized by all the clergymen, of every sect, in the rest of the Christian world.

Poor Ireland has languished, and suffered, and bled under the iron grasp of these expounders of both law and Gospel, much longer than she would have done, had their seats in the House of Peers been vacated, or filled with less interested men. Her emancipation has no doubt been retarded, by the numberless expedients which the ingenuity of a class of powerful men could devise and carry into effect. And that they have power—a very dangerous power—no man can question, who recollects their connexion with the State. Their profession itself is one of power. For every minister of religion exerts an influence, so long as the functions of his high calling are so discharged as to meet the public expectation. And this, it will not be doubted, has been generally met by the English clergy. They have been as learned as any other class of men, and their morality has usually kept pace with the requirements of the age. Yet these are the circumstances which, combined with their position in society, give additional weight and influence to their determinations.

Such are the resources of the English clergy.—They are sustained by immense wealth—the highest literary attainments—in general, by an acceptable, approved morality; and by existing statutes—statutes venerable for their antiquity, incorporated with the political and religious prejudices of nearly an entire people, and of which they are themselves the keepers and expounders. It is not easy to form an idea of power more tremendous, in human hands.

It was in the face of this power, that Catholic Ireland asked emancipation. And can we wonder that her prayer was so long unheard? The interested never see, as other men see—the administrators of the law, and those who are alone benefited by its exercise, seldom feel its oppressions—and the receivers of a nation's tithes, know not the penury which they impoverish, nor the wretchedness which they create and which repines unpitied. To dispel the charm of Episcopal pow-

er and grandeur—to annihilate its influence over the people of England, and to moderate its tone in other lands, only requires that it be divorced from the State, and left to grapple on equal footing with other denominations.

But it is not alone in the factitious connexion of Episcopacy with the civil institutions of England, that we are to look for its political character. Its very genius is inspired by human policy; and all its institutions are monarchical or aristocratic. Its whole system is anything but republican; and it lives and moves only in its native element, when waiting at the footstool of royalty, or mimicking the mandates of supreme authority by the dictations of an ecclesiastic. The spirit of overbearing domination, of proud and high prerogative, mingles in its whole constitution, its principles, and its practice. And although it is little more than the ghost of itself, while trimming its lamp under the blaze of republican institutions; still from what it is doing *even there*, it is easy to perceive what it would do, under circumstances more obviously adapted to its temperament and disposition.

Of all this, one of the earliest of its royal patrons was fully sensible—one who exerted every effort to extend the empire, and to fix and dignify the power of Episcopalianism. James I., who was nursed in the principles of Calvinism, and under Presbyterian institutions, soon discovered on his accession to the British throne, that Episcopacy was much more congenial with his views of domination. It preserved, more effectually, those distinctions between man and man, in the spiritual world, which had been so strongly marked in the temporal, by the energy of the feudal system. And while it exalted the few almost above responsibility, it sunk and degraded the many to the humblest dependance or lowest servility.

That these views were entertained by James, is abundantly testified by the historians of his times—but it will suffice to present the reader with an extract from Mosheim, Eccl. Hist., vol. ii., p. 263. "As the desire of unlimited power and authority was his ruling passion, so all his measures, whether of a civil or religious nature, were calculated to answer the purposes of his ambition. The Presbyterian form of church government, seemed less favorable to his views, than the Episcopal hierarchy; as the former exhibits a kind of republic, which is administered by various rulers of equal authority, while the latter approaches much nearer to the spirit and genius of monarchy. The very name of a republic, synod, or council, was odious to James; who dreaded every thing that had a popular aspect; hence, he distinguished the bishops with peculiar marks of his favor, extended their authority, increased their prerogatives, and publicly adopted and inculcated the following maxim—'NO BISHOP, NO KING.'"

It is not to be inferred, that James intended that the civil institutions of Britain did not, or could not admit of the kingly authority without the Episcopal establishment. He knew that the reverse of this was true. But it is certain that he fancied and felt—with what propriety, the event proved—that the hands of monarchy were upheld and strengthened by its aid; and that the spiritual empire of the bishops, was eminently calculated to temper and mould the public mind into a state of subordination under a stretch of authority far beyond what could be hoped from the indulgence of any other ecclesiastical policy. The king, thus aided and sustained, would, in his estimation, be the king, in a very different sense from what he must be, under the influences of a more humble and less ostentatious system of religion. For as it must evidently

excuse the multitude from the trouble of thinking for themselves on the subject of religion; so it was proportionably more probable that the people would take little interest in the management of their political masters.

But James was not the only English monarch, who entertained these views of the political character of Episcopacy. Mosheim, in continuation of his remarks on the state of the English church, after the death of James I., says, (Eccl. Hist., vol. ii., p. 265,) "His son and successor, Charles, who had imbibed his political and religious principles, had nothing so much at heart as to bring to perfection what his father had left unfinished. All the exertions of his zeal, and the whole tenor of his administration, were directed toward the three following objects: 'The extending of the royal prerogative, and raising the power of the crown above the authority of the law—the reduction of all the churches in Great Britain and Ireland under the jurisdiction of bishops, whose government he looked upon as of divine institution, and also as the most adapted to guard the privileges and majesty of the throne—'and lastly, the suppression of the opinions and institutions that were peculiar to Calvinism, and the modelling of the doctrine, discipline, ceremonies and polity of the church of England, after the spirit and constitution of the primitive church.'"

It is not difficult to imagine what would, in this instance, be considered a model of the primitive church, as the system of Episcopal government was "looked upon as of divine institution." What a blessing for a nation, to enjoy the light of such sagacious rulers!—who could determine what was apostolic, by its adaptation to their policy; and settle controverted points of doctrine, by prescription or extermination!

The king was well sustained, both in his views, and in the measures designed to carry them into effect, by the notorious Archbishop Laud. And under the joint administration of a vain and weak prince, and that of the daring, capricious, and intriguing prelate, the people were oppressed and tortured into a state of political and religious madness. The most revolting barbarities were practiced upon the dissenters, with a view to augment, or to secure the power assumed by the bishops. The king sustained the establishment—and the establishment upheld the king. Their identity became at length, so apparent that, in the rage of an abused people, both monarchy and Episcopacy were abolished together, as the mutual instruments of oppression. Popular prejudice in favor of Episcopacy and royalty, finally prevailed; and all the atrocities of persecution were re-enacted upon dissenters.—Force secured the triumph of the bishops and the king. And if any thing can furnish proof of the political character of Episcopalianism—that proof is abundant in the manifest estimation in which it was held by the people of Britain. It fell with the king; and it rose again with his restoration. So prophetic, and so true was the sentiment of James, "no bishop, no king."

It is both natural and reasonable to infer that the political aspect of the English church has changed under the stern republican institutions of the United States. And this is true, to a certain extent. But Episcopalianism is strictly the same every where; though its secularity may vary with circumstances. It always acts on the same general principles, and with a view to the production of similar results. It has an eye upon the civil institutions of the country, as steadily as the needle points to the pole; and aims at the control of the public mind, by an aristocratic influence, where it cannot direct the affairs of the State.

As evidence of this, it will be proper to present the reader with an extract from the preface of the "Book of Common Prayer for the Protestant Episcopal church, for the United States." The Convention by whom it was arranged, there say—"It seems unnecessary to enumerate all the different alterations and amendments. They will appear—and it is to be hoped, the reasons of them also, upon a comparison of this, with the Book of Common Prayer of the church of England. In which it will also appear, *that this church is far from intending to depart from the church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.*" (Baltimore edition, 1817.)

It is difficult to suppose, that either the Episcopalian, or any other church, can be distinguished for anything very important, not comprised in its "doctrine, discipline or worship." This was doubtless well understood by the writers of the above quotation. Such therefore as the English church is, such they would have the Episcopal church in the United States. For they assure their brethren in Europe—and they openly address the language to the public here—that they are "far from intending to depart from the church of England in any essential point of doctrine, discipline or worship." They would then, it seems, have things just as they are in Britain—a king for their master, a spiritual department for the lord bishops, in a temporal government, and secular power enough to secure the tythes, if not to enforce conformity to the ritual. For it will hardly be contended, that these are *unessential* points. And hence the departure from them, was just so far, and no farther, than "local circumstances" imperiously required.* How condescending to submit with so much grace to be governed, when there was no prospect of being able to govern—and to be patiently coerced into the practice of toleration, contrary to the established principles and usages of Episcopacy in all ages!

But what are the *local circumstances* which have produced the "alterations and amendments," in the Book of Common Prayer? We hope they do not relate to the *doctrine* of the Episcopal church. Because, if their doctrine was what it ought to have been, any *alteration* must be for the worse—and if it was not what it should be, to talk of *amendments*, may excite a scrutiny which will only be allayed by reforming the whole system.

These local circumstances are explained in another paragraph of the preface, before quoted. "But when, in the course of Divine providence, these

* Verax is not alone in these opinions respecting the *political character and tendency* of Episcopalianism. It has always required a head on earth—and has always availed itself of a *temporal* ruler for its *spiritual* pope, wherever it could procure one. That some of the leaders of the Episcopal church in the United States have hankered after, and longed for a marriage of their church to the civil government, was the opinion of Thomas Jefferson, as may be seen by referring to his Works, vol. iii, p. 441, where he says that the hostility of the clergy toward him "is on too interesting ground to be softened. The delusion into which the X. Y. Z. plot showed it possible to push the people; the successful experiment made under that delusion on the clause of the Constitution, which, while it secured the freedom of the press, covered also the freedom of religion; had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the United States. And as every sect believes its own form the true one, every one, perhaps, hoped for his own—but especially the Episcopalian and Congregationalists."

And what can be more natural than to suppose that a church, the duty of whose ministers it was to pray for the King, and Queen, and royal family, and Bishops, Lords and Commons of Great Britain in Parliament assembled, as their temporal and spiritual rulers, during our revolutionary war, should retain a love for at least their "spiritual head," after that war? Surely such conclusion may be sustained by the reasoning of the same writer, respecting a sect that had not near as many inducements to cling to Great Britain, as have the Episcopalian. I allude to Jefferson's notice of the Friends, Works, vol. iv, p. 139.

And might not many of our those leading Episcopalian, who adhered to the cause of our national independence, have been induced to hope for a union of the church to the State here, as in England? They saw Bishop White acting as the chaplain of Congress, during all that time, and beheld in many of our civil and military rulers, members of that communion.

A. B. G.

American States became independent, with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches, and forms of worship, and discipline, in such manner as they might judge most convenient, for their future prosperity; consistently with the constitution and laws of their country.—The attention of this church was, in the first place, drawn to those alterations in the Liturgy, which became necessary in the prayers for our civil rulers, *in consequence of the revolution.*"

It is not the least extraordinary fact in the recorded labors of this Episcopal Convention—that the first and principal subject which occupied their deliberations, was the prayers for civil rulers. And as the alterations in these "became necessary in consequence of the revolution;" the local circumstances which produced those alterations are seen and acknowledged to be altogether of a political nature. It is very true, that the Convention afterwards informs us, that it has taken "a further review of the public service," and established "such other alterations and amendments therein" as were deemed *expedient*. But they protest, that no local circumstances—that is, political considerations—influenced them to make any of these. The only alteration, then, made in the services of the church, which by their own showing is referable to any local change wrought by the American revolution, is that relating to the prayers for civil rulers.

And what great change was made in these particular prayers? We answer, none worth naming—none that could render an apology necessary. It was the mere insertion of "*the President of the United States*, and all others in authority," instead of his most sacred majesty, the king of Great Britain, etc., and the Lords and Commons in Parliament assembled. It is impossible to reflect on this singular yet grave measure, without calling to mind the equally grave proverb respecting a "mountain in labor." But as it was deemed necessary to make an apology for even this, it can hardly be supposed that the President is obliged to them for the alteration. For if "local circumstances" had not rendered it indispensable, prayers would, it seems, have been offered up for the king in preference. At least, the authors of the preface say, they did not intend any such departure from the worship of the church of England.

But there is something ineffably ridiculous in the remark, as well as in the idea, that because the form of our government was dissimilar to that of England, therefore any change in "the doctrine, discipline or worship" of the church was necessary. No man can pretend, that the church of Christ, was subject to such modifications. The *doctrine* preached at Jerusalem, was the same at Rome—the *discipline* the same, and the *worship* the same, in Greece, Italy and Palestine. To make alterations in these particulars, or even to talk of them, is not merely to raise the suspicion, but to force the conviction upon every reflecting mind—that the *Episcopal church* is a very different thing from the church of Christ.

Such *alterations and amendments* not only bear the appearance of compromising the Gospel to the policy of State—but it is in fact, the acknowledgement of a determination to do so. And whether that determination be uttered in England, or in the United States, is matter of perfect indifference—it stamps the seal of *politics* indelibly upon the establishment.

But this species of compromise with the "powers that be," is not without precedent. And the result might have satisfied the world of its character, without a repetition in our own times. The Jesuits always accommodated their "doctrine, discipline and worship," to the taste and moral feelings of the people. And in this they looked to the approbation and support of the church of Rome. And they received the countenance of that church, as long as public sentiment would allow. So with the jesuitical adaptation of Episcopalianism—it

is approved, and will be practiced, until the better information and higher moral feelings of mankind, place it with the by-gone institution of Nicholas Loyola.

VERAX.

For the Magazine and Advocate.

UNIVERSALISM IN THE WEST.

BY REV. GEORGE ROGERS.

Great things have transpired in the West within a little time. The news from this quarter is indeed so good, that I am scarcely able to communicate it in a manner equal to the occasion. Circumstances have favored us in so signal a manner, that I am at a loss how to account for them otherwise, than by referring them to a favoring Providence. They plainly indicate, to my mind, that the time has arrived for Zion in the West to arise and shine; "for her light has come, and the glory of God has risen upon" her. There was a time in Pittsburg, when the prospect before us was dark—very dark. No place could be obtained for our meetings—nothing favored the hope that a lot could be obtained on which to place a building, because of the sudden great rise in the value of real estate—there was no building could be even hired, or rented, that was at all proper to the purpose. Week after week I held my meetings in a room that was engaged for a dancing school—the front room on the same floor was a tap room, over head was a billiard table, and underneath a ninepin alley—the entire building was dedicated to anything but religious worship—and even for it we had to pay five dollars a night. We had well nigh despaired of ultimate success under these circumstances; when, to our joy, we heard of a little meeting-house that was advertised for sale. We were not long in availing ourselves of this opportune occurrence, and the following Sunday found us in possession of the premises. We now, for the first time, set about forming a society, and securing by subscription the amount requisite to cover the purchase; in both which objects we were very encouragingly successful. In this posture of affairs, I felt that I could be dispensed with at Pittsburg—as I had previously written for Br. Samuel A. Davis, to hasten on and succeed ~~me~~ there, which he had assured me he would hold himself in all possible readiness to do; and as, moreover, I stood under equal obligations to the brethren of Cincinnati, who began to grow impatient for my presence, more than a month having elapsed since the time of my proposed commencement amongst them.

At Cincinnati not one step had been gained in advance, since I left them last Spring. It may occur to the memory of your readers, that they were to have taken measures for obtaining a house during my absence—and, in justice to Br. Singer, I must state, that he and a few others did make zealous efforts to that end. But the cause in this city had been marked with peculiar misfortunes—public confidence in regard to it had been severely tried—it had been almost utterly destroyed. I actually considered the renovation of the society in Cincinnati, a less hopeful undertaking than even the origination of the cause in Pittsburg, with this difference however in favor of the former, that the people are in general more enlightened; and liberal in their views. It was with much difficulty that I obtained my own consent to undertake matters which, *in prospect*, were so difficult, as the resuscitation of a society dismembered, discouraged, and almost obliterated; and the reobtaining of a church, after the one they had owned had been sold for a sum which failed to cover the society's debts. I talked over this point seriously, with Brs. R. Smith and Sadler, who were here, and who were equally aware of the very unpromising nature of the undertaking. They, however, advised me to engage in it, as the society attached so high an importance to my doing so, and were so entirely confident of success could they but secure my services. Accordingly, I determined to engage heart and soul in the business. Our meetings were held in a large schoolhouse—congregations were not large at first, but they gradually increased, till at length every seat was filled, and this was even the case when I lectured on

Wednesday evenings. Well, to make the story short, we soon obtained possession of a very valuable property, on terms extremely advantageous. It consists of a lot in the heart of the city, sixty-six feet on Walnut, by one hundred feet on Baker-street—a brick building called the Mechanic's Institute, forty feet by fifty-five, with a basement suitable for a Sunday school and vestry room, and the main room capable of accommodating six hundred persons, being ready furnished with a pulpit and the necessary supply of seats. For this valuable property we are to give six thousand six hundred dollars, a sum less than the ground alone is worth. We have already obtained subscriptions to nearly the whole amount, besides what has been subscribed in work and money toward putting the building in complete repair. (Oh! I had forgotten, that the purchase also includes a two story frame dwelling, which, when subjected to some repairs, will yield a rent of one hundred fifty dollars a year.) One individual gives us one thousand dollars, and several others give us, respectively, two hundred and fifty dollars. You may depend upon it, we feel well in Cincinnati. Our expectations—our hopes—our very wishes have been equalled by our success. Our society is continually receiving new accessions to its list of members, and persons of such respectability begin to attach themselves to our congregation, as convinces us that public opinion is about being regained.—Thank God for the state of the cause in the West!

I received a letter from Pittsburg, a few days since, just as I began to be very uneasy, lest Br. Davis should, by some means, fail of supplying that most important place. Said letter was full of glad tidings. Br. T. J. Crow had been there, and preached a few discourses. Br. William West, of Philadelphia, was also there, and had preached; and Br. Davis had been with them some weeks—had received a unanimous call to settle with them—their congregations were too large for their house of worship—they think of disposing of said house, and of procuring a larger lot on which to erect a more spacious building. Members were also being added to their society, and every thing favors the prospect, that the cause in that city will advance gloriously. Most happy was I in receiving this joyful intelligence; I have great confidence in the fitness of Br. Davis for that station, and he will find in the brethren, warm co-operators in every good work. Thus are the two cities of decidedly the greatest consequence in the western country, supplied with each a church and society, and the regularly preached word. I hope I shall not be suspected of wishing to appropriate any of the credit thereof to myself. I am, indeed, far from supposing that I deserve it. I have labored with equal zeal in other places, with far inferior success. All has been owing to the zeal and fidelity of the brethren in the two cities, and the blessing of God upon their faithful exertions. The crisis, too, was favorable—decidedly favorable. I pray God we may continue to run well, and that this may prove but the dawn of a day of brightness and glory to the West. Amen.

For the Magazine and Advocate.

THE DIFFERENCE.....No. II.

BY REV. S. W. FULLER.

Most Partialists believe that mankind are born into this world with totally depraved natures—naturally opposed to all good and inclined to all evil, and that continually. We believe this doctrine is false, and of course highly detrimental to society, and therefore reject it.

1. It is in violation of the whole tenor of the Scriptures, wherein mankind are uniformly treated as possessed of a nature capable of obeying the commands of God. Now if I were born totally depraved, it would be most unreasonable to expect any thing good from me. It would be worse to require of me what I had no inclination and no power to effect; and cruel as the tender mercies of the wicked, to punish me for yielding to the impulses of a nature which I did not make and could not even desire to control. That parent is unreasonable,

who requires his child to act beyond its known ability.

2. This doctrine is a reproach upon the Creator, if true. No good being would produce natures totally evil. If our natures are evil, their Author is not good. Besides, our Saviour's rule is, first to make the *tree* good, before we expect or demand good *fruit* from its branches. Shall we say God is demanding good fruit of a *corrupt tree*, and one which he *made corrupt*? Shall we say that he is so unwise, as to employ means to make the stream sweet, while he knows the fountain is bitter? Why does he not rectify the nature, before he demands good fruit?

3. It is opposed to all known facts. No human being is without some good qualification or property; and not one is so bad, but he might be worse. We universally speak of infants as innocent. They are so spoken of in the Bible. Jer. ii: 34, "Also in thy skirts is found the blood of the souls of the poor *innocents*." Jer. xix: 4, "And have filled this place with the blood of *innocents*." Reader, what is your idea of *totally depraved innocents*? Shame on the man who will attempt to evade this evidence by a quibble, saying, that this was spoken with reference to actual sins! Will some one tell us what sin is *not* actual?

Again, Jesus said, Matt. xix: 14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." The doctrines of a totally depraved nature and of original sin are false, then—false as the doctrine of endless torment, and nothing can be farther from truth than that!

4. We reject it, because it can do us no good to believe that God has called us into being with evil natures—and because it has done much evil, where it has been believed, and will do more if suffered to remain. It is calculated to discourage and dishearten all who believe it. Who will try to do good, when he religiously believes every attempt will aggravate his guilt?

For the Magazine and Advocate.

SPRINGFIELD (OHIO) DISCUSSION.

In the 30th number of the Sentinel and Star in the West, Br. Tizzard informs me that the Methodist paper of Cincinnati charges me with having backed out of the controversy held at Springfield, between the Methodists and myself, last Fall, during my western tour. Enough, perhaps, has been said on this subject; but as Br. T. requests some information, I will just state a few facts in as impartial a manner as the ordinary bias of a controversialist will permit, from which it may be seen who it was that backed out of the discussion.

The debate was commenced on my tour out, and was conducted at that time, on the part of the Methodists, by Rev. Mr. Lucas, of that denomination. After proceeding one day, as the discussion was about to be suspended till my return, many of the congregation were anxious to have the question decided before we left the house. By some it was proposed that a vote of the whole congregation should be taken. To this Mr. L. objected in the most positive manner, asserting as a reason, that a number had just left the house. At this a Methodist clergyman, whose name I forget, arose and advised that no decision should be made; especially as the discussion was to be resumed in a short time. This advice was received; and the clergyman who gave it, has since acknowledged to a friend of mine at Springfield, that had a vote been taken, he must have voted against Mr. Lucas!

This unfavorable impression against Mr. L., I do not ascribe to the power of my arguments, but to the unhappy course pursued by him in debate, a specimen of which I will here present. In framing the question, Mr. L. became dissatisfied with the phrase "all men," which occurred in it, and accordingly substituted the phrase "all intelligent beings." After I had opened the debate and endeavored to establish the salvation of all men, Mr. L. arose, and argued in the following manner:—"It is for my opponent to prove that infants and idiots are intelligent beings before he can prove their salvation. I say they are not, for they do not

possess intelligence. It is for him to prove that the fallen angels, who possess intelligence, will be saved; and until he can do this, I have nothing more to say." This was unfortunate for Mr. L., and could not fail of exciting an unfavorable opinion against him; for it discovered a disposition to embarrass, by requiring the proof of that which even he at all other times was willing to admit, viz., that infants and idiots will be saved. Now, it is probable that Mr. L. was aware of this unfavorable impression when he objected to a vote of the congregation, for the debate was held in his own house of worship and his own congregation were present.

When I returned from Cincinnati, I found that the Methodists, for some cause or other, had obtained another disputant. They had sent for Rev. Mr. Raper, their presiding Elder, who was now in the village prepared for the contest—a very different one, however, than I expected; for he informed me at the house of one of his brethren, that he had come for the purpose of discussing the abstract question of future punishment, and that he was not willing to meet me on any other. I replied, that I would not exchange the question already in debate for one of minor importance.

After conversing for sometime on this subject to no purpose, we repaired to the chapel where a large congregation had assembled, and were already in waiting. Mr. R. proceeded to inform them publicly, that he had expected to meet me on the subject of future punishment without regard to its duration, and consequently was not prepared to prove the doctrine of endless misery! But he should follow, he said, with such an examination of my arguments as he might think proper.

The discussion, which was now resumed, continued in progress, at this time, one day and two evenings, except the ordinary intermissions, and was closed by Mr. R. with an address of an hour and a half in length. At this I requested of him the privilege of speaking a few moments to correct some of his most flagrant errors, since he had transcended the ordinary limits. He objected on the ground that it would place him under the necessity of speaking again; "and this," said he, "I do not feel able to do." Justice would have been done me in this respect, but as Mr. R. was opposed to a regular discussion, no moderators were chosen the last time—and thus ended the debate.

One of the seven Methodist clergymen who were present, prayed fervently in public during the debate, that God would "sweep the refuge of lies from the village of Springfield." But verily there appears to have been a lack of faith somewhere, otherwise the work would have been done, and consequently I should not have been called on to make this correction. J. WHITNEY.

For the Magazine and Advocate.

THE DEVIL CAUGHT.

At a protracted meeting now in progress in the village of Boonville, the following highly important and cheering intelligence was communicated in a prayer, (1) by one of the Rev. actors: "O Lord, we thank thee that thou hast got a hook in the old devil's nose."

Now it is well known that the "old fellow" has been running at large through the earth, seeking prey, ever since his egress from hell, soon after his expulsion from heaven for rebellion. And to think that God, after so long a time, has got him in a manageable situation, and that he will, if he be a good being, probably secure him, that he may no longer "devour" the children of men, is a thought that must gladden every benevolent heart. But the wonder is, that a zealous advocate for modern revivals, one who feels anxious that "precious immortal souls" should be converted to the belief of endless misery, should feel so thankful at his satanic majesty's capture! For I am sure that, so long as the devil remains a prisoner, and is not at the service of revivalists, just so long they must suspend their operations, or labor in vain. "No devil, no converts." And unless they can manage an "exchange," I am wholly at a loss to imagine how they will be able to continue the siege much longer. ELM.

For the Magazine and Advocate.
 THE RAMBLER.....No. IV.
 BY REV. C. SPEAR.

REPENTANCE.

"For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death."
St. Paul.

Repentance is every where presented in the Scriptures, as an indispensable duty. The good and the wise of all ages have enlarged on its importance. The term itself, is frequent among all sects, but is evidently employed by many without being understood. Some of the best writers have erred here. Dr. Johnson, in one of the Essays in the Rambler, presents the following definition:—"Repentance is the relinquishment of any practice, from the conviction that we have offended God." Now, although we venerate the labors of this great man, we find ourselves obliged to dissent from his theology. He was probably led, like many others, to adopt the popular faith without examination. Thousands have thus been deceived. We should exercise as much reason on religion, as on any other subject. A better view than the above, may be presented. Repentance is the relinquishment of any practice, from the conviction that we have violated the laws of Heaven. A still shorter definition has, by some, been adopted: "Repentance is reformation." This sentence is very full, inasmuch as the whole result of genuine repentance is at once brought to the mind. Practice, not profession, is the only proper guide for the judgment.

The motive generally employed by theologians to produce repentance, is, the avoidance of punishment. But this is not right. There is no way to escape the consequences of past transgression.—"He that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons with God." "Though hand join in hand, the wicked shall not go unpunished." Such is the testimony of Holy Writ. Repentance for past sin enables us to avoid future transgression. It corrects evil habits, and where it is sincere and thorough, it will effect an entire change in the whole life and conduct. The author of our motto evidently had allusion to two kinds of repentance, produced by opposite causes, and terminating in opposite results. There may be a repentance where there is no wish to forsake any evil practice. This is denominated "sorrow of the world." But "godly sorrow worketh repentance to salvation." One is death to the mind; the other is life. We are, therefore, to be careful to avoid the one, and cherish the other.

If we would be happy, or add any thing to the enjoyment of others, we must repent of every deviation from the path of rectitude. Sin never can make us happy. Let all strive, therefore, to examine their hearts, and see wherein they have erred. Each one of us has gone out of the way. We have followed our own devices. We are not to look so much at the follies of others. We should begin with our own hearts. It is easy to reform. Bad habits may be broken up. Evil desires may be destroyed. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon."

For the Magazine and Advocate.
 THE GOSPEL, A FEAST.
 BY REV. J. BRITTON, JR.

The Gospel is aptly represented by a feast of good things. It is, indeed, a feast of fat things. It is to the mind, what good and wholesome food is to the body. It is delicious. It gives strength. It is such food as the soul, when it is in a natural, healthy condition, desires. The mind may become diseased, and then it desires the most bitter spiritual food. The stomach is sometimes disordered. An unnatural appetite is oftentimes created, by the use of improper food and drink. Then the person craves the most loathsome food; such as would be abhorred when the stomach is in a healthy condition.

Now true Gospel food is adapted to the constitution and wants of man. Every person naturally desires the bread of eternal life; and nothing short of this will satisfy the mind, when it is in an uncorrupted state. It is what every person in a state of nature desires—and it satisfies the want of the soul. But when the mind is vitiated by tradition, and corrupted by receiving the inventions of men, it loathes the food of the Gospel and prefers the most bitter thing, even the bread of death, to the bread of eternal life. For instance; people will hear the promises of God recounted, again and again; they will listen to the invitations, which he has given by the prophet to all people, to partake of the abundant fulness of the feast prepared in Mount Zion—all this may be presented to them in order to satisfy their spiritual desires, and they will go away empty; having listened to these messages of God's goodness as idle tales.

These persons are too apt to suppose that improper food is presented; but they would do well to recollect, that when they were first introduced into the kingdom, they relished true Gospel food. At that period it was their meat to be assured, that sufficient provision was made for the supply of all; then it was their delight to listen to the messages of God's illimitable grace. What, then, is the difficulty? The truth is soon told. They have eaten freely of that which is not bread; moderately, at first, as they were able to bear it; and the mind in consequence, has become vitiated, and they find no relish for aught but what is bitter. As one accustomed to strong drink, is not satisfied with pure water, so they cannot be satisfied with the wholesome food of the Gospel. What, then, shall be done? The remedy is at hand. As in the one case, so in the other, there should be an entire abstinence in regard to the deadly poison. Come away, and taste not the unclean thing. As well might we expect, that one who is in the daily habit of drinking the intoxicating liquid, will be satisfied with simple water, as to suppose that one who is constantly partaking of that which is not bread, will be satisfied with the bread of eternal life. No, there is no mingling things so very opposite in their nature. Let the individual who finds no food for the mind in the Gospel of salvation, abandon the use of that which has so strangely corrupted the mental desires, and come to the feast of the Gospel, and partake of its fulness, till every want is satisfied. Yes; and let all come to this feast; it has been prepared for all people, and whosoever will may come, and whosoever partakes will be satisfied—will find food adapted to the desires and wants of every rational being.

Brownville, February 9, 1836.

For the Magazine and Advocate.
 LETTER VI.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.
 "And this I speak for your own profit." 1 Cor. vii: 35.

DEAR SIR—Before embracing the ideas that immortality was made mortal, and that man changed his own nature, conclusive evidence ought to be presented. If a man will believe such a doctrine without direct testimony, and ought not to be called and considered credulous, I would be pleased to be informed in what credulity consists.

If there be direct testimony on the subject, I would suppose that you, a believer in the doctrine and having the advantage of the wisdom, researches, creeds and opinions of your church and ancestors of like precious faith, in retrospect unto your great Wesley and through him even unto and beyond the celebrated James Arminius, you would be able at this time "to show" it. But we seek in vain for the testimony in the productions of your pen. The best evidence you offer on the subject, is a vague far-brought *understanding* of some passage of Scripture, twisted from its legitimate meaning, and forced to bear a construction favorable to your hypothesis. You may as well hang a bunch of poisonous hemlock upon the boughs of the olive, as to hang upon the passages of Scripture quoted by you a constructive meaning of eternal death, by change of man's nature through transgression, and contend it is the teaching of those passages.

You next quote the language of St. Paul—"Wherefore as by one man sin entered the world, and death by sin, so death passed upon all men, for that all have sinned. For until the law, sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come." Romans v: 12-14.

Thus you comment:—"Here the apostle expressly declares that death entered into the world 'by sin'; that is, death of every description: if so, then temporal death must have been a consequence of sin." If so—yes, if so. But does the apostle say temporal death entered into the world "by sin"? Or does he say "death of every description" entered the world because of sin, as Mr. Keyes wishes to have it? No; nor did any prophet, apostle or disciple of our Saviour, and much less our Saviour, ever say any such thing. The passage does not help you in any way. The apostle says "death by sin" entered the world, that is, the death consequent upon sin—the death which is the wages of sin—a death *in sin*. It is exceeding strange how you could assume to say—"that is, death of every description," thus seeking to cover your Heathenish "eternal death" without a blush. How is it that you will presume to palm off upon a reading community, your groundless suppositions as, and for, arguments? In doing so, your station of Elder in the "Methodist Episcopal church" will not save you from the smile of contempt of every lover of truth and fair reasoning, who stands unshackled with the prejudices of priestcraft. It was for you to show that temporal death was a consequence of sin. The apostle did not pretend it.

You quote the concluding clause—"So death passed upon all men, for that all have sinned"—and then you add—"Not indeed that all have sinned personally, for infants are incapable of personal transgression; but Adam, the progenitor of the human race and our representative, sinned, and his sin was so far imputed to his posterity, that in consequence of it, they have all become mortal, therefore, 'death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression'; that is, over infant children who are incapable of personal transgression."

From this we see the thickness of the scales over your eyes is such, that it appears to you as if the apostle taught that when sin entered the world death passed upon all, as a consequence of one man's sins. But the apostle taught that "death passed upon all men for (because) all have sinned."

We cannot deny but what death entered the world when sin did, for "the sting of death is sin." Then we can see the teaching of the apostle by varying the phraseology somewhat. "By the offence of one sin entered the world, and death by that sin, and death passed upon him who sinned; and so also all have sinned, therefore death passed upon all, because all have sinned."

You seem to hang upon the declaration that "death reigned—over them that had not sinned after the similitude of Adam's transgression"—and you say, "that is, over infant children, who are incapable of personal transgressions." You must notice, Sir, that the apostle does not say death reigned over those who had not sinned at all—but those who had not sinned after the similitude of Adam's transgression—thus distinguishing Adam's transgression, and meaning they had sinned in some other manner, or that they were sinners in some other point of view than after the similitude of Adam. If infants are incapable of personal transgression, (which I admit,) how and why are they sinners, or in sin? I think the Scriptures will decide the question, and we will not mar the plans of God by making Adam's transgression the cause of their sin. Adam's sin was a peculiar transgression, if we take the letter of Scripture. If infants suffer the death consequent on sin, it must be a sin not after the similitude of Adam's. We will see the Scripture definitions of sin. The apostle John says, "sin is the transgression of the

saw." 1 John i: 4. This, infants cannot be guilty of. The same apostle says, "all unrighteousness is sin." 1 John v: 17. And the apostle Paul says, "whatsoever is not of faith is sin." Rom. xiv: 23.

Infants, although as innocent of all transgression as angels, still they have not faith—they have not Gospel life and light—therefore are in darkness and death. Hence we see that death has passed even upon those who have "not sinned after the similitude of Adam's transgression." All are sinners from their birth in one sense, for they are without faith, and when they come to acquire faith—believe they pass "from death unto life." John v: 24.

Every individual, young and old, must be lighted with Gospel light—or in other words, must have a knowledge of the good tidings (Gospel) of life and immortality as brought to light (not created) by the Saviour of the world. Knowledge not being innate, you will readily see why infants, though lambs in purity and innocence, are in darkness and death—without faith, and thus in one sense in sin; but not sinners after the similitude of Adam. But will you say that infants are born thus in darkness by reason of Adam's transgression? Will you say that had not Adam transgressed, he and his posterity would always have been in knowledge, light and life. Let me ask then, Sir, what occasion there was before the "fall," of knowledge, and faith in the Saviour before man had sinned—if your abominable creed be true, that the salvation which is of faith, be a salvation from hell? Was man liable, or obnoxious to hell before Adam's transgression, and faith necessary to uphold him? Then he was thus created and placed by his God, and will not appear so very variant at the present day. If true faith in the Saviour be the true life and the light now, it ever was since the creation of man. How could Adam before his fall, have believed in a Saviour of the world, and thus have had life, if it were not a truth in the providence and design of God in the beginning, that there should be a fallen and lost world first, in order that there might be a Saviour of the world? If you grant there was a design in God that the world should become lost—fallen—then you will be pleased to attribute the present condition of the world to God's design, rather than to man's voluntary change of nature.—Will you deny that scriptural and spiritual life consists in the knowledge of God and faith in Jesus Christ? Then what will you teach for light and life? If you do not deny it, will you pretend that life consisted in something variant from this, before Adam sinned? Will you pretend that had not Adam transgressed, knowledge would forever have been innate to his posterity? What evidence have you for this? None—friend Keyes.

But my sheet is full. Have patience, Elder, I will try to write you again, soon, by way of reminding you of these things. AMICUS.

For the Magazine and Advocate.

TO THE UNIVERSALISTS OF OHIO.

DEAR BRETHREN—You are respectfully requested to consider on the expediency of holding a meeting, to be composed of all the ministers in the State, and one or two delegates from each of all the societies, at such place as may be deemed most central, and at such time as may be most convenient, for the important objects—1. Of exchanging views as to how we may most effectually advance the interests of truth. 2. Of adopting measures of hearty and united co-operation to that end. 3. Of forming, if need be, a State Convention, with powers so defined as to prevent misconstruction, either mental or practical, and so accordant with primitive usage as to secure the acquiescence of the most cautious and conscientious of our brethren. And, finally, of becoming better acquainted with each other—with each others' situation, qualifications, wants, etc., and the state of the cause, and its requirements within the sphere of our respective fields of labor. Humbly hoping that you will unite in my views of the urgent expediency of this measure, I propose Columbus as the place—the third Wednesday in April as the time, and three days as the duration of said meeting. Very affectionately,

GEORGE ROGERS.

For the Magazine and Advocate.

BREVITY OF LIFE.

"Whereas ye know not what shall be on the morrow: for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

Nothing could more appropriately, or more forcibly, remind us of the shortness of human life, than the figure used by the apostle in the above passage of Holy Writ. Life he here compares to a vapor, which in fact "continueth but a little time." We have all seen the exhalations of the evening, rising and spreading themselves forth, and enveloping the whole face of nature; but when the sun arose, its rays immediately dispelled them, and like the "baseless fabric of a vision," they vanished, and "left not a wreck behind." Thus it is with human life; for awhile we may sport our time on the vast stage of existence; we may run the giddy round of pleasure, and fondly hope to reach the summit of human happiness; but sooner or later, the grim messenger comes, and compels us to take our departure for that "undiscovered country, from whose bourne no traveller returns." Well might the poet exclaim, in view of this subject,

"Time! what an empty vapor 'tis!

And days, how swift they are!

Swift as an Indian arrow flies,

Or like a shooting star.

"Our life is ever on the wing,

And death is ever nigh;

The moment when our lives begin,

We all begin to die."

Not only is our life short and uncertain, but every thing by which we are surrounded, is continually changing and passing away. We hold all our earthly possessions by a very uncertain tenure, although we may have accumulated much of this world's wealth, and possibly may be saying, "Soul thou hast much goods laid up in store for many years; eat, drink and be merry;" yet in a day we think not, and in an hour that we know not of, we may be stripped of our highly valued possessions and become wanderers on the face of the earth, not having where to lay our heads. In fact, there is nothing in this world that is capable of affording complete satisfaction. There is always a void that is never filled; always a wish that is never gratified. The mind is ever sending forth the "fond desire" after something which is not at present enjoyed; something which, if we were indeed to possess, would, like all else, fail to impart the anticipated pleasure, or satiate the longing desires.

If every thing, then, is so fleeting and transitory; and, above all, if we ourselves are not certain of one future moment, where can we find an abiding place? where shall we seek a refuge in the day of trouble? I answer, in the bosom of religion. There we shall find a safe harborage in the time of the deepest distress: and when our souls are just hovering on the confines of the "unseen world;" when we are about laying down this mortal coil to be clothed upon with the vestments of immortality; religion will fill us with "joy unspeakable and full of glory," and enable us to sing the song of "redeeming grace and dying love" throughout the ceaseless ages of eternity.

When I take into consideration the joy that will be experienced in the paradise of God; and when I reflect, that this joy will continually increase while "endless ages shall roll on," I feel to exclaim, "O death, where is thy sting! O grave, where is thy victory!" O the joyful hope of the Christian! how it lifts him above the transitory things of earth, and gives him the blessed assurance that if this "earthly house of his tabernacle were dissolved, he has a building of God, a house not made with hands, eternal in the heavens!"

Brethren in the faith once delivered to the saints! seeing we have such a glorious prospect in view, "what manner of persons ought we to be in all holy conversation and godliness?" Let us endeavor to walk worthy of our heavenly calling, and not "again be entangled in the yoke of bondage." Let us strive to copy the examples laid down by our crucified and risen Master; and, while we remain sojourners here below, let us adorn the doctrine we profess by a "well ordered life, and a god-

ly conversation." Let the apostolical admonitions sink deep into our hearts, to "rejoice evermore;" to "pray without ceasing;" to "abstain from every appearance of evil;" to "deal justly, love mercy, and walk humbly with our God." By so doing we shall advance the cause of our beloved Master, render ourselves happy, be bright and shining lights in the world, and convince the worldly-minded that there is a divine reality in the religion we profess.

Van Buren, January 12, 1836.

JUSTIN.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MARCH 5, 1836.

SCRIPTURAL INTERPRETER.

DANIEL XII: 1, 2, AND JOHN V: 28, 29.

By the especial request of a correspondent, who professes inability to reconcile the first named passage with the doctrine of universal salvation, I step aside from my regular course to attend to these parallel passages.

I. Before the captivity in Babylon, angels were never mentioned by name. After that, names were given them.

1. Who is "Michael the great Prince?" Robinson in his Calmet's Dictionary of the Bible, says, the angel who presided over, or took charge of Israel—the guardian angel of the Jewish nation. See Dan. x: 13–21, where he is first and fully named. In this Macknight and others agree.

2. "At that time"—when? The preceeding chapter informs us. Though a prophecy of things to come, yet it is evident, (and is so acknowledged by the translators of the common version, in their heading of the 11th chapter,) that it relates to the Jewish nation. That nation has now ceased to exist—"that time" is therefore past.

3. What was the "time of trouble, such as never was, since there was a nation, even to that same time"? Our Saviour himself will inform us. Matt. xxiv: 15–21, and Mark xiii: 14–20. In these passages this very sentiment of Daniel's is quoted, that prophet referred to by name, and the whole "trouble" applied to the destruction of Jerusalem, the miseries of which never had been, and we are assured never will be equalled; the doctrine of infinite and endless misery to the contrary notwithstanding. This brings us to the second verse.

II. "And many of them that sleep in the dust of the earth shall awake—some (of the many) to everlasting life, and some, (the rest of the many) to everlasting contempt." To sleep, is not always to be dead, (Eph. v: 14)—to sleep in the dust of the earth, is not always to be literally buried in the grave. (Sam. ii: 8, and Nahum iii: 18.) But if it did mean this, this passage would only prove a partial—a special, and not a general resurrection. So with the parallel passage in John. That only speaks of those that are in their graves. Neither speaks of "the dead," as Jesus and Paul do, when treating of the resurrection to immortality. Those that are in the graves—those that sleep in the dust of the earth—embrace but a portion of all mankind, and most probably mean all who are in a cold, apathetic, low, degraded condition—asleep to religion, truth and godliness—in the dust and ashes of mourning, misery, sorrow and poverty of knowledge. For in these various senses may these phrases be understood by referring to the passages where dust is named, and particularly to Ezek. xxxvii: 11–15, where the Israelites are said to be in their graves, in this life.

2. What, then, is the probable meaning of the phrases "life" and "everlasting life," "condemnation" and "everlasting contempt"? The brevity necessarily prescribed to myself in these articles, will not permit a dissertation every time such phrases occur. It is well known that the Scriptures do not invariably use "life" and "everlasting" or "eternal life" to denote the state of bliss in immortality, nor the other terms to denote endless woe beyond the grave. Those who believe that such is their meaning in these passages, are bound to prove it—nor

only so, but to account for the absence of the definite and express language which is always used when speaking of the resurrection to immortality. Nor is this all—they have to reconcile all this with the acknowledged infinite and endless goodness of God. But to briefly show that we do not require this because we are unable to explain the language used, consistently with other passages of Scripture, I will remark—"life" is spoken of in reference to the temporal blessings promised in the law of Moses. See Deut. xxx: 15-20. Jesus uses "life" and "eternal life" as synonymous, Matt. xix: 16, 17, and shows that he means by both the "life" of the law of Moses, in order to "keep the commandments." Both these he represents as synonymous with the "kingdom of heaven," and "kingdom of God"—Matt. xix: 23, 24. And all these he represents as synonymous with temporal salvation—Matt. xix: 25, 26. Compare with these the parallel passages, Mark x: 17-28, and Luke xviii: 18-23. Believing in God and Jesus, is eternal life. John xvii: 3.

3. The meaning of the passages. When the guardian angel or messenger of the Jews should stand up for the deliverance of the chosen among that people, to be saved from the corruptions and bondage of the law, then a time of trouble, famine, desolation and death, should take place, such as had never been known, and would never again occur. Then the nations of the earth, expecting generally a great personage from God, (for there was such a universal expectation,) will be awaked or raised up from their stupor, indifference and apathy by these great events. Those who are prepared to receive the Gospel, by holiness of life and benevolence of heart, will come forth to the resurrection of life—those who are not thus prepared, will reject the Gospel, and will come forth to contempt, condemnation and shame. This resurrection is yet going on, and will continue until all the nations shall have become the kingdoms of God and Christ.

If the reader wishes further information on either of these passages, he will find it in Ballou on Atonement, (ed. 1832,) pp. 147-169; Balfour's Second Inquiry, pp. 239-247 and 300; Familiar Conversations, (ed. 1835,) pp. 182-185; and Paige's Selections, pp. 167-170; the Magazine and Advocate, vol. vi: pp. 368-373. If "M." after consulting these works, has any remaining objections, and will plainly state them, I will attempt their removal by further considering these passages.

A. B. G.

FAIR WEATHER CHRISTIANS.

It is presumed, the reader will readily understand what is meant by the above appellation; and, therefore, a minute definition of the phrase will be unnecessary. Suffice it to say, we mean by it what we suppose all others mean when they use it, to wit, those mortals, whose zeal in the cause of religion—or whose devotion to the ordinances of public worship—is always governed by the *weather*—whose presence or absence at the church on the Sabbath, as readily determines what the weather is, as does the best constructed barometer—whose devotional *mercury* always fluctuates in the neighborhood of what is vulgarly called *convenience* or *bodily comfort*; and invariably sinks as low as zero, if not lower, whenever the days happen to be a few minutes too short or too long, a few degrees too hot or too cold, or a trifle too wet or too dry. Now we have orthodox Christians and heterodox Christians—old school and new school Christians—perfect and imperfect Christians—male and female Christians—liberal and bigoted Christians—in short, all kind of Christians that can be named; but put them all together, they are not near as numerous as the *fair weather Christians*. For this latter class are always sure to be on the side of the majority. You will never catch them in the minority. Whenever there is to be a small meeting, they are very careful not to be present. Whenever there comes a very beautiful and pleasant day, and all other circumstances are favorable, and it is altogether more convenient for them to go to meeting than it is to stay at home, or go any where else, you will see them flocking to

church "as clouds, and as doves to their windows." But let there come a storm—let it be a little wet under foot—let the heat or the cold vary five degrees from what they are accustomed to feel in their own chimney corners; and, although such weather would not harm them in the least, or deter them from going abroad on business or visits upon any other day of the week, yet upon *Sunday*, it would prove fatal to them to go out; and with one accord they begin to make excuses; or, at all events, whether they make excuses or not, they stay at home, "with one accord." There seems to be among them a remarkable concert of [in-] action, or fellow-feeling upon the subject. Whether they previously consult upon the subject, and agree upon the *modus operandi*, or whether they act [or neglect to act] from mere instinct, we are unable to say. We should like to be informed by some one who knows; for we are, personally, very little acquainted with this class of Christians, our duties never allowing us to keep them company, excepting in public, and on such occasions as would render it indecorous to ask them the question. We have thought of adopting the following method of becoming more intimately acquainted with them: viz. to give notice at the close of the next Sabbath's meeting, that there will be preaching on the ensuing Sabbath at this place, *provided the weather should be favorable*. And then, should the weather prove unfavorable, we could spend the Sabbath in looking up, and visiting these *fair weather Christians*, and perhaps might succeed in forming an intimate acquaintance with some of them. And certainly we should be highly gratified in seeing them much oftener than we are now permitted to, especially when we have a number of stormy, or cloudy, or cold Sundays in succession. D. S.

THE RECORD.

ERRATUM.—In No. 4, page 31, current volume, in the list of meeting-houses, for "Amherst Mass." read "Amherst, N. H." The Independent Messenger complains, that we have placed it among Universalist houses, when its builders only believe in the salvation of *all* men, and call themselves Universal Restorationists. Great difference between *six* and *half a dozen*! Br. Skinner furnished the item, though probably I made the error here corrected in reading the proof.

SOCIETIES.—A new and rapidly increasing society has been formed in Pittsburg, Pa., which has purchased a meeting-house, and given a unanimous invitation to Br. S. A. Davis, of Funkstown, Md., to settle with them; which he will do in the Spring. Br. Davis leaves twelve congregations, (in a circuit,) to which he ministered until a rheumatic complaint disabling him, induced him to accept the invitation to settle as above. He says that Br. West, late of Philadelphia city, talks of locating in Frederick county—in which case there are yet eight places unsupplied in Washington county, where one or more preachers will be well supported. The society in Cincinnati, Ohio, is increasing under the labors of Br. Rogers. They have purchased a house for \$6,600. The subscription for its payment is nearly filled—the ladies are busy trimming the pulpit, etc., etc. See his letter in this day's paper. The above particulars respecting Pittsburg and this city are gleaned from the Union. But the letter we give to-day is of much later date. A promising society was formed, February 3, in Marblehead, Mass. Another was formed at Lewiston Falls, Maine, and obligated itself to meet every Sunday for social worship, and to hear a sermon read when they could get no preacher. An excellent plan. Another was formed, January 25, at Portageville, Allegany county, in this State, and has engaged the services of Br. J. Babcock, of Hume, for a part of the time.

PREACHERS.—In addition to the conversion of Br. Farley, named in No. 8, we now have the pleasure of recording some more accessions. The Union contains a letter from Br. Guild, of Delaware county, stating that Rev. James G. McAdam, of Delhi, has united with us in proclaiming Jesus as the Saviour of the world. He is a native of Scotland—formerly belonged to a Baptist

church in Glasgow—but embracing more liberal views of Christianity, [Br. Williamson cannot object to this phrase,] he united with the Unitarian society, under the pastoral care of Rev. George Harris, in that city. This society and its pastor are what, in this country, is called Universalist. In 1834 Br. McAdam came to New-York city, but finally removed to his present residence, where he worked at his trade, (tailoring,) occasionally preaching in that and the neighboring towns, as a Unitarian. Becoming acquainted with Br. Guild, he was much surprised to find that he was essentially what is here called a Universalist. Br. Guild says he is a good preacher, a talented man, a good neighbor and a pious Christian, esteemed and beloved by all who know him. Br. S. A. Davis, in his letter from Pittsburg, published in the Union, says that Eusebius Hoag, a lay member of that society, has preached several sermons on the great salvation, to the entire satisfaction of all who heard him. He was formerly a Methodist. He is spoken of as a worthy man who will make a useful laborer. Br. A. G. Clark, (published in our list, in number 2, as J. T. Clark,) who studied with Br. C. S. Brown, of Lisle, it will have been seen by this paper, has commenced his labors as an evangelist. He is spoken of as faithful, good and able. There is room for a few dozens more.

INSTALLATION.—Br. E. Wellington was installed as the pastor of the Meriden union society, (in Vt.?) on January 25. Sermon by Br. R. Streeter—charge and fellowship by Br. Gifford.

REMOVALS.—Br. Thomas J. Smith, from South New-Berlin to Bridgewater, as noticed in our last. He will preach half the time in this place, and probably the other half at Richfield Springs. Br. A. Norwood, of Brewster, Mass., has engaged to preach one-half the time with the society in South Dennis, same State. This is represented as a very small but highly energetic society.

MEETING-HOUSES.—Besides the purchase of the two named in Br. Rogers' letter, there was one dedicated in Stockbridge, Vt., (at the Narrows, as the account has it.) Sermon by Br. R. Streeter, assisted by Brs. Wellington and Garfield.

The following interesting item was crowded out in setting up the last Record. A brick union meeting-house, owned in part by Universalists, was dedicated on Christmas day, by Brs. Myers and Longenecker. It is located in the vicinity of Mechanicsburg, Cumberland county, Pa.; where there are a goodly number of believers in the universal restoration of mankind to purity. They intend sustaining the preached word steadily.

CONFERENCE AT NORWICH.—The Conference held on February 3d and 4th, in Norwich, Chenango county, was attended as well as could have been expected in that severely cold weather, and with the roads so blocked up by snow as they were. Six sermons were delivered by Brs. Kinne, E. Gage, Ames, Delong, T. J. Smith and Doolittle, who were all the ministering brethren present.

WESTERN UNION ASSOCIATION.—A special session was held at Philomath, Ind., January 30. Brs. E. Gird, Moderator, and Asher A. Davis, Clerk. Resolutions were passed designating the bounds of the Association to embrace the societies in the western part of Ohio and the eastern part of Indiana that may find it most convenient to attach themselves to it—and recommending all brethren in its bounds to form themselves into societies. A committee of inquiry reported that charges having been preferred against Br. Robert Smith, by the Connecticut Convention, which he refused to explain, it was proper to suspend Br. Smith's fellowship with that Association until he regained his fellowship with the said Convention. The brethren in the bounds of that Association, were requested to take some measures to support Br. W. H. Jolly as an itinerant preacher in that section. Adjourned to meet in Miamiasburg, O., on the Saturday preceding the last Sunday in May next.

Br. D. D. Smith has received, and it is believed will accept, an invitation to settle with the Universalist society in Portland, Maine. The Universalist and Ladies Repository will not be removed from Boston.

A. B. G.

ANECDOTE.....PROFANITY.

During the extraordinary deep snows of the present winter, the hollows commonly termed cradle or pitch-holes were very deep, and frequently occasioned fractures of the sleighs and harness. These were very trying to the tempers of hurried or impatient travellers, and more so to stage drivers, who had frequently to stop and betake themselves to repairing the accidents as well as they could. Many, especially of this latter class, were addicted to the use of oaths, which, if not in all cases *profane*, were, certainly in no case very *sacred*. It may well be credited, that these numerous accidents did not lessen them in quantity nor in quality. "Our army swore terribly in Flanders," said my uncle Toby; but really, I doubt whether they swore more terribly than many stage drivers have done this past winter. But to my anecdote.

Br. P., one of the best and mildest of men, was travelling in a stage, under the care of a very impatient plier of the lash, who, every time he had to stop to repair his harness or the stage, swore "most profusely." It was very annoying to sit and hear him in silence—yet to rebuke him would probably increase the evil, if not add some new annoyance to it. What was to be done to check the torrent of angry and profane words? Br. P. hit on a plan. The next break, just as Jehu commenced, Br. P. pleasantly remarked, that "the best way of proceeding in such vexing cases, would be to take every thing good humoredly, and instead of *swearing*, to *whistle at the difficulty*!" The oddity and pleasantry of the proposal tickled the driver's fancy, who, half-ashamed, burst into a laugh, and after a pause, replied—"Well, so it *will* be the best way!—won't it?" and forthwith commenced whistling as earnestly as he before had cursed. Thus, by "a word fitly spoken," and in a proper manner, Br. P. was released from hearing the disagreeable language, even if the driver is not rendered thoroughly ashamed of it, and led to abandon it entirely.

While on this subject I will add, that surely those guilty of using such language, have no right to offend others with it—that could they see themselves as they are seen by others when they use it, they would not long continue to outrage decency, religion, and even common sense, by the use of such language—and that stage and boat proprietors should inform those in their employ, that swearing is contrary, not only to morality, religion, and decency, but the civil law also; and that, therefore, they have no right, human or divine, to annoy passengers with it. It is pleasing to observe that the vice is growing more infrequent—that no person professing decency and religion, will be held guiltless on using it—and to know, that the rapid spread of the principles of universal benevolence must soon do away the passions and doctrines in which this abominably disgusting, irrational, and degrading vice has its source and origin. Amen. A. B. G.

HAPPY COMPLAINT.

A queer complaint this, but a real one. My foreman and his fellow-printers, have had their tastes so pampered by the many very excellent things sent in by our correspondents and brother Editors, that it is with difficulty an editorial notice from my pen is allowed to pass muster. Not to say anything of the "go by" given to several of these articles in the beginning of the year, and for which I was fain to excuse them by flattering my vanity that it was all owing to the press of business, and accidents of the press, (but for the omission of which poor I was blamed, as if I could help it that cannot help myself!)—not to say anything of these—there are the notices of four or five new publications—acknowledgments of the reception of one or two new pamphlets—commendatory and explanatory notices of the two last prize articles—puffs of some two or three of our periodicals that have just commenced new volumes—notices to correspondents, etc., etc., all "laid over" until too old to be worth noticing! Was there ever——but where's the use of scolding! There is only one way of mending the matter. I must either "spruce up a bit," or carry my wares to some worse supplied market! Who'll buy? Who'll buy?

A. B. G.

CHIEF JUSTICE MARSHALL.

"Carlos" in the Independent Messenger, of February 12, and "Philo Veritatis," in the same periodical, of February 19, are informed that my authority for stating that Mr. Marshall was a Universalist, is the sister periodical of Boston, called the "Trumpet and Universalist Magazine." I have searched for the number containing the information, but as I cannot find it conveniently—and as the correspondents of the Messenger appear to be in *a great hurry*—I will state my *impression* of the information. It is, that Mr. Marshall was one of the first who came forward in Richmond, Virginia, and united with the society gathered there by Br. J. B. Dods. If, from any cause whatever, I have misstated the sentiments of the Chief Justice, in saying that he believed in the *universal* restoration of mankind to primitive purity, I am willing to retract the statement. But I presume I may ask to be *convinced* of my error *first*. Any thing else, brethren?

A. B. G.

A. B. G.

SOMETHING SINGULAR.

The Editor of the Gospel Sun, in the second number of that paper, in giving a statement of the prospects of Universalism (as he has it "Our Cause") in Vermont, etc., has pursued exactly the same arrangement, named the same places, the same persons, and the same circumstances—used the same language and quoted the same quotations—that I used in number 6, of this paper! Astonishing as it may seem, it is a fact which I have tested by a careful comparison of the two articles. *Every word* (except the heading of the article) is the same. I am not able to account for this marvellous circumstance, except by supposing that Br. O. A. S. must have *copied my article!*

A. B. G.

A. B. G.

THE KNICKERBOCKER.

The February number has reached us in *due* time—has been read at *any* time, as we could spare it—and is found to be full of its usual good reading. This work for essays, tales, disquisitions, reviews and poetry, and Wardie's Library for the new publications themselves, (and with Wardie you get the cover full of reviews, tales, etc.,) and a centre table is decently provided with literary fare—especially if you buy a new book occasionally at the bookstore. Add to this our own, and two or three more Universalist periodicals, (we are not *very* particular which, provided the Magazine and Advocate is among the number!) and an occasional new Universalist book, and you are well provided with sustenance for the religious faculties—indeed, for the moral, religious and intellectual. Add to these two or three good political newspapers—let the New-Yorker, a very excellent news and literary paper, be one, by all means—and you will have enough of reading to occupy all your *leisure* hours, and to instruct you how to employ the rest of your time.

Oh, I forgot to say, be sure and get political papers on the *right side* of the question—*any body* can tell you what side that is—it is the side on which each person has placed *himself*!

But of the Knickerbocker—if you can afford it, reader, subscribe for it—if you have time, read it—if not, lend it to those who will read it. If you cannot subscribe, try and borrow it—and be careful to return it soon, neat and clean. You will find the articles good, very good of their kind—even those you disagree with, will please by their style and finish.

A. B. G.

A. B. G

POSTAGE ON BOOKS.

We frequently receive requests from distant subscribers to send them some particular Universalist book *by mail*. Hitherto, we have hesitated to comply with such requests, believing that the writers, were not fully aware of the amount of postage on books that are not periodicals. In most cases, the postage on a book sent over one hundred miles, by mail, amounts to just about the *cost of the book*! Those who make such requests, notifying us of their knowledge of this fact, shall be attended to—otherwise we shall presume, as heretofore, that they are not aware of the cost of conveyance.

G. and H.

G. and H

ADVANCE PAYMENTS.

THREE numbers after this will complete the first quarter. All who commenced taking the paper with the volume, will remember that *their* time for advance payment then expires, except in extraordinary cases.

N. B. Those agents and subscribers who can safely and certainly remit to us by *private* conveyance, free of expense, immediately on the opening of the canal, may delay until that time. GROSS and HUTCHINSON.

GROSH and HUTCHINSON.

ANECDOTE.—During the late protracted meeting in Madison, a gentleman after hearing the infamous Elder Knapp, remarked to a friend— that it would take as much such preaching to convert a well-read and thinking man, as it would of skim-milk to make him drunk.

TO CORRESPONDENTS.—We owe an apology for the delay of some articles—but as they will now soon appear, we will only say that the articles and letters from Dr. Benton, Brs. Bullard, Gregory, Sadler, Rogers, C. S. Brown, W. S. Balch, French, J. M. C., A. C. and a few others have been received, and will be attended to in the course of another week.

Notes on Sacred Subjects, part II., gratefully received; hope they or similar articles will be continued by our able correspondent.

ERRATA.—In number 8, page 59, current volume, the last line in the second column and the first line in the third column, were transposed in some of the copies.

Also, number 4, page 32, in the name of the author of the prize poem, for "David" read "Daniel." 'Twas my fault.

A. B. G

LIBERAL INSTITUTE.

"A well-wisher to the Liberal Institute," suggests, that if the Executive Committee would appoint "a suitable man in every neighborhood, and he should be publicly requested by them to be active, *collections* would be made far more advantageously than by any general request."

This suggestion meets the approbation of the Committee, and Matthew Pratt, Esq., (Pratt's Hollow,) of Stockbridge, and Rev. K. Townsend, of Victor, are respectively desired to collect and transmit subscriptions and contributions to the funds of said Institute, through the medium of the Treasurer at Clinton, D. Pixley, Kirkland, Rev. D. Skinner, or E. S. Barnum, Esq., Utica.

S. R. SMITH, *General Agent.*

S. R. SMITH, General Agent

☞ **Brs. Potter, Morse, Manley and L. C. Blowne**, have heretofore been appointed agents wherever they may travel--and **Br. O. Wilcox**, who travels considerably at the North, will also receive and pay over any sums that may be given him for the Institute. **A. B. G.**

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. M. B. NEWELL at Little Lakes—Br. WHITNEY at Cooperstown—Br. C. B. BROWNS at the shingled schoolhouse in Palermo, and at Jennings's Corners in the evening—Br. STAS near Br. Cole's at Perch river, and near Br. Moffat's in the evening—Br. O. ROBERTS at Fairport, Ontario county—Br. GROSCH at New-Hartford—Br. T. J. SMITH at Cedarville.

There will be preaching on the third Sunday inst., by Br. T. J. SMITH at Richfield Springs—Br. WAGGONER at Russia, and at Colebrook in the evening—Br. M. B. NEWELL at Newville—Br. BODEN at Sharon—Br. D. BIDDLECOM at Floyd.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH at Fort Plain and Br. BROWNE at Richfield Springs (last appointment.)

Br. WAGGONER will preach on the evenings of Wednesday, March 16, at Lassellsville—17, Union meeting-house, Oppenheim—18, Esq. Snell's—Monday, 21, Newport—22, Middleville.

LETTERS CONTAINING REMITTANCES

Received at this Office for the week ending on Wednesday last.

P. M. Bridg, (Vt.) for J. F. P. M., Fountain Green, (Ill.) for self and J. S. - T. H. Hornby, for self, R. L. J. R., W. G. E. B. S. O. and Z. E. - A. L. V. D. Newark - P. M. Sherman, (O.) for J. U. and D. U. - P. M., Leamansville, for L. C. S. - P. M., Bainbridge, for W. C. E. H. and J. C. Henrietta - Rev. C. H. Roy, Royal Centre, for self, P. M. F. H. A. C. E. H. J. H. M. P. H. M. J. W. and W. M. - T. H. Paupau, (Ills.) - D. P. Colloction, for J. R. A. P. and Z. A. - P. M., Ellinville, for E. C. - C. Y. St. Catharines, (U. C.) - P. M., Pembroke, for J. L. B. and S. W. - P. M., West Poolfield, for W. A. and D. F. - E. S. Hopkinton, for self, J. P. E. R. J. D. P. D. and S. B. - S. M. F., Canadice, for A. B. I. K. and R. H. - J. H. S. Belfast, for N. A. S. W. J. r. and C. J. - U. F., Amber - H. L. B. Middlefield, (O.) for self, L. F. J. Y. and A. E. G. - G. G. Marietta, (O.) for H. H. J. H. J. M. and C. A. P. - M. Portland, for E. H. and M. C. - P. M., Lexington, (O.) for A. T. - Rev. W. H. W. Danube, for C. H. A. K. D. S. and M. W. - P. M., Big Stream Point, for I. C. - P. M., Waterville, for S. C. and N. S. - A. B. Battle Creek, (M. T.) for S. McC. L. B. J. V. H. D. T. D. T. D. 2, E. P. L. S. and J. G.

INSTITUTE.

W S, New-Hartford, \$1—A C, Adrian (M. T.) 50 cents—T B, Elbridge, \$1—R C, Hartwick, \$1—N F, Norway, \$1.50.

POETRY.

For the Magazine and Advocate.

TO THE MEMORY OF MISS LUCY ROUND,

(Daughter of Mr. P. Round,) late of Moscow, M. T., who departed this life, aged 17 years.

BY G. W. BRANCH.

Transient, though lovely, were the years of her childhood;
She lived but a moment and vanished away,
No more to be seen in the fields or the wildwood;
She has fled from the world to a happier day.

Then why should we mourn her untimely departure,
Or wish her once more on earth to return?
She has fled to her Saviour, with love and with rapture—
Yes, followed in peace where our Jesus has gone.

Then why, tender parents, say, why do you mourn?
Your daughter's released from all trouble and pain,
She'll waken again in th' effulgence of morn;
Ah, then, tender sister, you will meet her again.

Farewell, then, loved Lucy—ah, farewell forever,
(A slumber profound and unbroken is thine),
Till the spring of eternity darkness shall sever,
And the dead all be raised in God's likeness divine.

DISTRESS OF A CHOIR WITHOUT THEIR LEADER.

MR. EDITOR—The subjoined account of a scene which took place some years ago in D—H—chapel, was sent to me in a letter from a friend; it was a scene at which, I believe, you were present. As it may serve to revive recollections of old times and former associates, in the minds of some of your readers, who were then connected with each other by common studies and pursuits, but now are widely separated; I send it for insertion, if you please, in the Register. The writer of the letter was a member of the choir described, but, having to officiate in the pulpit, that evening, he did not occupy his usual seat, nor perform his accustomed part in the singing.

* * * * * "Cambridge, March 22, 183—"

"Last Saturday evening, in my turn, I preached. From such another preaching, I beg to be delivered. I will explain. I went through the introductory exercises, read chapter and hymn, looked at the singers. A—r was not there. What they would do, I did not know. Hoped for the best. An indistinct, guttural, unmeaning sound, intended as the pitch, was propelled from five or six bass throats. With the pitch thus at loose ends, entirely undecided they rose. Each man, having selected a key to suit himself, began to sing bass. Where shall I find words to express the confusion, the chaos of sounds which ensued. Imagine to yourself a Babel of jarring voices, only let it be in singing instead of talking, or better, think of a Dutch concert, and you may form some remote idea of the noise made by the D. H. choir. Poor fellows! they felt horribly. P—y sung on in an unbroken, imperturbable strain of thundering bass. B—m twanged out his usual tones *intermittently*—a pause between each, as if he were deliberating this question, Is it best for me to sing or to stop singing?—at the same time, keeping up a vibrating motion between P—y on his left, and M—s on his right: as if he expected to vibrate himself into a decision. As for M—s, agony was inscribed on every feature. It seems that there was a kind of indefinite expectation, among the suffering choir, that he would sing the 'air.' This expectation, poor fellow, he did his best not to disappoint. So, after drawing out a note or two of his accustomed bass, as if to prevent it from sinking, he would strike off in a tangent, into the 'air.' But it required such a prodigious effort to do this—it was achieved at such a stretch of mouth, tongue, windpipe, that he could not abide more than a note or two at a time; after squeaking out which, he again resolved his muscles into a preparation for bass. I cannot give you a better idea of the expression of his countenance, than by telling you, that he looked like a man who would rather die than live; who would have felt, at any rate, exceedingly relieved, if the floor had opened under his feet, and dropped him gently into the cellar. However, they stood their ground, one and all, as if determined not to leave the field, without a struggle. In this way, they labored through one verse.

"Meantime, let us turn a moment to the audience. Of these, a part were angry, a part nervous, a part, despite of their earnest endeavors, shaking with suppressed laughter. Dr. — knit his brows; the other professors opened their eyes to saucer-like dimensions, and the preacher, with his handkerchief over his face—but I will not attempt to describe his emotions.

"We left the unfortunate singers at the end of the first verse. Having accomplished this, there was a pause for breath. On this occasion it was longer than usual. I began to hope. I could not ascertain what ground I had for hope, by looking at them. No! I had to fetter every avenue of sense, excepting my ears. I began, I say, to hope, that they would put their heads together, and devise measures that would make the succeeding verses

bear some distant resemblance to psalmody: for I knew, that at best, it must be distant. This hope was fanned by a new pitch, which P—y was pealing forth with the confident air of a man who was determined to act with energy requisite to a great emergency. The thought which passed through my mind, was that he had taken a low pitch in order to sing the 'air.' So I waited, expecting to hear the 'air.' But alas! the second note convinced me of my mistake—it was genuine bass; and, as to the third, in attempting to make it his voice failed him. It was too low, as he afterwards figuratively said, for he is a poet, he could not 'reach it with the top of his toes.' Discomfited and disappointed, he emitted a few random notes—answering perhaps to the deep low of a cow, after she has *moo-ed*—and then stopped. This was the signal to the rest; who, as drowning men will grasp at straws, had embarked all their slender chance of success in his confident lead. When he gave up, voice after voice died away in low, indistinct murmurs, until with looks turned to me, stamp with ineffable despair, and which seemed to say, had as it was, 'we have done our best,' they sat down, at the end of the second line, second verse.

"I found, after the close of the exercise, that the sympathies of the school had been warmly enlisted in my behalf."—Register and Observer.

MARRIAGES.

In Royalton, January 7, by Rev. C. Hammond, Mr. THOMAS RICHARDSON, to Miss MARY ANN BUSENBACH.

Also, in same place, by the same, on January 13, Mr. JOHN BENNET, to Miss LYDIA DWIGHT.

In Fort Plain, February 14th, by Rev. J. Bushnell, Mr. WARREN R. BARSE, to Miss ANNA FAILING.

In Canajoharie, February 18, by the same, Mr. NICHOLAS SLINGERLAND, to Miss MARGARET YOUNG.

In Minden, February 21, by the same, Mr. JOHN J. MOYER, to Miss MARY ANN MARCH.

DEATHS.

In this city, on the 22d ult., of consumption, after a long and lingering sickness, Mrs. JANE HARRIS, consort of Abraham Harris, aged 36 years. From her childhood upward, and through her whole life, Mrs. H. was remarkable for her evenness of temper, her quiet spirit and her sedate and unobtrusive manners. As in health, so in sickness, the same quiet, meek and uncomplaining spirit seemed to prevail—not a murmur was heard from her lips—not one complaint was dropped from her tongue. She was a worthy, exemplary and highly esteemed member of the Universalist church in this city; and died in the triumphant and joyful assurance of that faith in a world's salvation which for a number of years she had professed. She even longed for the hour to arrive, and when the bitter pang of death had struck her, she exclaimed, "That is death—I welcome his approach." But a few hours previous to her death, when her pastor and a number of her neighbors and some strangers were present, she spoke freely of her approaching dissolution, longed for the hour to come when she should depart and be with Christ—requested her pastor to attend her funeral, and then with fervor exclaimed "Universalism is good to die by." The corpse was removed on the 24th ult., to Middleville, Herkimer county, where most of her connexions reside, and the funeral obsequies performed agreeably to her request, in the Union church, where a sermon from 2 Cor. v: 1, was delivered to a large circle of mourners and sympathizing friends. May a merciful God kindly comfort and sustain the bereaved husband, (who is now for the second time left a widower,) and the children and kindred, one and all, and enable them to say, "The cup which our Father giveth us, shall we not drink it?" D. S.

In Royalton, January 30, Miss EDITHA NILES, aged 20 years. Thus, in the morning of life, another young person has been called away by the summons of that messenger all must obey. Educated in the principles of the Christian religion, she had never yielded to the importunities of those who desired her to abandon the faith of the Gospel, and warned her of what they believed the awful consequences of believing in Universalism. Relying upon the goodness of God, she remained steadfast in her faith through life. Her funeral was attended by a large concourse of people, who sympathized with the mourners in their great loss. May the aged parents, the brothers and sisters find consolation in the Gospel of Jesus, which the writer labored to set before them, equal to their necessities. C. H.

PROPOSALS

By J. Kidwell, for publishing by subscription, in Philomath, Indiana, for the benefit of the Western Union Seminary, a monthly periodical, to be entitled the
Philomath Encyclopedia.

This work, (as the name signifies,) is intended to embrace "the circle of science." It will be a miscellaneous work—including the wide range of Ancient and Modern

History; the manners and customs of Ancient and Modern Nations; Moral, Natural and Political Philosophy; Original Essays on Government; the elementary principles of Law, Cosmogony, Physiology and Phrenology; a review of some of the most celebrated authors—particularly Bishop Paley's "principles of Moral and Political Philosophy," and Professor Silliman's Lectures on Geology;—with a view of showing that the knowledge of Moral, Natural and Political Philosophy has been much circumscribed and obscured by false systems of Theology—by the means of which, the aspiring student, in his manly exertions to attain a knowledge of Science, is turned aside from the plain path into a labyrinth of Metaphysics in which the mind is infinitely lost in the dark fogs of learned ignorance and superstition.

The Encyclopedia is designed for the present state of society—to facilitate the spirit of reform, and to assist the studious, at a small expense, to become acquainted with the elementary principles of knowledge, free from a false prejudice of preconceived opinions.

It will no doubt be objected by some, that there are already floods of periodicals flowing in upon the reading part of community, and, consequently, a new periodical is not necessary. The publisher begs leave to observe, the great number of periodicals published in the United States reflects high credit on our enlightened citizens as an enterprising and reading community—and that predilection for general reading which characterizes a liberal and high-minded community, seems to encourage the enterprise. In addition to the above, we would also remark, notwithstanding the numerous periodicals now published, there is not one in the United States of the same character which the Encyclopedia assumes:—and the general spirit of reform now abroad in the republic, in the opinion of the publisher, calls aloud for such a work.

The public will be prepared to judge of the merits of the work, when it is before them. We flatter ourselves, the originality of the work will entitle us to a liberal share of public patronage.

To render the Encyclopedia truly worthy of an extensive patronage, several scientific gentlemen have been engaged to contribute to its pages, which will give to the work an interesting variety rarely to be met with in any periodical. No pains will be spared to give character and importance to the work. It will be printed in form for binding, and when completed will form a family library of itself. It will contain all Lectures and Orations delivered in the Western Union Seminary, on interesting subjects, either by the faculty or students. And all matters and things belonging to the Institution in which the public have any interest, will appear in the Encyclopedia.

CONDITIONS.—The Encyclopedia will be published once a month—each number will contain 48 super-royal duodecimo pages—printed on new type and good paper—12 numbers will make one volume, containing 576 pages—price TWO DOLLARS per volume, paid invariably in advance. The work will commence as soon as a sufficient patronage is obtained. Those who receive subscription papers are requested to obtain subscribers and send a list of their names and places of residence, as early as practicable, to the publisher; the ordinary per centage will be allowed to agents for their services.

¶ All printers of public papers who will publish this prospectus, and forward their papers to the publisher, shall be entitled to an exchange, and the sincere thanks of the publisher. All exchange papers will be thrown into a reading room for the benefit of the students of the Western Union Seminary.

Printers, Postmasters, and other persons, disposed to encourage the Encyclopedia, will act as agents for the publisher. All communications will be directed to the publisher, Centreville, Wayne county, Indiana.—POST PAID.

J. KIDWELL.

Philomath, Indiana, November 6, 1835.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY SATURDAY,

By A. B. Gresh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within three months; \$2.00, if not paid within three months; or \$2.50, if not paid within the year. No subscription received for less than one year, unless the money be paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents, or Companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail, must be post paid, or free. ¶ To City subscribers, who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00, if not paid within the year.

PRINTED BY A. B. GRESH,

Canal Buildings, corner of Seneca and Liberty-streets.

¶ Entrance by the stairs on Seneca-street.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MARCH 12, 1836.

NUMBER 11.

THE PREACHER.

FUNERAL DISCOURSE.

BY REV. J. POTTER.

Delivered at Burlington Flats, Otsego county, December 24, 1835, on the death of Nelson W. Converse, of Loraine county, Ohio, (son of Henry and Mary Converse, of Burlington,) who was drowned, near his residence, on the 20th of November previous, in the 26th year of his age.

[Published by request.]

"And he said, It is the Lord: let him do what seemeth him good." 1 Samuel iii: 18.

The present is a season of deep and thrilling interest, in which we are called to contemplate the uncertainty of all our temporal enjoyments. Our health, our friends—all are exposed to be snatched from us in a moment. A young man in the midst of health, life opening its fairy prospects before him, instantly sank into a watery grave, to rise no more in time; and deep, indeed, is the wound which has been made in the breast of the afflicted parents and friends, by this dispensation of divine Providence. Deep and mysterious are all the ways of God, and hidden oft with a veil which we cannot draw aside; yet he has not left man to grope in entire darkness and uncertainty, without either light or a guide. He has made a revelation of himself and of his will, to man, as far as it is necessary for our obedience to him, and our comfort and trust under all vicissitudes which he has called upon us to pass through in this state of mortality.

I have made choice of the above passage on the present occasion, for the purpose of vindicating the ways of God to man, as the source of all consolation in times of deep distress and bereavement. In seasons of sudden and unexpected affliction; when our loved ones are taken from us; when the sun of their prosperity seems unclouded; to see it go down, as it were, at noon, leads us to inquire, Why is it so? Why are we called to sip the bitter cup of affliction? Although the wise Governor of the universe may not stoop to give, at the moment, a reason for what he does, and though he may never reveal to us, in time, the particular reasons which swayed the divine counsel, yet he has revealed to us the *principles* of his moral government, so that we may, by the assistance of analogy, be able to presume what are the motives which govern the divine mind at all times.

The circumstance which called forth the words of the text from Eli, the priest of God, was of a peculiarly afflictive character. It was the revelation by Samuel, of the purpose of God in the final destruction of Eli's house, and that the "iniquity of his house should not be purged with sacrifices nor offerings, forever." "And Samuel told" Eli "every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good." We are instructed in the subject before us, that the destruction of Eli's house was *from the Lord*; and hence we are led to inquire, whether all events are under God's immediate superintendence?

Upon this subject even Christians have been led into very gross errors—having allowed God's presence in particular events, while much the largest proportion of events have been supposed to be the effect of chance, or what amounts to the same, to no purpose of the Deity; and consequently such events are not included in, nor belong to the original purpose of God. Such doctrines are atheism in disguise; for, if we limit the divine purpose, we of course deny God's right to govern in all things—for no one would think of ascribing government to the Deity where he had no purpose in governing, and, consequently, no end to be attained. But

when we contemplate the Father of the universe as an *infinite* being in all his attributes—in wisdom, power and goodness—comprehending all his works from eternity to eternity—one who, ere time began—ere he laid the foundations of the earth, or spread out the heavens as a curtain, or placed the sun in the firmament thereof to irradiate Summer's vale, or ere he established night's silvered queen, amid numberless twinkling orbs—by his intuitive knowledge, looked through and comprehended all worlds and beings—we are compelled at once to admit that with the Deity there cannot be any event either new or old, but one eternity ever present, in which there is neither past nor future time. In this view of the subject, there can be no event but what comes within the exercise of God's goodness, wisdom and power; so that God cannot be the immediate or remote cause of any event which shall not eventuate in the greatest possible good, notwithstanding there may be, in the chain of events, great affliction, and to us much evil. Yet when we contemplate the Deity as a perfect being in all his attributes, knowing all events, and perceiving the effect which every cause will produce, having the end in view from the beginning, and under the exercise of all his attributes at one and the same time, we can imagine no event in the economy of God's government but what must have been viewed by the divine attributes—must have called into exercise the divine goodness, mercy, justice, love, wisdom, knowledge and power, and caused them to act in concert—and consequently the greatest good must necessarily be eventually produced. But the manner in which the divine purpose has been treated by most religious sects, who have robed it in the thunder clouds of infinite wrath and vengeance, and caused it to doom unborn millions to endless woe, ("according to the unchangeable counsel of God's own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and ordain them to dishonor and wrath for their sin, to the praise of his glorious justice")—such views have driven thousands to the cold, dreary and rayless regions of skepticism and unbelief, and many more to the ravings of hopeless despair.

Hence, to deny a purpose or plan in the creation of God, would be to deny that he possessed any wisdom or interest in it; for where there is no purpose, there can be no wisdom; and it may even be doubted whether human *idiocy itself*, ever becomes so perfectly fatuous as to take no interest whatever in its own actions. But if it take an interest, it will manifest it by acting on some plan, however vague—by forming some purpose, however indefinite. How much more, then, must the all-perfect God have a purpose in his works of creation, providence and grace! Hence, when man was created, there must have been a plan which was the product of God's goodness, and infinite goodness, guided by infinite wisdom, can never produce an infinite evil. The acknowledgment of God's government over his creatures for good, is all we claim; for if the divine government is good, all its acts must of course be of a like character, as, "no fountain can send forth" two kinds of water—the one bitter and the other sweet. Infinity cannot be divided, neither can an infinite being have opposite purposes at the same time; and God is "in one mind, and who can turn him? And what his soul desireth, even that he doeth." Job xlii: 13. Therefore the mutations and changes of which we are susceptible, affect not the divine mind, for these he perfectly comprehended when we were yet in nonentity, and the world in chaos.

The inquiry naturally suggested, upon the admission of the above position, that God created and governs the universe by an immutable purpose, is, How can man possess freedom of will? This we conceive to be a part of the purpose of God; for by infinite knowledge and wisdom he was enabled to balance every thing within his own infinite control, and notwithstanding he had given man a consciousness of freedom which enables him to act as perfectly free as though there was no power above himself, yet he remains *subject* to the moral government of God.

Instance the circumstance of Joseph and his brethren: they first purposed to kill him, but Reuben endowed with more kindness than the rest, entreated them to put him into a pit under the pretext that their hands would be free from the stain of their brother's blood. This they consented to do; and when they had lowered him into the pit, supposing that all was safe on their part, and they would be secure from his having dominion over them, the work was not completed which would serve the divine purpose. Egypt was to be the great theatre on which Joseph was to act; and how could that be accomplished? In the exercise of divine wisdom and goodness, the Ishmaelitic traders were to be ready to convey him in the capacity of a servant—which was accomplished. This was supposed, by Joseph's brethren, to be an entire defeat of any thing that could relate to their bowing down to Joseph, or his having dominion over them. Is any one prepared to say there was not a complete freedom of action (agency) on their part? Not a man living dare dispute it.

The wickedness and treachery of Potiphar's wife, in procuring his confinement in prison—the imprisonment of the chief butler and chief baker with Joseph—their dreams, with the interpretation of the same by Joseph—the deliverance of the chief butler from confinement—all were necessary to introduce Joseph to the notice of Pharaoh, in order that he might interpret the monarch's dreams, and be advanced to the highest honors in Pharaoh's dominions. And all this was accomplished through the instrumentality of the most base designs on the part of man—even the exercise of the worst passions of human nature. The entire freedom of man's will cannot be denied to the actors of the actions above described; and yet it will be acknowledged, even by those who are disposed to reject the divine purpose in human actions, that in this, God had a purpose, and that that purpose was, to accomplish great good.

How many similar instances in the history of the divine government, are recorded, in which the divine wisdom and goodness have accomplished the greatest amount of good, peace and joy to the human family, and that too, through deep affliction. Behold the aged patriarch Jacob, and his family, when the famine began to be sore in the land, and death in its worst form stared them in the face. The only hope of succor was from Egypt—and that was only based on a travelled rumor that there was corn there. His sons went thither to procure the staff of life—but on their return, notwithstanding they had procured corn, yet Simeon was detained.—They had been accused of being spies—the only evidence that would be received to the contrary was, that they would bring their youngest brother, leaving Simeon as the pledge of their return. Judge of the mingled emotions of joy and grief in the mind of the patriarch—joy in obtaining bread, but grief in the detention of his son! "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Thus with much fear and

trepidation, the patriarch consented that Benjamin should go with his other sons into Egypt, when Joseph made himself known unto his brethren.

When shame, guilt and confusion of face came over the envious brethren, and they wept aloud, "Joseph said unto his brethren, I am Joseph; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you: and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life." In the full enjoyment of free moral agency, with designs of evil against their brother, in order to avoid the accomplishment of his dreams, they at length found themselves bowing before him, in guilt, shame, tears and disappointment. But they receive a brother's forgiveness and love, instead of the anger and hatred which they had meted out to him. And he assures them that, notwithstanding their purposes of evil and envy, God had taken the direction of the event, even to the preserving of life—theirs included! Thus the "wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

All this deep and trying affliction to the patriarch—the prospect of not only the loss of his children, but also of his own life by famine—God, by his purposes of goodness, mercy, wisdom, justice, and power, so overruled in the event, as to produce the greatest amount of good to all. Could the patriarch have been imbued in the divine wisdom and knowledge previous to the event, he might in truth and sincerity have said, "It is the Lord, let him do what seemeth him good."

Again let us examine the circumstances of the advent of the Lord of life—behold the marked afflictions which were poured out upon himself, as well as those associated with him in his ministry—see also the malice, wickedness and revenge which actuated those of his opposers, in which they left no means unemployed, which in their power they could devise, to put a final end not only to the messenger of this good tidings, but also the doctrine itself. Like Joseph's brethren, they had no claims to purity of motives; but, on the other hand, they were actuated by the most unprovoked anger and malice, and it would seem as though they spared nothing which cruelty could suggest or human ingenuity could invent, to add keenness to the affliction, or to make the sufferings complete, which they inflicted. And when to all visible appearance, they had poured out the hottest vials of wrath upon the Son of God—while nature was in her last agonies—behold the display of infinite love in his prayer for his murderous persecuting foes—"Father, forgive them, for they know not what they do!" In all this, God's love triumphed over hatred—wisdom over their folly and wickedness, and the kingdom of God was established, and every knee will be made to bow, and every tongue to confess that Jesus is Lord, to the glory of God the Father." Even on the day of Pentecost did this work of subjection begin.

In the above cited cases of Joseph and Jesus, it is evident that they were attended with the deepest affliction and suffering; and the latter as well as the former was accomplished through human agency, and overruled for good, even to those who exercised the worst passions of their natures to prevent the accomplishment of the events which were presented as the end to be obtained—that of Joseph's brethren bowing down unto him; and, in the other case, of having Jesus to rule over them.

The latter, as well as the former, was not the work of chance, and yet every power and all freedom of man's agency was exercised to the fullest possible extent—yet the apostle has informed us, "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." It appears evident that, in all the dispensations of his

providence, God has a purpose; and that too in overruling all things for the best good of his creatures, and in a way which shall exalt his own perfections, and thereby engage the best affections of the human heart, and invite the entire and perfect confidence of all his children, under all the dispensations of his providence.

It is clearly made to appear from the foregoing, that under the government of God, all things are made subservient to his will and purpose; and having given us the strongest possible evidences of his goodness, mercy and love, not only in the daily manifestations of his kindness, in that he opens his hand and satisfies the desires of every living thing—not only in his continued watchfulness over us—but more especially in the gift of his Son for the salvation of a lapsed world from sin and death. In all this the divine attributes stand pledged to bring good out of what appears to us to be evil—comfort out of affliction—light out of darkness, and immortality out of mortality and death. For Jesus by his death and resurrection hath brought life and immortality to light, and has not only revealed the divine paternity, but has also revealed to man all that light, and peace, and salvation which God has ever endowed man with a capacity to enjoy, either in this or in a future mode of being.

Hence, although the deceased finished his days suddenly, and apparently without a friendly hand to close his eyes in death—and though the ever anxious parents cast their eyes towards the fatal spot where he found a watery grave, and sigh that they could not have ministered to him in the last trying, closing scene—yet he was *not* alone—there was One with him who presides over the floods, and who could not be separated by time nor space, and who could go with him where parents could not, and who instructed the psalmist to say that notwithstanding he should pass through the "valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Hence the consolation derived from the fact that God is omniscient and omnipresent, possessed of infinite wisdom, and love without partiality, is that of the apostle, who was "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This above every other consideration, is capable of absorbing the soul in sweet conformity to the divine will, reconciling us to God, and will enable us to breathe forth the language of good old Eli—"It is the Lord; let him do what seemeth him good."

The dealings of our heavenly Father with his children, bear such a similarity to that of our earthly parents, that we will indulge the comparison. In the government of our parents over us, they, for wise purposes, have concealed from us many reasons of their dealings with us. Hence, in our minority we have at times, grieved—thought our lot hard, and sometimes have indulged in anger, without pausing to reflect, or without waiting to judge the act by their motives as we might learn from the result. Yet when we arrived at full age, how many things connected with the discipline which we have been subjected to, have been so explained as to cause not only our reconciliation, but even to draw forth the hearts' best gratitude to the parent! So with the government of our Father in heaven. He frequently performs his will without stooping to explain to us, at the time, all the motives which he may have in view; but he leaves us to consult the past dispensations of his providence, which, though afflictive at the time, were overruled by his wisdom and goodness to become the greatest blessings to mankind, and even to those whose wickedness richly merited, as they needed, all the suffering inflicted. Such are the wonders of the divine government, and such may be confidently looked for as the result of all his dealings with his intelligent offspring.

The riches of divine grace are clearly manifested in Jesus, the only true medium through which God has revealed himself to man—for "God was

in Christ, reconciling the world unto himself"—"who was the image of the invisible God, the first born of every creature"—"the brightness of his glory, and the express image of his person." "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." By the above we may learn, not only the true character of God through Christ, but also the purpose of his mission, which was to reconcile all things unto himself, especially the afflicted and those that mourn.

Jesus Christ in his mission to a benighted world has not only revealed the Father's attributes and character, but has also given the strongest reason possible to put our whole confidence in him, under every dispensation of Providence. He was sight to the blind—hearing to the deaf—speech to the dumb—health to the sick—comfort to the mourning—strength to the weak—salvation to the lost, and life to the dead. And as the representative and image of God, he has pledged the divine attributes for our salvation. There is no wo or malady to which our natures are heir, to which he has not given the strongest evidence of his compassion, tenderness and love.

Such is the divine character of God, as seen in his image—and such is his government over his intelligent offspring. "He doth not afflict willingly, (for the sake of afflicting,) and though he cause grief, yet will he have compassion according to the multitude of his mercies"—and "though sorrow may continue for a night, yet joy cometh in the morning." And such was the confidence of the patriarch Job in the divine character, even under accumulated afflictions, as the loss of his children, his property, and even the approach of his own dissolution, that he exclaimed, "Though he slay me, yet will I trust in him." And also when the death of his children was announced to him, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Thus in the cases above cited, where afflictions were meted out by the divine government, notwithstanding men were called to drink even the dregs of the bitter cup of sorrow, yet they found him a present help, even in affliction, and worthy of their entire confidence. And in the end, they found a Father who could bring joy out of affliction, disappointment and sorrow.

With these views of the divine character and government, we humbly commend you to God, and to the word of his grace who has said "my grace is sufficient for you." "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ," into whose hands the Father hath given all things, and who will hold his dominion until he hath reconciled all things unto himself, until he has destroyed the last enemy, which is death, and then God will become all in all. AMEN.

[To avoid the necessity of a formal reply or protest on my part, I have taken the liberty of omitting such passages in Mr. Cooke's speech as I humbly believed were calculated to do more harm than good to the cause he professedly advocates. A. B. G.]

For the Magazine and Advocate.

TEMPERANCE.....No. VIII.

BY A. W. BENTON, M. D.

I design in this article, to say a few words on the traffic in ardent spirits. And I am confident that I cannot in any other language, so well express my own views on the subject, as by copying the preamble and resolution introduced at a meeting for the promotion of the cause of temperance in the United States, held at the capitol, in Washington, February 24, 1833, together with the remarks of Mr. Cooke, member of Congress, in support of the same. The preamble and resolution read as follows:—

"WHEREAS, the manufacture of, and traffic in, ardent spirit, are a fruitful source of pauperism, misery and crime, deeply injurious in their opera-

tion to the pecuniary and moral interests of community—AND WHEREAS their abandonment presents the only effectual remedy for the evil of intemperance, therefore,

“Resolved, That they ought to be discountenanced and abandoned, as incompatible with the obligation of social and moral duty, by every patriot, and especially every Christian in the country.”

In submitting the resolution just read, Mr. Cooke said he had “intentionally directed a blow at the great source and fountain of intemperance. Public opinion is already informed of the universality and the magnitude of the evil. Its condemnation is recorded upon adamant, and its omnipotence needs *now* only to be directed to its source, to demolish it forever.

“Let us, then, since the outposts are taken, and its picquet guards have capitulated, direct our forces against the strong holds of the enemy. Let us carry the war into the head quarters of his army, and as the surest and most effectual means of drying the fountains of his poisons, let us crush and crumble the head of the serpent that has beguiled us. Do not mistake me. We ask *no* aid from force; the great cause in which we are struggling, looks not for success to the arm of civil or military power. It wields nor spear nor sceptre. Enthroned in the affections of the patriot, the philanthropist, and the Christian, and based upon the everlasting foundations of moral justice; its hopes of final victory are directed to a higher source. Time, intelligence, inquiry, reflection, perseverance, and the consequent overwhelming power of public sentiment, are the great agents which are working out its glorious triumph.

“The terms of the proposed resolution may, by some, be deemed severe in their requisitions. I do not think so. A brief glance at the immeasurable ruin—at the countless crimes, miseries and deaths which the manufacture and traffic of ardent spirit have brought upon the human race, will shield it from the injustice of such an imputation. What are the facts? It has long been settled by the concurrent testimony of the most distinguished physicians, that alcohol is a rank and deadly poison—that in its effects it resembles arsenic, and though slower in its operations, it is not less certain and destructive in its effects. Ay, Sir, that it is infinitely more so; that it poisons, destroys, kills both the body and the mind; that the inevitable tendency of its use is the paralyzation of health, the destruction of the human constitution; the prostration of morals; the accumulation of crimes; the augmentation of the sum total of human wickedness and human misery; the derangement and stupefaction of the intellect; the oblivion of every social and religious obligation; the extinction of the love of honor in the human breast; and the annihilation of every high and holy feeling of the soul, which elevates man above the brute and allies him to God! Who is not, then, ready to exclaim that the mere use of this poison is, of itself, a crime? A crime however that sinks into insignificance when compared with that of making and vending it for the destruction of others.”

“No one can longer deny that from this source (the manufacture and traffic of this destructive fluid) flows a train of evils, which embodies every variety of human crime, and human misery; which converts the blessings of heaven into curses, and those of life into the tortures of disease. Without this agency, all these vast and complicated evils would cease to exist. The individual, therefore, who manufactures or traffics in this poison, *knowing and reflecting* upon the wide spread ruin and desolation which results from his agency in increasing its consumption, is, in the eye of Heaven, responsible for all, and richly merits the disfavor and reprobation of his country. Where, in the eye of eternal justice, is the difference between him who strikes the blow of death, and him who *knowingly* maddens the brain, and tempts and fires the soul to strike it?”

“I repeat, therefore, that it is now too late to deny either the criminality of this traffic, or the magnitude of the evils which result from it. They

are seen every where. Cast your eye over the broad and the boundless map of moral desolation, which these agents of ruin have spread over the nations, and then tell me if we are not called upon to express our reprobation in terms much severer than those of the resolution before you, upon the cause of these evils?

“I speak not merely of their effects upon civil liberty, or upon the political and commercial prosperity of the country. I speak not of their influence upon the character of nations, or upon the stability of governments. I speak not of the immense sacrifice of property—of the more than one hundred and twenty millions of dollars which are annually expended in the United States, in the consumption of these poisons; of the two hundred million dollars worth of time, of which they annually rob their victims. I speak not of those stupendous public works and monuments of art, to the erection of which these accumulated sums might be annually applied; nor of the security, prosperity and glory which they would give to the country.....I speak not of fields turned to waste—of homes deserted—of hearths desolate—of happiness forever blasted, of hopes forever crushed beneath the withering tread of this fell destroyer.—Nor will time permit me, even for a moment, to point you to those scenes of grovelling dissipation, of frantic riot, of desperate revenge, and of brutal abandonment, from which the once kind husband and father is sent home, transformed into an infuriated demon, to his trembling wife and famished children, the object alike of terror, of shame, and of heart-rending commiseration. I cannot speak of those truly tragical results of this inhuman traffic, of those scenes of unutterable wretchedness and agony of soul, over which my heart has often bled, even in the far off peaceful wilds of the West; of those scenes in which I myself have seen this demon of destruction, rising on his pedestal of broken hearts and blasted hopes, and, intent on gain, filling the very air with moral pestilence, blasting every noble and manly feeling of the human heart, and pouring from his poisoned chalice, his fiery streams of agony and despair, into the once happy and cherished circles of domestic peace and love.”

“But I forbear to expatiate. In conclusion, let me only ask, can that traffic be justified by an enlightened and virtuous people, which thus alone holds out the chief temptation to that intemperance, which strews the land with beggars, and widows, and orphans, and crimes—which breaks up the foundations of social happiness, consigns millions prematurely to their graves, and fills the world with wailings, lamentations and woe? I answer, *no*, Sir. Policy, morality, patriotism, religion condemn it. The omnipotence of public opinion will put it down. A mighty and a glorious revolution, thank God, is in triumphant progress. A light, brighter than the sun at noon-day, has burst upon us. All now see and admit that if there were no makers and vendors, there would be, there could be no drunkards; and that from the moment of their abandonment of this horrid traffic, a more golden age would dawn upon the world, and the bright earth would smile and bloom again in primeval happiness and peace. Let us, then, lay the axe at the root of the tree—at the root of this great Bohan Upas of moral death and social ruin. Let us assail its giant trunk, now that we have lopped its branches. Let us invoke that wretched commerce which is conducted beneath its deadly shade, to abandon its pursuit, and to withhold its liquid fires from the execution of their threatened devastation upon the brightest promises and hopes of man. Let us invoke the dealer in that commerce, by every bond of social duty—by his detestation of crime—by his love of virtue—by his devotion to the public peace—by his sympathy for the wretched—by the bitter tears of the widow—by the heart-breaking cries of shelterless and degraded orphanage—and by every tie that binds the good man to his country, to close forever the flood gates of this all-devouring deluge, and to unite with us in drying up this great source of individual crime and national degradation.”

Such is the warfare I would wage, and such the

weapons I would wield against the traffic in ardent spirit. And I leave it for the public to judge of their congeniality with our free institutions.—Such, too, is the course pursued by the Executive Committee of the New-York State Temperance society. And it is not till such weapons have failed to reach the hearts of individuals, that they have recommended the withdrawal of patronage, except so far as the article itself was concerned. For it cannot be expected that any consistent temperance man would patronize a man who was engaged in no other traffic except that of alcohol.

P. S. Not wishing to advance an opinion without offering my reasons therefor, I will briefly state the reasons why I considered a part of “A Friend to Temperance’s” article unworthy of notice. I did think that his insinuation of hypocrisy, his appellation of “wiseacres” and “puppets,” his accusing the leading members of temperance societies of taking *all* the responsibility from the drunkard, and heaping it upon the vender; of ceasing their war against the use of spirits, etc., without quoting the language, or telling where it may be found; together with what he said about Presbyterian priests;—I say, I did think that his language did not breathe that spirit of candor, of forbearance and charity, which should entitle it to a candid reply. I humbly confess myself wrong, and inconsistent, in referring, at all, to what I deemed unworthy of notice. But since I committed the error, I hope that the above apology and confession will secure me the pardon of the public.

South Bainbridge, February 7, 1836.

For the Magazine and Advocate.

PRECEPT AND PRACTICE.

BY MISS EMELINE ROUNSEVILLE.

Who has not felt the truth of the remark thrust home to his heart,—“They talk like angels, but they live like men”? What a woful contrast between our words and deeds! Did mankind teach by example, as well as by precept—did we live what we so earnestly recommend to others—how soon would the raging lion become as the gentle lamb! What a glorious revolution would burst upon our land—yea, encircle this mighty globe!

Our theory is surpassing excellent, but how corresponds the practice? Lay thy hand upon thy heart—close thine eye, and look within,—Does naught condemn? Happy! thrice happy art thou who canst truly say, “I have pursued that course which I have so warmly recommended to my fellow-beings!” Thou possessest a gem above all earthly price, and well hast thou deserved it.

For the Magazine and Advocate.

APOLOGY FOR PREACHERS.

BY REV. C. S. BROWN.

Perhaps few things appear more reasonable than the common complaint that preachers do not visit more among their congregations. But let us examine the subject, for a few moments. Let it be understood, in the first place, that it is not because we do not wish to visit more; but because we have other duties to perform which we deem more necessary.

In the second place let it be understood that a year consists of three hundred and sixty-five days.

Of these, there are Sundays	52
The remainder are spent in week-day or evening lectures	100
Funerals	20
Visiting the sick	30
Visiting each family once	50
Cares of family	35
Attending to studies	52
Attending to Associations, Conferences, etc., and travelling to appointments, etc.,	26
Total	365

The above we consider a pretty fair representation of the general distribution of a country preacher’s time—allowing for variations which, however, cannot materially change the result.

Now, brethren, how much time has he to spare for extra visiting?

For the Magazine and Advocate.

TOUR IN OHIO.

BY REV. L. L. SADLER.

I take the present opportunity of furnishing you a few scraps from my journal, relative to some of my peregrinations in the West, since the date of my last letter. I was at Belpre, situated on the northern bank of the Ohio river, when I last wrote. From thence I went down this grand, majestic and beautiful stream to the city of Cincinnati. I stopped on my passage at Gallipolis, Portsmouth, Maysville, and some other small towns, but did not tarry long enough to deliver my message in either place. The scenery bordering on the Ohio river is sublimely beautiful; and strikes the eye of the travelling spectator with the most fascinating charms. Sometimes he finds himself in a wild, romantic country, surrounded by high, lofty hills—shelving rocks—and huge precipices; with here and there a glen—a ravine—a rivulet—a tributary stream, occasioning the most pleasing variety.—Sometimes these mountainous elevations approach the river, where they are beheld in all their grandeur and sublimity, and from whose cloud-capt summits we should suppose an observer might grasp in his vision the whole surrounding country, and feast his eyes on the rich and beautiful perspective stretched out before him—sometimes they seem to gradually retire and lose themselves in the distance, leaving in view rich, luxuriant vales, and fertile, alluvial bottom lands, where may be seen the busy husbandman providing himself with the good things of earth by his industry and enterprise. Thus, the traveller has always something new to gaze upon, and something interesting to admire.

Gallipolis is an old town, but not in a flourishing condition. There is less business done in it than in any place of its size on the river, with which I am acquainted. The surrounding country is uneven and rugged—quite thinly populated, and embracing but little wealth. Consequently their means are limited; and it is not to be expected that they can sustain themselves as well as some other places more favorably circumstanced. It was formerly a French settlement, and many of the descendants remain. Attached to the traditions of the fathers, and influenced by educational bias, many of them have imbibed the principles of Volney, Voltaire, Rousseau, and other infidels of the French revolution. They are, however, quite distinguished for their good understanding and sound sense in matters of general intelligence. Quite a goodly number of citizens are Universalists, and if they could obtain stated preaching, there would be no difficulty in sustaining a good society.

Portsmouth is situated on the confluence of the Sciota with the Ohio river, and near the junction of the Ohio canal. It is most delightfully situated, save that it is subject to inundations. It may be extended to any size, any future business or circumstances may demand. The commercial advantages hitherto enjoyed have not been sufficient to warrant a very rapid growth, but they are now improving, and present prospects predict an extensive advancement in time to come. I know not much about the characteristics of the inhabitants; or their moral and religious condition. But I perceived that they had sufficient Partialism among them, to secure the erection of one or two meeting-houses for her benefit.

Maysville is on the Kentucky side, and presents quite a city-like appearance. It has many attractions, and commands quite an extensive business. It extends up and down the river a considerable distance, but is quite narrow in width, owing to the very high hills that skirt its rear, and seemingly threaten, in lordly pride, to push the whole town into the river. The Kentuckians are much like the Virginians, in character. They are fond of amusements, such as hunting, gaming, horse racing, etc., but pay less attention to moral, mental and religious culture, than the northern people. They are distinguished for many noble sentiments and commendable qualities, that serve to recommend them to the esteem of the stranger. They

are frank, ingenuous, and familiar; and though possessing a nice sense of a peculiar kind of propriety, they are social, and easy of access; and manifest none of that reserved indifference and cold formality so common with the northern people. The traveller will feel himself as much at home, (and more at ease,) among the Kentuckians, as he will among the inquisitive and companionable Yankees. They are rough in their modes of expression; and their common profanity would shock the sensitive religionist of the North. But it is not regarded by any class of citizens, with a few exceptions; and it passes unobserved. Their internal policy is rather stifling to enterprise and industry; and calculated to perpetuate certain emotions and feelings hostile to refinement, greatness and glory. It is to be hoped, however, that a change will come over them in due time, that they may keep pace with their northern sister States, who are setting them an example in many respects worthy of imitation.

The whole northern part of Kentucky is hilly and unfruitful, and with the exception of its romantic scenery, there is much less to admire than in Ohio. There are some "sunny spots" occasionally to be seen, that may serve in a measure, to redeem its character; but it will bear no comparison with its sister State bordering on the North.

Cincinnati is the great mart of the western world. The visitor would think he had entered one of the Atlantic cities. And when reflecting on its situation in the "far West," he would almost think it was a dream. It exhibits all the characteristics of a seaport. It is generally well built, and contains many fine edifices and public buildings. Eight or ten schoolhouses that have been recently erected, of handsome architecture and resembling houses of worship in their external structure, quite ornament the city. The inhabitants, now amounting to nearly forty thousand, have emigrated from almost all parts of the world; and consequently there is a great variety of character in the place, as well as a great variety of sentiment and opinion in relation to politics, literature and religion. The Catholics have a strong hold here; and it remains for time to show who shall finally have the ascendancy—they or the Protestants. There is much strife between them at present. Both are eager of success. But such is the state of public opinion, providing the Protestant sects behave themselves equally prudent and discreet, there can be but little prospect of the Catholics making proselytes of the American people—and of course, but little hope of their triumph.

Universalism is not in as hopeful a condition as I had anticipated finding it. There are quite a number of warm-hearted friends in the city, who will do all they can for the promotion of the cause, and who will make any reasonable sacrifice for sustaining it. They have recently purchased a house of worship, and though not beautiful, it is well situated, and quite convenient. And having secured the services of Br. George Rogers, it is to be hoped that they may flourish and prosper. I tarried a number of weeks in that region, during which time I visited a number of the adjoining towns, and delivered my message to such as would hear the "Gospel's joyful sound." In the mean time I was present at two oral, public debates carried up by Br. Robert Smith, and two of the Methodist clergy, and lasting four days each. This was an excellent treat for me, being the first of the kind I had ever attended; and I think they cannot fail of being conducive of general good in the advancement and promotion of the cause in the region where they were held.

There are quite a number of Universalist societies in the vicinity of Cincinnati—some of whom are about to build houses of worship—and all that is wanted to render them flourishing, is a few faithful shepherds to go in and out before them, and to feed them with knowledge and understanding.

This is the region in which to preach the love of God—it is exhibited in legible characters on every thing that is seen—and may be illustrated by the whole of the surrounding scenery. Oh! if we had

only the means possessed by others, what a shaking among the dry bones there would be in the world—the whole earth would be soon revolutionized. But we must wait God's own time. "He that believeth will not make haste."

I have concluded to make my Winter quarters at Columbus, where I have been a number of weeks. We are considered as unpopular; and our place of worship is not very inviting; but we succeed in keeping up pretty large audiences—evenings. I know not what may be the result of matters here. This is the most important post in the State, and it is very essential that we should get a foothold here. I would be willing to make some sacrifice for its accomplishment, and shall do all in my power to place the cause on a permanent foundation in this city. The result must be left to Providence. Our present operations are but an experiment. We will hope for the best.

I occasionally visit a small place situated where the canal crosses the national road, and have the prospect of getting up a respectable society, and of securing an interest in a small church. This will enable us to advance in conjunction with others. It is certainly a good time for operation in the western world; and I would that our means were adequate to public wants.

For the Magazine and Advocate.

THE LAW AND ITS PENALTY.

"The penalty of God's law is eternal death—or eternal suffering in hell. No part of the divine penalty is endured in this life. But the penalty is inflicted after death, and is endless suffering in hell."

"This life is not a state of retribution in any sense, but a state of trial, simply."

The above are the bare assertions, made in the pulpit, by the Rev. Medad Pomeroy, pastor of the Congregational church in Elbridge. They are very important assertions, if true—and if false, the fact ought to be known.

That the penalty of the law is endless suffering in hell, is an assertion we have often heard him make, but it is never accompanied with the *proof*. We want the *proof*—positive proof. A doctrine fraught with such awful consequences, ought to be backed up with plain, positive proof.

Now, if the Rev. gentleman will point us to one single plain, positive declaration of Holy Writ, that the penalty of any law given to man by the great Lawgiver, is endless suffering in hell, I pledge myself to renounce Universalism, and give my support to him and his doctrine. With a little trouble and expense, I could point him to the penalties of the laws of this State. I would bring on the statute books, and refer him to the very passages, in plain language. Well, then, cannot friend Pomeroy, who has made the Bible the man of his counsel, point us to one solitary passage containing a law, the penalty of which is endless suffering in hell, after having made the declaration, with so much assurance?

In the Old Testament we find hundreds of laws, and the penalties annexed thereto. The penalties are plain. I will quote one. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses." Num. xxxv: 30. This law is plain. The penalty is plain. The Jews could not have been mistaken in this. Now, if there is a law in the Bible, the penalty of which is endless suffering in hell, I have never been able to find it. Will friend Pomeroy just show me where it is?

A. C.

"He that teaches us anything which we knew not before, is undoubtedly to be revered as a master. He that conveys knowledge, by more pleasing ways, may very properly be loved as a benefactor; and he that supplies life with innocent amusement will be certainly caressed as a pleasing companion."

Look on slanderers as direct enemies to civil society; as persons without honor, honesty or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

MAGAZINE AND ADVOCATE.

A. E. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MARCH 12, 1836.

REASONS.....NO. VII.

FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

"Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob." Isaiah xli: 21.

Eighthly. The doctrine of endless misery stands directly opposed to the *justice* of God. No attribute of the divine Being, it is believed, stands out in bolder relief against this doctrine than the attribute of justice; notwithstanding which, strange as it may seem, this is the attribute mainly relied upon by the advocates of that theory for its support. Many and many are the times and occasions when, after exhibiting an array of arguments almost innumerable and absolutely invulnerable, in favor of the ultimate salvation of all men and in opposition to endless misery, founded on the wisdom, power, goodness, mercy and grace of God, we are met by the pertinacious opposer with what he considers a quietus to all our arguments, and the strong bulwark of his own darling theory, viz:—That we have forgotten or overlooked the *justice* of God—that this stands out in hostile and dreadful array against the sentiment we hold, and in favor of never-ending misery—that although all the other attributes of God might seem to favor, or be easily reconciled with universal salvation, yet the strict and inflexible justice of God will forever stand in the way, with sword in hand, to doom to ceaseless wrath a portion of our race, and confine them to the shades of woe to all eternity!

This sentiment, we are aware, derives most of its strength and influence from the power of tradition.

"Man early imbibed false notions of God,
Supposed him a tyrant, and vengeance his rod."

From their earliest childhood, people have been taught to believe that they were justly liable to, and richly deserved the deep damnation of hell forever; and that if they were ever saved, it must be by some process by which the voice of justice would be silenced, its righteous claims waived, and its legally sanctioned grasp on its victims loosed by the interposition of some opposite power—some countervailing attribute. And this opinion has been strengthened by the requisition made by almost all professedly orthodox churches on the candidates for admission to their fellowship:—That in narrating their religious experience and exercises they should confess that they had seen themselves to be poor hell-deserving sinners, justly liable to endless damnation, and that if justice were done them endless perdition would be their inevitable doom! Thus these traditional teachings and narrated experiences of reputed saints, have tended to fix and perpetuate in the mind the most false and pernicious ideas of divine justice—that this attribute is no other than the spirit of infinite malignity and almighty revenge; than which nothing can be more opposite to the true attribute of divine justice.

These views of divine justice set at variance Heaven's glorious attributes and at once array the Deity in open hostility against himself. But we read "a house divided against itself cannot stand," but is "brought to desolation." God is not divided against himself—he is *one*. His name is one—his nature is one—his essence one—he can never be or act inconsistent with himself—with the unity of his nature—the harmony of his designs and purposes. *God is love*. "He that loveth not, knoweth not God, for God is love." He can have no attribute in opposition to love. "Thou lovest all the things that are, and abhorrest nothing that thy hands have made, for thou never wouldst have made anything to have hated it." God's goodness and mercy are infinite. "The Lord is good unto all, and his tender mercies are over all his works." He can have no attribute in opposition to his goodness and his mercy: therefore "*justice and mercy are met together: righteousness and peace have embraced each other*," "Justice and judgment are the habitation of his throne: mercy and truth go before his face." His

nature being love, his essence benevolence itself, all his attributes are consistent with, and in fact nothing but modifications of his infinite love. Hence, the very rod that justice raises for the punishment of the transgressor, is guided by mercy and applied by the hand of love. Hence, the apostle says, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth—he chastens for our profit that we may be partakers of his holiness." And an inspired prophet has said, he is "a just God and a Saviour;" which sentiment would have to be reversed to suit the popular notions of justice and salvation, and would then run something after this manner, "He is a just God, but not a Saviour;" or "He is a Saviour, but not a just God;" as the popular notions on this subject suppose, if any are saved it must be at the expense of justice, (so far at least as the individuals themselves are concerned, inasmuch as all deserve endless damnation,) and that if strict justice is done to all, the endless misery of all will follow as a matter of course.

The favorite and principal argument relied on in support of the justice of endless misery is this: That sin is an infinite evil and therefore justly deserves an infinite punishment. And as an infinite punishment cannot be endured in a limited period, therefore it will require the whole of the long and untold period of eternity to punish sin according to the extent of its demerit. This argument is indeed the dernier resort of the advocates of the merciless dogma of endless misery. It was never thought of till modern times—was never invented till all other arguments failed and were found utterly insufficient to sustain the doctrine with the least semblance of plausibility. And whether or not there is as much strength and solidity as plausibility in this argument will be seen in the sequel. That it is a dernier resort we think will appear from the fact that those who take this ground evidently see themselves in a bad dilemma and are often driven to shift their position to maintain even the appearance of strength. They sometimes undertake to maintain that sin is infinite because committed against an infinite God—sometimes because it is the transgression of an infinite law, and that the law is infinite because God is its author; and sometimes because it is the opposite of holiness, and as God is infinite in holiness and sin is its opposite, therefore sin is infinite as the antipode of holiness.

But the entire sophistry and utter untenableness of all such arguments will be seen at a glance. There is and can be, strictly speaking, but one infinity in the universe; and that is God. He and he only, is infinite in all his perfections, in all his attributes. Holiness is an essential principle of God's nature and in him it is infinite. So also of wisdom, goodness, power, etc. In him they are all infinite. These principles may also exist in man, but in man they are all necessarily finite—the same in nature, but different in degree from what they are in God. Man may be wise, but his wisdom is limited—he may be powerful, but his power is limited—he may be good, but his goodness is limited—he may be holy, but his holiness is limited. So he may be sinful, but his sin is limited by the same cause that limits all his attributes and all his actions—by the very nature which he possesses. To say that sin is infinite because opposed to the holiness of God, would be to say that there are as many infinities in the universe as there are, ever have been and ever shall be, sins, follies and foibles, among the children of men from the creation of the world to the last child of Adam's numerous race: and as God is but one, and he no more than infinite, what could he do against so many infinities opposed to him and his holiness? Would not sin be much more likely to overcome and destroy the holiness of God than the holiness of God would be to destroy sin? To say that sin is infinite because it is the transgression of the divine law, and the law is infinite because God is its author, would be to say that every thing that God has made is infinite because God is its author—would be to say, "Beast, bird, fish, insect, what no eye can see, no glass can reach," from the high archangels that bow before the throne of the Eternal, down to the meanest creature, the most diminutive insect that flits the air or

grovels in the dust, is infinite because God is its author! To say that sin is infinite because committed against an infinite God, would be to say that *opposition* necessarily implies *equality*! A fly attacks a horse; therefore a fly is as big as the horse he attacks! A gnat attacks an elephant; therefore there is no difference in the size of a gnat and an elephant!

Thus we see the weakness and extreme absurdity of the arguments employed to prove that sin is an infinite evil and justly deserves endless damnation. The theory, too, involves innumerable other absurdities and inconsistencies besides those above named. It supposes a finite being can commit an infinite act—that a stream can rise higher than its fountain—that an effect can be far greater than its cause—that the creature can equal if not exceed the Creator.

Moreover, the theory, if admitted, would defeat the very object professedly had in view by those who maintain it, viz: to honor and magnify divine justice. For it would prove the eternal injustice of God, and the utter impossibility of his ever being able to do justice by one soul of Adam's sinful race, and therefore that this glorious attribute of Deity would be forever dishonored and defeated. For if sin be infinite and justly deserve endless punishment, then it is certain, justice can never be done—its demands can never be satisfied—the time will never arrive when its claims can be said to be liquidated. What is *always doing* can never be said to be *done*; consequently it can never be said respecting any sinner that he *has received* all the punishment that justice demands.

If sin be infinite for the reason assigned by the advocates of this theory, then *every* sin is infinite, and all distinctions between crimes must be done away—there can be no crimes more or less enormous than others in the comparison—the crime of stealing an apple is equally as heinous, involves as deep guilt, and exposes to as deep and lasting damnation, as the crimes of rape, treason, arson or murder, or all of them united. If every sin be infinite and deserve endless damnation, then justice would require as many eternities to punish a man for his sins as the number of all his sins from his birth to his death: and supposing a man to live three score years and ten, and to commit only one sin per day during life, it would require the enormous number of *twenty-five thousand five hundred and fifty eternities* to punish him justly! nay, justice could not be done him even by this multiplication of the number of eternities, for the reason before assigned, that no one of them would *ever end*!

Common sense, reason and revelation alike declare such a theory false and absurd. The common sense of all mankind, when not distorted by tradition or prejudice, or warped by the systems of men, must teach them that man is finite in his nature, finite in all his faculties and attributes, and that all his deeds, whether good or bad, must necessarily be finite in their character and consequently limited in their effects. The fact that all just laws, human and divine, recognise different degrees of criminality in transgressors, and impose different degrees of punishment accordingly, refutes the idea of the infinity of sin. There are *proportions* and *degrees* of guilt, in all transgressors; and all wholesome laws graduate their degrees of punishment accordingly. The Scriptures plainly recognise this rule. Jesus says, (Luke xii: 47, 48,) "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

Thus we see that sin or guilt is reckoned and its degrees determined, not by the *holiness* of God, its opposite; not by the *infinity* or perfection of the *law* of God, of which it is the transgression; not by the *infinity* of God, against whom it is committed; but by a very different and altogether better standard—the degree of light and knowledge enjoyed by the transgressor. Two individuals may perform precisely the same act outwardly, and yet be involved in very different degrees of guilt by it.

according to the different degrees of knowledge possessed: and this is indeed the only just or correct criterion by which to regulate or determine the responsibility of mankind. Hence, idiots and insane people are not considered responsible at all, either to God or man. The little child is less responsible than the enlightened adult. And that moment different degrees of responsibility and guilt are recognised, that moment the idea of sin's being infinite must be abandoned; because there are no degrees to infinity—no proportion, no comparison, no resemblance between finite and infinite.

It being thus clearly demonstrated, both by reason and revelation, that sin is finite or limited in its nature, it must be equally clear to every rational mind, that justice can never require infinite or unlimited punishment as its penalty. It would hence be a most flagrant violation of the justice of God to torment mankind infinitely, either in degree or duration for sins which in their very nature were necessarily limited and finite. Each crime can justly deserve but a certain degree or amount of punishment, even if we suppose punishment to be inflicted on strictly retaliatory principles, (which, by-the-by, we do not admit,) and put as many finites together as we please, we can never make an infinite of them. Multiply the number of transgressions, and extend the duration of punishment for each one to the utmost stretch of human thought or conception—employ as many figures to calculate their number and duration as would wind the earth from pole to pole, and multiply them thrice ten thousand times into themselves; still they would come short of infinity—there would ultimately be an end of them, and a rigid and inflexible justice would be satisfied, and say, "let the punishment of the transgressor cease." Thus we see that justice especially, as well as every other attribute of the divine Being, stands directly opposed to the doctrine of endless misery.

Ninthly. The doctrine stands directly opposed to the truth of God. The veracity of Jehovah is intimately connected with and concerned in this subject; and as certainly as the word of God is true, so certainly is the doctrine of endless misery false. This will appear, not only by the general tenor of our subject, the denouement of our successive arguments relating to it, the voice of the Scriptures generally, and the arguments yet to be adduced on the affirmative of the question concerning universal salvation; but also by the direct and positive assertions contained in the Bible against this doctrine. For example we read, Lam. iii: 31-33, "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Here we have the positive and solemn asseveration of God's inspired prophet, that he will not cast off forever. But the doctrine of endless misery affirms that he will cast off forever. Therefore the doctrine directly contradicts the word of God by his prophet. Again, God says by the prophet Isaiah (lvii: 16,) "I will not contend forever; neither will I be always wroth: for the spirits should fail before me, and the souls which I have made." Here Jehovah not only solemnly declares that he will not contend forever, nor be always wroth, but also assigns the reason why he will not—the creature would perish—the souls he has made could not endure the eternal wrath of their Creator. Now the doctrine of endless misery contradicts this testimony, and maintains that God will contend forever and be always wroth with some of his children, and yet does not pretend to assign any reason for such a merciless procedure. Now it appears to me that those who contradict God, and maintain that he will forever contend and be eternally wroth with his children, ought to give as good a reason, at least, why he will as he has why he will not.

Other testimony from the Scriptures might be adduced on this subject, but we deem it unnecessary under this head. We have given a number of "strong reasons," at least they appear so to us, for rejecting the doctrine of endless misery. We have shown that it is useless, per-

nicious, dishonorable to God and opposed to all his attributes—his benevolence, mercy, wisdom, power, justice and truth; and we now leave the reader to make up his mind whether the doctrine can be true, or deserving his confidence or support. In our next, we shall proceed to present the reader with some of our "strong reasons" for believing and maintaining the doctrine of universal salvation.

D. S.

TRIFLES.

Every man it is said, has his peculiar whims—certain it is, I have mine, and love their gratification dearly. Having ruled over certain districts in Pennsylvania, governing the children, who ruled their mothers, who ruled their husbands, who are the sovereign powers that be—in other words, having taught school for several years, correct "spelling" enters among my other troubles. The printing business added a few more "notions" to my whimsies. The study of theology added to these again. All these have been increased and peculiarized by a sedentary life and a nervous habit of constitution. Hence, even trifles become, frequently, important matters in my eyes—whether they are regarded as matters of pleasure or of business. This by way of apology and for preface for these trifling articles.

Like many others of my race, I carry my faults behind me—my neighbors' full in sight—and hence, see defects in others where I do not even suspect them in myself. This, to satisfy the reader that I do not call others guilty because I am innocent.

Two errors have been lately, very generally copied into our periodicals, from secular papers, where they have been circulated so long and generally as to be worthy of correction. The first is an anecdote of Dean Swift. It states that once when a couple appeared before him to be married, he commenced by reading the funeral service, and on being checked, said they had better be buried than married. The error is, in calling the Dean a bachelor. If I mistake not, Dean Swift was a married man, but (worse than brute that he was!) he never lived with his amiable and excellent wife.

The second error is a sophistical comparison, representing the newspaper borrower's excuse, ("Lend me your paper, I only want to read it,") to be as absurd as that of a man who should say to a baker, "Lend me a loaf of bread, I only want to eat it." If reading a newspaper destroyed it, or utterly prevented others from reading it, the comparison might answer.

The Christian Pilot heads "Bible Readings," (copied from this paper,) "By Mrs. Julia Ann Scott." I know no correspondent of that name. Miss Julia H. Kinney, that *was*, (not Kenney, as some print that name,) is the Mrs. Scott who furnished those articles.

Ever since I have been convinced by actual examination that the Bible speaks of the "doctrine of God," "doctrine of Christ," "doctrine of the Gospel," always in the singular number (doctrine, and not doctrines)—and that, on the other hand, it speaks of the "doctrines of devils," "false doctrines," etc., always in the plural form (doctrines, and not doctrine)—I say (for fear the reader may forget, in the length of the sentence that I have already said, that) ever since I have been convinced of this fact, I feel a twinge all over my nervous system, like the jangling of a harpsichord all unstrung, at reading in a Universalist periodical of "our doctrines," "the doctrines of Universalists," "the doctrines of the Gospel," etc. This whim of mine is at least a Scriptural one.

Believing that no person is an actual loser by being removed from this state of existence, I cannot but think that, however we may mourn the decease of relatives and friends, our apparent loss is their gain. Yet how often do we read obituary notices in which the loss is placed to the account of the deceased! They do not mean, I hope, to insinuate that the living are gainers by it! The language runs, generally thus—say the deceased is a father—"Long will the bereaved children lament his loss"—probably meaning "their loss." When correspondents make such errors, Editors should correct before publishing them.

A. B. G.

EPISCOPALIANISM.

The following very shrewd and sensible remarks on the hollow coldness of Episcopal formality and ceremony—the incongruity between it and apostolic simplicity and zeal—and especially on the nature, end and aim of the Methodist Episcopal government, are worthy of a careful perusal. The comparison of the presiding Elder, and the comment by the Doctor, are beyond all praise. I wish every independent minded Methodist in the United States, could see this double-gear, people-grinding, ecclesiastical mill in its proper light.

The article is an extract of a letter (published in the Christian Palladium, of the 1st inst.,) written by Elder I. N. Walters, and dated city of "New-York, January 30, 1836." Read it. A. B. G.

The next thing that particularly arrested our attention, was the different churches called after the apostles—such as St. John's church, St. Paul's church, St. Stephen's church, etc. These churches, as they are called, have towering steeples and lofty spires, whose stupendous heights reach the passing clouds. We entered some of those churches and beheld with astonishment, the regulations and worship of those popular sects. And what, Sir, do you suppose was passing? The priest changing his dress, reading prayers, and the prayerless, with their books, reading over after him. But the most striking thing we saw, was the figure of St. Paul in marble, in front of St. Paul's church in Broadway. He is represented walking out of the church, with his books under his arm, as though he was disgusted with the proceedings inside, and was about leaving them to pursue alone their anti-Christian worship. I observed to my friend that those Babel builders could have presented nothing so illustrative of the circumstances of the day, as that figure. The Athenians, while surrounded with thirty thousand gods, made an altar to the "Unknown God," which proved to be the true God. So those people in the midst of their extravagance, had presented something to [represent the apostle Paul; and unwittingly they had represented him truly; for it is so designed as to] show that the apostle was disgusted with their forms and ceremonies. And there is Trinity church, which stands in a very conspicuous place, where all classes can read the inscription. A stranger wished to know, whether the people who worshipped in that temple were not Hindoos, and had the image of Brahma, with his three faces representing what the house was called. We answered no; these people professed to be Christians. What kind of Christians? said the stranger. Christians of the church of England, was the reply. That is very likely, I am sure, said he; they cannot be Christians of the church of God, for that has one God, and one Lord Jesus Christ, and not a Trinity. So he passed on. But in the midst of our ramble, I thought if Paul, John, Stephen and the other apostles, were to rise from the dead and appear in this city, as they did at Athens, Rome, Ephesus, etc., they would not be permitted to preach in those churches which are called by their names—they would be looked upon as some crazy fanatics, and their doctrine would be heresy. Why, Sir, I believe they would be indicted for blasphemy, whipped for fools, and imprisoned for knaves; and if they worked a miracle in confirmation of their mission, they would be laughed at as magicians, only acquainted with the principles of legerdemain. For even when a man appears among them, holding forth the plain, simple truth of the Bible, taking the name of his divine Master, pleading for the injured rights of his fellow-men, and declaring the Scriptures to be the only and all-sufficient rule of faith and practice, he is denounced as a dangerous man, one that is corrupting the morals of the youth, and more to be dreaded than the avowed infidel. Such, Mr. Editor, is the state of popular orthodoxy in the city of New-York, in the circle of one sect.

Our attention was next arrested with the Methodist churches. They are plain neat buildings, very suitable for worship, and the only inscription they

have is, "THE METHODIST EPISCOPAL CHURCH." I said to my friend, there is more *aristocracy* to be found in those plain buildings than in all the other Protestant churches that we have passed to-day. "Oh, no; you are certainly mistaken." I asked him if he had ever come in contact with their Episcopal majesty? He said no. Then you know nothing about their cruelties. I informed him, I had less confidence in the friendship of a Methodist clergyman, than in that of any other minister in *Christendom*. I looked upon their friendship like that of a frozen snake; meet with them where they are unpopular or want to accomplish anything for their interest, they will be very friendly—all love and goodness. But as soon as their ends are accomplished, they will turn about and tell the most egregious falsehoods about our doctrine—defame our character, and say, we will be damned as sure as the devil is damned, etc. Just like the frozen snake, when you take it in, and warm and thaw it, it will be sure to bite you. I speak from actual experience. Even in this city during my controversy with them, you saw how they treated me, what power they wanted to exercise over the people—how important they were in my own *pulpit*—what awful misrepresentations were made, and how the speaker strained every nerve to shed a few crocodile tears to make the people think he was sincere.

But to illustrate my views of their government, I will relate a circumstance that happened in Ohio a few years ago. The Rev. George Brown was stationed in a very thriving village, where there was a large Methodist church. He was very popular in his church, and a man of fine talents. He united with the Methodists very young, as the church of his father and mother, with the firm belief their government was the best in the world, and never had any doubts on this subject till the close of the second year of his station. A quarterly meeting being appointed, the presiding Elder, and a number of circuit preachers were in attendance. On Saturday evening, the presiding Elder, Mr. Brown, and other ministers were invited to tarry with a certain Doctor in the village. They readily accepted the invitation, and accordingly went and spent the evening very agreeably. On Sabbath morning while at breakfast, the presiding Elder addressed the Doctor, as he was always angling to catch *big fish*, and the Doctor being of that class, said, you ought to join our church; your lady belongs, and you ought to go with her. Sir, said the Doctor, I like your preaching and your doctrine, but I never shall join your church. Why not? said the Elder. Because I do not like your government. Astonishing, said the Elder, that you do not like our government, when, Sir, it is the best in the world. I will give you an understanding of our government—and for the sake of illustration, I will present to your view a *double-gear mill*. You know in those mills there are large wheels, and smaller ones, all moving for the good of the whole. Just so in our government, we have a large outside wheel that moves with great precision and regularity; this we call the *bishop wheel*. There is another inside of that which moves with great precision. This we call the *presiding Elder wheel*. And there is another which moves with the same precision, which we call the *itinerant wheel*.—Lastly, there is another that we call the *local preacher or class leader wheel*. Now, Sir, all these move with great regularity and precision; and something similar to Ezekiel's vision—a wheel within a wheel. How do you like it, Sir? Mr. Brown said he knew the Doctor to be one of those deep thinking, penetrating, philosophic geniuses, and was waiting to hear his answer, as they calculated to catch him at that meeting. The Doctor turned his eye upon the Elder with one of his keen, sarcastic looks, and said—and all these wheels to *grind the people*! A great silence. Mr. Brown said his knife fell out of his hand. The Elder was confounded, and they were all amazed; not a word said. The Doctor perceived their confusion, but proceeded and said—Sir, your govern-

ment is not as good as the *British laws*! Another *thundering* sentence. But he proceeded to show—in England there were three departments—*monarchy, aristocracy and democracy*. The king has vested in him the principle of monarchy; consequently people are ruled as things, not as men. And there are lords or peers who have vested in them, as the nobility, the principles of aristocracy, where the will and interest of the people are never consulted. But there is the House of Commons, where the people are represented and have a voice. You have the two former but not the latter. You meet in your general and annual conferences and enact laws, where the people are never consulted, and where they have no voice in the matter. Then your *functionaries* are compelled to enforce them on the people, under the penalty of being excluded from church, etc.—Therefore I shall never be a *Methodist*. Mr. Brown concluded the Doctor saved considerable by his reply to the presiding Elder, as they did not eat any more after the great wheels began to move. They all concluded the Doctor was a very impertinent fellow for talking so to the presiding Elder, as you know they love to be called Rabbi, and looked upon as the second *wheel*. They all soon repaired to *love feast*. Mr. Brown said he took a seat in a corner, and while the brethren were singing and praising God, he could hear nothing but—all these wheels to *grind the people*, and our government not as good as *British laws*—and verily he thought it was the truth. He immediately threw of the yoke of Episcopal despotism, and in a short time was a free man.

"YOUNG MEN, BEWARE!"

This is the label with which Br. Hutchinson (never mind what he says, ladies, he is not married yet) marked the following letter from a Postmaster at the West. Really, it was not a very inappropriate label, had he only added to it "of marrying bigoted Partialists." It is only a few days since Br. Gardner wrote us that the people in the valley of the Mississippi were beginning to *think* for themselves, and to *act*, too—this, then, must be an exception to the general rule—or, perhaps our subscriber is proceeding gently and cautiously, intending to convert his wife by degrees. He may rely upon it, he will find no better way than to give his wife her paper, and he take his—she will have no cause to complain if the division of papers is thus made equal. After a time, she may be prevailed on to *exchange* with her husband—and the work is done. I care not how prejudiced a woman is against Universalism, a comparison of her favorite Partialist journal with a Universalist paper, will soon show her where the spirit and doctrine of Jesus is—and she will reject the cruel doctrine of endless sin and woe, and of the devil's triumph, with abhorrence. If she does not, she must lack human reason or woman's tender feelings and gentle spirit. Let our subscriber try it. If he will not, or cannot, he can pay up to the *then present time*, and we will discontinue the paper. Will the Postmaster please to attend to this? A. B. G.

—, Pike, county, Ills., January 10, 1836.

"Messrs. EDITORS—It appears to be a duty incumbent on me, to apprise you that your paper directed to —, is not taken out of the postoffice. His lady is [what is called] Orthodox, and consequently cannot bear the thought that her ungodly husband shall be a participant of immortality with her, or in other words, that he shall *dwell* with her in the next state of being, without a miraculous change in this—professing at the same time, that it is God who must work such change "of his own good will and pleasure." She is opposed to his taking your paper to his house, through fear of contaminating the family with the doctrine that 'Christ is a propitiation for the sins of the whole world.'

"The first paper, and the package containing twenty-seven papers of back numbers, he lifted—his paper still arriving, I asked him if he did not intend to lift them; he replied that he did—that he hoped his wife might, perhaps, come to reading

them, and he would be at liberty to read them himself, without injury to her feelings—and so the matter stands, until now, I thought it my duty to inform you of the case, and then you will know what you will do.

"The doctrine of the restitution is advancing here, (although we have no preaching,) by means of your valuable paper.

"Your friend and well-wisher to the truth,
J. H. G."

NEW AGENTS.—J. E. Beardsley, P. M., Scipio—William B. Holmes, Herkimer—Roderick Frisbee, Eaton's Corners.

Will Mrs. W. S. Baleh, Providence, (R. I.), and Allen Thompson, Somerville, please act as agents for this paper?

ITEMS.

PHILOMATH ENCYCLOPEDIA.—Br. Kidwell requests all our Eastern Editors to copy the proposals published in our last—also to send on their papers in exchange. He thinks the first number will appear next month.

Br. E. GAGE wishes all with whom he left the Register and Almanac, to make immediate returns to him at Kings' ferry, P. O., Cayuga county.

* * The Herald of Truth will please copy.

CORRECTION.—In noticing the Conference at Norwich, in number 10, I stated that six preachers were present. I was unintentionally misinformed. Br. M. B. Newell, and a young brother from the East, supposed name of Parker, were also present.

TO CORRESPONDENTS.—A desire to give Br. Potter's excellent sermon this week, and some unavoidable circumstances, have compelled us to defer some promised articles till our next. Br. T. C. E. will oblige us much by sending the sermon.

Br. PRICE—Send the Union to Br. T. J. Smith, Bridge-water, Oneida county, and charge A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. T. J. SMITH at Richfield Springs—Br. WAGGONER at Russia, and at Colebrook in the evening—Br. M. B. NEWELL at Newville—Br. BODEN at Sharon—Br. D. BIDDLECOM at Floyd—Br. FRENCH at Lockport, Jefferson county—Br. C. B. BROWN at Mexico, and at Union Square in the evening—Br. SIAS at Lowville, and at the brick schoolhouse in East Martinsburg in the evening—Br. BRITTON at Sackets Harbor, as the friends may appoint—Br. WHITNEY at Eatonville.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH at Fort Plain and Br. BROWNE at Richfield Springs (last appointment)—Br. M. B. NEWELL at Bridgewater—Br. BIDDLECOM at Shaver's schoolhouse, Rome, at 10, A. M., and at New-London at 2 and half past 6, P. M.—Br. EATON at Wolcott and Br. COOK at Fulton—Br. BODEN at Jacksonborough—Br. S. R. SMITH in Madison, text in the morning, by request, Heb. iv: 7.

Br. SIAS will preach in the evenings of March 18, near Br. Windecker's in Lowville—23, Lockport—24, near Stowel's stone schoolhouse, Hounsfield.

Br. BODEN will preach in the evenings of March 21 and 22, at Lawyerville—23 and 24, at Richmondville—25 and 29, at Collinsville.

Br. FRENCH will preach at the Field settlement, tomorrow, and at Talcott's schoolhouse in the evening.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M., Northville, (M. T.) for E. N. J. P. M. H. J. M. and E. M.—P. M. Aurelius, for S. G. and J. G.—Rev. P. M. Watertown, for H. S. P. J. R. S. O. G. H. and W. J. S.—Rev. F. L. Madrid, for self and P. C.—P. M. Nichols, for H. Y. and S. McC.—A. J. Hollidaysburg, (Pa.) for self, G. W. H. and D. H. M.—P. M. Willoughby, (O.) for S. M. E. H. E. T. Jr. and A. D.—Rev. D. T. Carlisle, (O.) for J. B.—P. M. Waterford, (Pa.) for T. S.—S. B. Washington, for I. S.—H. R. McLean, for G. K. and H. L.—I. M. Centerville, (M. T.)—N. H. B. Chicago, (Ill.)—L. C. Hume, for self, N. E. P. R. T. A. and D. S. C. M. H. G. E. P. and C. W. H.—H. C. Tully, for A. W. L. and O. P.—J. F. S. Lawrenceville, for E. N. and J. K.—P. M. Navarino, for C. W. S. H. R. C. E. C. J. C. and H. H.—P. M. Hamilton, for C. S. and D. Y.—E. W. F. Cortland, for self and O. N.—R. E. R. Detroit, (M. T.)—P. M. Berkshire, (O.) for J. H. P. and N. F.—P. M. Truckville, (O.) for J. G. and H. A.—A. G. Lakeville—A. W. W. Mannheim Centre—P. M. Schroom, for H. K.—A. T. G. Oxford, (U. C.) for self and J. L.—P. M. Ypsilanti, (M. T.) for J. S. and J. M. N.—P. S. Lyme, (O.)—P. M. Logan, for self, W. B. T. B. S. and A. B.—Rev. E. M. W. Hamilton, for D. S. and A. C.—P. M. Willink, for H. H. and E. L.—P. M. Hammond, for I. B. and L. L.—H. E. Leeds—C. S. Hamilton, for H. B. J. B. De. L., A. R. and Esq. G.

POETRY.

INTEMPERANCE.

BY MRS. SIGOURNEY.

Parent!—who with speechless feeling,
O'er thy cradled treasure bent,
Every year, new claims revealing,
Yet thy wealth of love unspent.
Hast thou seen that blossom blighted,
By a drear, untimely frost?
All thy labor unrequited?
Every glorious promise lost!

Wife, with agony unspoken,
Shrinking from affliction's rod,
Is thy prop—thine idol broken—
Fondly trusted—next to God?
Husband!—o'er thy hope a mourner,
Of thy chosen friend ashamed,
Hast thou to her burial borne her,
Unrepentant—unreclaimed!

Child—in tender weakness turning
To thy heaven-appointed guide,
Doth a lava-poison burning,
Tinge with gall affection's tide!
Still that orphan-burden bearing,
Darker than the grave can show,
Dost thou bow thee down despairing,
To a heritage of woe?

Country!—on thy sons depending,
Strong in manhood, bright in bloom,
Hast thou seen thy pride descending,
Shrouded to the unhonored tomb?
Rise!—on eagle pinions soaring—
Rise!—like one of godlike birth—
Sweep the spoiler from the earth.

A MOTHER'S LOVE.

A Mother's Love—how sweet the name!
What is a Mother's Love?
A noble, pure and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can't grow cold;
This is a Mother's Love.

To bring a helpless babe to light,
Then while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born:
In its existence lose her own,
And live and breathe in it alone;
This is a Mother's Love.

Its weakness in her arms to bear—
To cherish on her breast,
Feed it from love's own fountain there,
And lull it there to rest—
Then while it slumbers watch its breath,
As if to guard from instant death—
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire—
Catch from its eye the earliest ray
Of intellectual fire—
To smile and listen while it talks
And lend a finger when it walks:
This is a Mother's Love.

From the Knickerbocker.

JUSTICE.....RIGHT.

The radical sense of *justice* and *equity*, is *straight* as a line, or *smooth* and *even* as a surface. The opposite qualities, *wrong* and *injustice*, are expressed by words which signify a *deviation* from a straight line or an even surface. The printer uses the word *justify* in its original sense. Types *justify* when they are exactly of a length, and form an even surface. The word *wrong*, from *uring*, to twist, like the word *perverse*, from the Latin *pervertio*, gives the true primary sense of moral evil—a deviation from the straight line of duty, rectitude, or divine commands.

The word *right* in English signifies primarily *straight*, as a *right line* in mathematics. This is the Latin *rectus*, a participle of *rego*, to rule, guide, or manage. But these explanatory words do not express the radical signification, which is, to *strain*, to *stretch*; for government is *restraint*. Now *straining*, *stretching*, gives the sense of *straight*, or *right*.

The consideration of this word *right* suggests the question whether the *right arm* of the human species is generally made stronger than the *left*, or whether the greater strength of the right arm, which occurs in most men, is

the effect of habitual use. I am inclined to believe that generally the superior *strength* of the right arm proceeds from nature, rather than from use; though the *dexterity* of that arm may be from habitual use. Certain it is that, in some cases, the right limb is the largest; and it may be the intention of the Creator to give that arm the superiority, to enable men to apply it in sudden emergencies, when an equal strength and facility of use in both arms might delay action, by causing suspense for a moment in deliberating which hand to employ.

Of the antiquity of this estimated superiority of the right arm, we have abundant evidence. It was this opinion that rendered omens on the *right hand* auspicious among the Romans, and inauspicious on the *left hand*—the *light* or *weak hand*. So in Scripture, the exertion of great power by the Almighty is expressed by the use of his *right hand*.

This preference or superior strength of the right hand, has also rendered the right side the place of honor. Of the antiquity of this preference, we have a remarkable proof in the conduct of Jacob, who, when about to bless the sons of Joseph, laid his right hand upon the head of Ephraim, the younger son, and his left hand upon the head of Manasseh, intending by that act to signify that the greater blessings were to attend Ephraim.—*Noah Webster*.

MAXIMS FOR MARRIED LADIES.

The following maxims, if pursued, will not only make the men in love with marriage, but cause them to be good husbands. The first is, to be good yourself. To avoid all thoughts of managing a husband. Never try to deceive or impose on his understanding, nor give him uneasiness; but treat him with affection, sincerity and respect. Remember that husbands, at best, are only men, subject like yourselves to error and frailty. Be not too sanguine then, before marriage, or promise yourselves happiness without alloy. Should you discover anything in his humor or behavior not altogether what you expected or wish, pass it over, smooth your own temper and try to mend his, by attention, cheerfulness and good nature. Never reproach him with misfortunes, which are the accidents and infirmities of life—a burden which each has engaged to assist the other in supporting, and to which both parties are equally exposed—but instead of murmuring and reflections, divide the sorrows between you; and make the best of it, and it will be easier to both. It is the innate office of the softer sex to soothe the troubles of the other. Resolve every morning to be cheerful all day, and should anything occur to break your resolutions, suffer it not to put you out of temper with your husband. Dispute not with him, be the occasion what it may, but much sooner deny yourself the trifle of having your own will, or gaining the better of an argument, than risk a quarrel or create a heartburning, which it is impossible to foresee the end of. Implicit submission in a man to his wife, is ever disgraceful to both; but implicit submission in the wife, is what she promised at the altar, what the good will revere her for, and what is, in fact, the greatest honor she can receive. Be assured, a woman's power, as well as her happiness has no other foundation than in her husband's esteem and love, which it is her interest, by all possible means, to preserve and increase. Study, therefore, his temper, and command your own. Enjoy with him satisfaction, share and soothe his cares, and with the utmost assiduity conceal his infirmities.

THE LORD'S PRAYER.

The excellence of this prayer would justify its introduction into any form of worship, intended for the use of Christians, upon any occasion whatever: for never, perhaps, was a more perfect form of prayer embodied in words—nor can any mere human praise or panegyric do justice to its merits, as a specimen of composition of that peculiar character. It carries the evidence of its original along with it. None can pause and reflect upon its excellencies, without being struck with the conviction, that the mind which conceived and dictated that form of prayer, was alone that which knew both for what to pray, and how to pray, in the manner most becoming the agent in the act of prayer, and the object addressed by it. A peculiar air of well-sustained grandeur—a solemn and dignified simplicity, combined with all the warmth and feeling which is necessary to give animation and fervor to devotion, is characteristic of it throughout. The flow of thought—the tone of emotion—the propriety of expression—is the most correct and natural, yet the most elevated and dignified, imaginable. Seriousness is the feeling which predominates—a composed, a concentrated seriousness—full of a reverential sense of the worth of prayer. Let an individual enter into the spirit of each petition, as its own nature and import would suggest—and so would he find himself affected by it. His soul would rise with the gravity, majesty, dignity, and yet the calmness, the simplicity, the sobriety of the truly Christian prayer. He would feel in whose presence he

was; and his words (as the words of that unrivalled prayer are) would be reverentially brief, concisely full, composedly fervent, eloquently simple and sublimely expressive.

IT IS GIVEN TO ALL TO DO GOOD.

There are those that have a gentler and more bounded ministry, seemingly more limited at least, though in reality with an expansiveness which may bear it beyond many that are deemed the most extensive, and that are the most conspicuous. She who carefully and tenderly constructed the little boat of bulrushes in which the infant Moses floated safely on the Nile, unknowingly but holily contributed her portion toward the splendid triumph of Israel's emancipation from Egyptian bondage. Not less holy would have been her task, nor less divine her mission, had the child's destiny been only to feed the flocks of Jethro upon the pastures of Midian. From those to whom the physical safety of the infant human being in its fragility, or the soothing of age in its infirmity, is a care—to those who fill man's little separate world with order, harmony and gladness—to those who are as the fire from heaven that was said, in times of old, to descend and consume the sacrifice on the altar, and who kindle and inspire all that is high and holy in human intellect or energy; through all these, woman has her mission, too, equal with, though varied from that of man, and often full alike of peril and glory; as was theirs who stood by the cross when the disciples fled, and came to the sepulchre before the disciples stirred.

CONSTANTINE.

It is said that Constantine, finding when he came to the throne a considerable number of Christians in office and at court, issued an edict requiring them to renounce Christianity or quit their places. The far greater part of them resolutely gave up their employment and prospects in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the Emperor had thus made full proof of their disposition, he turned out every one that had complied and took all the others in again, stating to them, that "those who would not be true to Christ would not be true to him."

MARRIAGES.

In this city, on February 24, by Rev. A. B. Grosh, Mr. HARVEY VAN VLECK, to Miss IRENA CAIN, both of Schuyler.

Also, on the 6th inst, by the same, ROBERT GALLT, Esq., of Weedsport, to Miss MARGARET JANE, daughter of William B. Goff, Esq., of this city.

In Boonville, February 26, by Rev. J. A. Aspinwall, Mr. THOMAS FETTERLY, of Little Falls, Herkimer county, to Miss HANNAH MARIA KEYS, of the former place.

In Ellisburg, December 6, 1835, by Rev. J. French, Mr. FERRENZO BROWN, to Miss CAROLINE SHERMAN, both of Ellisburg.

In Ashford, Cattaraugus county, on February 21, by Rev. J. Todd, Mr. APOLLOS WOODRUFF, to Miss CAROLINE C. DYVERT, both of that place.

DEATHS.

In Little Falls, Herkimer county, on the 21st February, last, JAMES G., son of Mr. D. W. and Lavina Shaw, in the 8th year of his age. A funeral discourse was delivered on the following day by the writer of this, to the mourners and a respectable congregation of sympathising friends, from Isaiah xl: 8. M. B. NEWELL.

In Clarendon, January 13, Mrs. LUCY KNOWLES, aged 73 years. She retired to bed in usual health, and, on the following morning, when called to breakfast, she answered not. She had closed her eyes in death, probably, without a struggle or a groan.

The funeral services were attended by the writer, on the 15th, and the Gospel presented for the comfort of those that mourned—may it be salutary to all present on the mournful occasion. C. H.

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MARCH 19, 1836.

NUMBER 12.

For the Magazine and Advocate.

MINISTERIAL CONDUCT.

BY REV. GEORGE ROGERS.

How shall I best serve the church of which I am a member?

Uncle Jeremy, an old friend of mine to whose opinions, in these matters, I attach some consequence, thinks that more is required to qualify a man for the Universalist ministry, than a mere flippancy in running through a round of texts against Partialism, and in favor of his own *beau ideal* of doctrines. I confess I think him not far amiss in this. It was Paul's judgment that the Gospel minister should be "apt to teach," and hence he enjoins Timothy, "till I come, give attendance to reading." The first promulgators of the Gospel were supernaturally endowed with knowledge and the gift of tongues, which is evidence undeniable that, in the judgment of God also, they who are employed to teach others *must themselves be taught*. What can be more contemptible than an ignorant public teacher? I once witnessed a regularly ordained preacher publicly reading a chapter in Job, and having occasion to turn over the leaf he turned over *two* by mistake, which brought him into the Psalms, and he continued to read without knowing the difference!

An idea has certainly obtained amongst the public, that Universalist ministers are well instructed men, and something more than a mess of rant is expected of one of them, when he rises to preach—reason and evidence are required of him as the ground of his hope. Now, if he is palpably deficient in grammatical accuracy, the intelligent will despise him as an ignoramus—if he affects the florid style, and fails through utter ignorance and mismanagement of figures, they will loathe him as a conceited coxcomb—if he talks of *Greek* in hobbling *English*, they will pity him as an irreclaimable fool—in any of which cases, he not only must fail of being useful, but he brings the cause he has espoused into contempt. An illiterate man is continually liable to err in one of these ways, or in all of them together—unless he has been extraordinarily endowed by nature—and he moreover discovers such an ignorance of principles in theology and morals, and of facts in history and the sciences, as continually exposes him to the ridicule, contempt, or disgust of his hearers; and, if he have nice sensibilities—though that seldom happens—he often incurs the most painful self-mortifications. For my own sake, then, as well as for that of the church to which I belong, I must endeavor to render myself acceptable as a public teacher, by applying myself earnestly to the *cultivation of my mind*.

A Universalist preacher, more than any other, is accessible to all classes of the public—the candid inquirer—the captious querist—the bitter, self-confident Pharisee—the skeptical, future-life-denying Sadducee—and he may depend upon it, that even his bitterest foes—those who most virulently vituperate against the morals and faith of the Universalist—will nevertheless deem it out of character with his profession, if he substitute dogmatism for argument, or a supercilious retort for a meet and candid answer. He, moreover, will not be allowed to avail himself of that most convenient evasion under which the *craft* has so long sheltered its weakness and its ignorance—"It is an awful mystery, and must not be pryed into by vulgar minds." This continues still to be a comfortable subterfuge for others, but better things are expected of him, and he must qualify himself accordingly. How can he endure the reflection that every paltry pedagogue he may meet in his rides—every itinerant vender of Par-

tialism—may be his superior in literary attainments? I once had a conversation of some length with the Principal of a seminary in high repute. I was the first minister of our order with whom he had ever fallen in, and for a Partialist clergyman he spoke of us with much liberality—he had a favorable impression of our standing in point of intelligence. I overheard him express this to the gentleman (himself not a Universalist) at whose house we met, "Be sure you bring him to my residence, and make a tarry of some hours," said he, "for nothing pleases me better than conversation with well informed travellers." I excused myself from going however. Do you guess the reason? He had greatly overrated my information. I feared a further acquaintance would sink me in his estimation—and, so far as the Universalist body and myself were identified in his mind, any contempt he might feel for the latter would extend to the former. I confess I am so much of a sectarian, that I cannot consent to bring myself into disparaging contrast with a preacher of another sect. I owe it to the church of which I am a member, to contribute my utmost to elevate its standing, for intelligence, as well as for purity of life, and amenity of manners. What would I not have given in this case—for the sake of the Universalist order alone—to have stood on a par, in point of mental culture, with my amiable, and enlightened, though Partialist friend! Alas! this is not the only instance in which I have been mortified by a consciousness, that my attainments were far short of the requirements of my station.

I hope these remarks will not operate discouragingly on the *modest* subject of a call to the Gospel ministry. When I speak of a *call*, I am not to be understood in the popular sense of that term. If his qualifications are limited, let his *pretensions* be limited accordingly. Let him beware of the frog in the fable, which burst itself in straining to become an ox. If he cannot greatly *edify*, he need not *disgust* his hearers. The besetting sin of illiterate preachers is, that of indulging in an inflated style—they mistake bombast for rhetoric—attempting the *sublime*, they push just one step beyond, into the *ridiculous*! They find an analogy to their preaching, in the strutting pomposity of Cudjo in the tawdry livery of his new coat, or in the fair Phillis in the antiquated hooped petticoat and faded flounces of her mistress. Modesty and simplicity, even in the absence of literary acquirement, will gain for a public speaker the respect of the intelligent part of his auditors, for they will perceive that nature has laid in him a solid foundation—good sense—and they will hope that study and application will superinduce upon that foundation all the other requisite qualities of a successful public teacher.

It is too late in the age of the world for an illiterate ministry to succeed, except among the illiterate. Fifty years ago this was not the case; scarce one individual in a hundred had then a knowledge of grammar—scarce one in five hundred had any acquaintance with physics—the human mind had hardly cast off its swaddling clothes—anything would answer public expectation that was preaching in profession, and noise in reality. A Methodist itinerant, named Benjamin Abbott, served up an agreeable mental dish from the text, "I knew thee, that thou art an *oysterman*." "Wonderful condescension!" he exclaimed, "for Christ to stoop to the humble office of an *oysterman*! Sinners are the oysters which are roasting in the fire of hell, and preachers are the tongs employed for pulling the oysters out of the fire." I am told that several were *hopefully converted* under this sub-

lime rhapsody! But people now-a-days know the difference betwixt "*austere*" and "*oyster*," and, therefore, it behooves the preacher to know the difference likewise.

A clerical acquaintance of mine, (I had it from the lips of a witness,) conceiving that he had a *call* to preach the Gospel, called on an eminently learned minister of the Episcopal church, to obtain his judgment in regard to this conceived point of duty. An ignorant fanatic would consider this step a "conferring with flesh and blood;" but with that I have nothing to do. The clergyman questioned him touching his literary attainments. He was answered that these were not very extensive. "You have had a good English education, I suppose, at least?" The other did not comprehend exactly what was comprised in the phrase, "a good English education." "I mean grammar, geography, the common branches of mathematics, etc." My friend replied, that he could read pretty well, [without spelling his words, I presume,] and he could also write; he had, moreover, learned to *cipher* as far as compound multiplication; but of grammar and geography he knew nothing. The clergyman shrugged his shoulders. "Have you read the classics?" he inquired. My friend replied with a vacant stare. "I mean standard writers, the best old English authors, as Johnson, Goldsmith, etc.?" On being answered in the negative, he inquired touching history, belles lettres, the elements of physical science, etc., on all which subjects my friend knew just as much as he knew of the botanical productions of the Asteroids. The clergyman for a while was dumb with very amazement. "You, perhaps," he at length remarked, "have wholly employed yourself in *theological* reading. What authors have you read in this department?" The respondent began to feel piqued, as his ignorance became more and more developed; for, truth to say, even in theology he had read nothing but a volume or two of sermons, and the journal of an itinerant preacher named Jesse Lee; he therefore answered with some tartness, that, having *got religion* when young, and acquired considerable experience since, he could teach others what he knew himself. "Well," retorted the clergyman, "if you impart to others the sum of your own knowledge merely, it will be but a brief lesson methinks; and if you deem your qualifications equal to the work of the Gospel ministry, I can only say that your estimate of the duties of that important station differs very widely from mine; for, notwithstanding that I have devoted two-thirds of my life to intense study, I yet seriously meditate a retirement from the ministry for a few years, that I may have more leisure for adding to my too scanty stock of knowledge. You have my judgment, therefore, relative to your call to the ministry."

It is far from my purpose to discourage young men of small attainments, and *good talents*, from entering the ministry; my wish is rather to incite them to urge forward in the path of improvement—to "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." Commencing in ignorance, they may plead in their excuse, a zeal to extend to others a knowledge of principles dear to themselves; but no plea will justify their *remaining* in ignorance; because no class of men have better opportunities for improvement than ministers of the Gospel. They usually have access to the best society—have leisure for reading and study—are often required to interchange opinions with others on different subjects—have much opportunity to gather knowledge from observation—and in remaining ignorant, they violate their obligations

to the church of which they are members—to mankind at large, and to God. Many Methodist ministers have made very praiseworthy advances from the state of ignorance in which they set out, and hold a very respectable standing for learning, in the ranks of the clergy. Universalist preachers, generally, commence trading with a larger stock, but, do they as generally realize as large an advance upon the capital?

I cannot tell you with how much interest I regard the Liberal Institute, which, without subjecting a student to the bonds of a sect, still affords all opportunities for acquiring knowledge. I hope many years will not elapse, ere the West will be favored with a similar establishment. I hope, too, that in the same term, that at Clinton will be doubled in size, students and advantages. A well educated ministry will greatly elevate the standing of our denomination, and in the same proportion, extend its influence. Every preacher amongst us, should charge himself to promote this object to the utmost of his abilities. We have a larger interest in the matter than any other body of Christians, inasmuch as every branch of literature aids in furnishing the elements of proof, by which error may be refuted, and truth established. And, although I would not recommend blocking up the way to the ministry with prescribed tests of literary qualification, yet I must unite with the poet in his cautionary advice, to

"Lay not careless hands
On scrolls that cannot teach and will not learn."

For the Magazine and Advocate.
RECONCILIATION.
BY REV. C. HAMMOND.

The obvious meaning of reconciliation is agreement, oneness, satisfaction, and peace. Consequently, unreconciliation signifies disagreement, enmity, dissatisfaction, and misery. And it is apparent that in all cases where a disagreement exists, either one or the other party must be in the wrong. The difference is the cause of dissatisfaction and enmity. It should also be remarked, that the wrong may generally be found, where the greatest uneasiness prevails; for he who is in the right, cannot be dissatisfied with his own righteousness, though he may regret the unrighteousness of others. The party, therefore, that is in the wrong, should be brought to an agreement with the one that is right. There should be a change from evil to good. This is what justice requires. Should the one that is right become reconciled and agreed to the other party, without any moral change from evil to good, both parties would be in the wrong. Hence, it appears, that the opinion, which declares that Christ came into the world, suffered, and died, to reconcile God to man, supposes that he was either in the wrong, while man was in the right; or else, that man was wrong, while the perfect Creator required a change or reconciliation to this evil character for his own satisfaction. If God should be reconciled to the unreconciliation of his children, so as to produce an agreement in the work of evil, it would be an unfortunate change for the happiness of the world. Therefore, it is evident, that if the mind and character of God be right, at any time, a subsequent change would establish his unrighteousness. To anticipate any change in the Deity, is nothing less than to expect the reign of infinite evil throughout all worlds. And the idea, that Christ came into the world to appease the wrath of God, and change the determination of infinite wisdom, supposes, at least, that the object of his mission, was to remedy an imperfection in the character of God, and thereby save the world from that wretchedness, which this imperfection would occasion. Before adopting a supposition, involving the character of God in that light, which requires a change to make it right, and necessarily supposing a dependence of his will on circumstances, instead of circumstances being dependent on his will, we should inquire, diligently, for the evidence of this hypothesis. We should boldly challenge the declaration, that God is unreconciled, and an enemy to man, and demand the most indubitable proof before we ac-

knowledge an idea, which, if true, would shake the universe into annihilation. What a tremendous thought is that, which ascribes unreconciliation to an infinite being! Wherever the mind extends, infinite dissatisfaction prevails. But where, my soul inquires, is the evidence for this mournful sentiment? Does the voice of nature declare its truth? Do those rolling orbs in the deep ocean of infinity indicate the unreconciliation of their Maker? Does the atmosphere withhold its showers, the earth its abundance, and the seasons their beauty? Have we not been satisfied, day by day and year after year, with the goodness of God? Has he taken away those means of moral improvement—the exercise of our reason, the invaluable blessings of revelation, and the interchange of social affections? Has he not returned mercy for our ingratitude, goodness for our unthankfulness, and commended his love to us, while we were sinners, in the gift of eternal life, by the Saviour of the world? Would an unreconciled Being—a foe to mankind—confer such unmerited favors as these on those whom he hated? Would an enemy do this—undertake the salvation of a world by Jesus Christ? Surely, if this be the effect of the unreconciliation and enmity of God, I am unable to appreciate the importance, which this supposed reconciliation and friendship through his Son, was intended to secure. The truth is, God is good and right in all his ways; and, hence, the sacrifice of the Lord Jesus was not intended to obtain or secure the divine favor, but to commend the immutable love of God to his unreconciled and sinful children. We should not indulge the thought, that our Father in heaven is our enemy, as the doctrine of endless sin and suffering supposes.—While we view God as the friend of all mankind, we must infer, that he is an enemy to all causes that will, in the slightest degree, contribute to ceaseless sin and misery. The fact, that God is a foe to unlimited evil, is proof that he will not suffer its existence. It is also proof of his reconciliation to all men. It is absurd to contend for perpetual sin and suffering, unless we are able to show that God is agreed to such an evil. To effect this, would require the annihilation of infinite Benevolence, and a radical change in all his holy perfections. But, if God be reconciled to mankind—a friend to our endless felicity, and an enemy to the eternal misery of all souls, the inquiry is made, for what purpose did our Saviour lay down his life? I answer, to bear testimony to the truth which maketh free, to commend the love of his Father to the world, and to bring life and immortality to light. It was to open the eyes of our understanding, to make our souls acquainted with the grace and mercy of Heaven, and thereby reconcile us to the moral administration of his holy government. Though God was the friend of man, yet man was the enemy of God by wicked works. Our Lord made his appearance, suffered, and died, to do the will of his Father, to slay this enmity on the part of man, and this wicked opposition to the character of the Holy One, who doeth only good; thus reconciling the world to the holiness of God, and producing an agreement of moral character between them. The reconciliation of mankind signifies the destruction of all opposition to God—all enmity to his government, and a perfect agreement of our motives, feelings, and actions, with the mind and character of God. All sin is an evidence of unreconciliation on our part. There can be no possible agreement between the character of a holy God and a sinful man. To produce oneness and satisfaction, agreement and peace, the sinful character of man must be destroyed. To accomplish the destruction of sin and the reconciliation of the world, a Saviour became necessary. In Christ we behold the image of God, and when our souls behold the love of God as it is manifest in the character and death of the Redeemer, it destroys the wickedness of man, by leading him to repentance, and dispels the darkness of his mind, by a correct understanding of the peaceful ways of wisdom.

In support of the doctrine of universal reconciliation, the apostle affirms, 2 Cor. v: 18–20, that "all

things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." From this, we learn that the burden of the apostle's ministry was to reconcile, by the preaching of the word, the unreconciled to God. This word was the power of God unto salvation to every one that believed. It was a proclamation of the infinite love of God—that he is the unchangeable Father of all mankind, and that we are brethren of one family. This word produces reconciliation to God—to the benevolence of his character, and, consequently, to one another. "For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled." Col. i: 19, 20. When this great and glorious work shall be accomplished, and all shall be redeemed from sin, God will be all in all. The enmity which ignorance has occasioned, will cease, and the ransomed world will be united in the holiness of God. How happy is the thought, that all an end will be made to all transgression, that all the causes of repining and sorrow will be removed, and the difference of opinion and practice, which prevail among mankind, shall be lost in universal harmony and satisfaction.

For the Magazine and Advocate.
UNIVERSALISM IN MASSACHUSETTS.
BY REV. J. GREGORY.

The cause of God's impartial grace is onward in Massachusetts, and we trust the day is not far distant when the principles we have embraced shall be happily felt throughout the land. The believers in a world's salvation are warm-hearted and zealous. Every man who professes love for the cause, thinks it his duty to do something toward spreading the truth of a Redeemer's love. The soldier who enlists under the banner of the "Prince of Peace," thinks it his indispensable duty to be sober, vigilant and watchful—for he well knoweth that his enemy "is going about like a roaring lion, seeking whom he may devour"—and he realizes that his station is responsible. Should he desert his post, he is aware that he would forfeit those high and ennobling privileges he now enjoys.—Hence, instead of "grounding arms," or playing the coward in his Master's service, he "buckles on the whole armor of God," and wrestles mightily "with spiritual wickedness in high places."

Our good brethren in the Abrahamic faith are growing in grace and in the knowledge of the truth. "Concerts of Praise" and Conferences are multiplying, and those who were once opposed are constrained to acknowledge their great utility and usefulness in arousing the lukewarm, the cold and indifferent to the performance of their duty: and I sincerely hope that the time will soon come, when Universalists will show as much zeal and devotion in supporting a good cause, as our opponents do, in the upbuilding of a bad one. Surely, my brethren, there can be no danger in Universalists being zealous. Why I never saw a Universalist half zealous enough. Did you ever find a man professing faith in our sentiments, who paid too much attention to the preached word? that went to meeting too often—that paid too much for preaching, etc.? On the other hand, have you not seen a lack in these things? a total neglect in supporting the truth?

We believe God will in his own good time bring every creature of the human family to the participation of endless happiness. We believe he makes use of means in bringing about his glorious purposes. And that the more zealous we are in spreading the triumphs of grace and glory, the sooner shall we bring about the emancipation of the human race. Brethren, we need more zeal. More

of that fervor of devotion which characterized the followers of the Lamb.

I recollect hearing, when residing in your State, that a certain Methodist clergyman remarked that he would rather "*wear out, than rust out.*" And I imagine that if our brethren, every where, would come out and renew their zeal in the dear and beloved cause of a world's reconciliation, it would receive a new impulse—disarm opposition—soften down the prejudices of mankind, "and put the lying lip to shame."

Let us then, my brethren, examine ourselves, and ask the question, Have we done our duty in spreading the light and glory of Heaven's eternal truth? If not, let us begin now—"now is the accepted time, now is the day of salvation."

Woburn, Mass.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART. II. INSCRIBED TO ADELIA.

§ V. *My Dear Friend*, I now present you with a translation of the tenth chapter of the book of Proverbs; in executing which I have endeavored to express and convey the very same impressions and propositions in English, of which the Hebrew words are, to me, the vehicle. There are in this chapter many excellent sentiments and observations: may they be to us themes of delightful meditation, and springs of profit and upward progress!

PROVERBS, CHAP. X: Verse 1. A prudent son maketh a glad father, but a reckless son is the grief of his mother.

2. Treasures of unfairness (i. e. unfairly gotten treasures) shall not tend to profit; but fair dealings shall tend to deliver from death.

3. Jehovah will not permit the life of the just to suffer from want; but he shall drive away (or scatter) the means of subsistence of the unjust.

4. He becometh poor who dealeth with a prodigal hand (fraudulent hand. PARKHURST.); but the hand of the frugal shall make rich.

5. He that gathereth in Summer is a prudent; but he that sleepeth in harvest is a son that causeth shame.

6. Blessings (are) for the head of the just; but violence (opposition) shall overwhelm the mouth of the unjust (i. e. their self-justification).

7. The remembrance of the just bringeth a blessing; but the character or fame of the unjust doth corrupt.

8. The wise in heart shall make use of his knowledge; but he that is foolish with his lips shall fall.

9. He that walketh in integrity walketh with confidence; but he that distorteth his ways shall be made to feel.*

10. He that winketh with his eye giveth pain; and he that is foolish with his lips shall fall.

11. The mouth of the just is a fountain of life (*lit.* of lives); but the mouth of the unjust containeth only fraudulence.

12. Ill-will stirreth up contention; but over every transgression good-will throweth a veil.

13. Sagacity is to be found in the sayings of him who hath become discerning (i. e. who has been taught by experience); but a rod is for the back of him who wants prudence.

14. The wise shall conceal what they devise; but the mouth of the imprudent is continually smoking (pouring) forth his inmost thoughts.

15. The wealth of the rich man is his strong city; the destitution of the poor is his destruction.

16. The conduct of the just (upright) tendeth to the true enjoyment of life (*lit.* of lives); but the conduct of the unfair tendeth to a fall.

17. He is in the way of life who profiteth by (*lit.* observeth) discipline; but he that dismisseth reproof goeth astray.

18. He that hideth hatred with lips of falsehood, and he that uttereth slander is unwise.

19. In a multitude of words there wanteth not transgression; but he who restraineth his lips is prudent.

20. The tongue of the upright is as choice silver; but as a thing of little value, is even the heart of the unfair (or unjust).

21. The lips of the righteous shall feed many; but for want of wisdom shall the foolish die.

22. Veneration of Jehovah maketh rich; and with it he addeth no labor (or sorrow).

23. It is like sport to a thoughtless person to execute a mischievous plot; but prudent actions suit the man that hath discernment.

24. The corn-deposit of the unjust shall leave him; but the desire of the just shall be granted.

25. As the wind passeth, so of the unjust there is no trace; but the just is established for an age (or for ever—Hebrew *olim*).

26. As vinegar to the teeth and smoke to the eyes; so is a sluggard to those that send him.

27. Veneration of Jehovah addeth days; but the years of the unjust shall be curtailed.

28. The expectation of the upright shall result in gladness; but the hope of the unfair shall perish.

29. Strength shall be given to those who are perfecting themselves in the way of Jehovah; but destruction shall be to the doers of wrong.

30. The just shall not remove (or be removed) for ever (*lit.* for an age) but the unjust shall not inhabit the earth.

31. The mouth of the upright shall bring forth prudence; but the tongue of liars shall be cut off.

32. The lips of the just know what is suitable; but the mouth of the unjust lies, only.

[To be continued.]

For the Magazine and Advocate.

THE WATERER.....No. I.

"I have planted, Apollos watered; but God gave the increase."

So said Paul to the church at Corinth, 1 Cor. iii: 6. The figure here employed, is a happy one, being drawn from horticulture, a branch of industry more generally understood and practiced than any other, save housewifery.

There is a natural and unforced analogy between propagating the Gospel and cultivating a garden or a vineyard. In gardening, you dig out the roots, and mellow the earth, and then put in the seeds. The seeds germinate in the earth, and soon the leaves appear above the soil; and then comes on the task of watering.

So in cultivating the garden of the mind. The roots of bitterness and prejudice (the remains of a former growth,) must be eradicated, and the heart in some degree, made mellow, by the spirit of charity and good will. It is then prepared, like the good ground in the parable, for the reception of the seeds—the principles of Jesus. These are implanted, and come forth. They must now be watered, or they will languish. When the sun is up, they will be scorched and wither away.

Fortunately, the laborers in the Gospel vineyard have "diversities of gifts"—some for planting and some for watering. The work of planting requires, indeed, more strength and vigor; but that of watering, more care and circumspection. The proper "times and seasons" to apply the water—how much to put on this and how much on that species of plant—to distinguish between the humid nature of one kind of soil and the arid quality of another, require a discrimination of judgment and acuteness of attention, as rarely found, perhaps, as that commanding strength which makes the successful planter.

Now your humble servant is conscious that the small gift he has allotted him, is better adapted to watering than planting. Even when a boy, he never loved so well to use the hoe and spade, as the water-pot. To dig out roots and mellow up the ground, was a task too heavy for his effeminate frame, and had no charms for him. But when the vines came up, and began to look green and thrifty, he delighted to walk along the aisles and sprinkle on the water—to watch their growth from day to day, see them unfold their blossoms, and set for fruit. And when at length the cucumbers and melons appeared, and began to assume a form, he took a boyish satisfaction in reflecting that he had had a hand in bringing about the harvest.

And when I came to riper years and had thoughts of entering the vineyard of the Gospel, the inclination of my mind was to be a waterer. True, I have sometimes taken up the hoe, where there was planting to be done, and no one else to do it, but have found in general, most success in watering and training the vines to run in the right direction.

Now, as most of my beloved brethren are engaged in planting, I have had it in my mind to bring you in, occasionally, a pot of water for the benefit of the vines in the various portions of our Master's vineyard. I doubt not there are many dry and barren places, where the seed my faithful brethren have sown, does not thrive so greenly as it should. But the time is coming when "the parched ground shall become a pool, and the thirsty land springs of water;" and I should be happy in being an instrument in bringing about that blissful period.

I say an instrument. God works by means.—The seed must be planted and the herbage watered by human hands; but it is God that giveth the increase. He is the author of those physical laws which bring forth vegetation in the natural garden, and cause it to multiply an hundred fold; and of these mental laws which bring forth piety in the moral garden, and cause its fruits to overspread society.

In either case, man can do no more than plant and water. What then is he that planteth or he that watereth? Give God the praise. I envy not my brother Paul that more gigantic and overpowering intellect—that superior strength of purpose and unyielding perseverance, which enable him to pioneer the way through perils, toils, and persecutions. Be mine the humbler, more obscure and quiet, but not less useful task, to rear the vine and teach its tendrils to entwine around, adorn, and beautify the pillars of the Christian temple.

APOLLOS.

For the Magazine and Advocate.

ANECDOTES.

It is supposed by many, that the publication of anecdotes, which are calculated to make our opposers appear ridiculous, is a powerful aid in promoting the triumph of Universalism. That such anecdotes have an effect on weak minds, or on those who are pleased with any thing that opposes what is termed orthodoxy, I do not deny; but I do believe that many, who would otherwise have become our warmest and best friends, have become disgusted on account of reading them. The precept, "do unto others as ye would that others should do unto you," we profess to adopt as a guide in all our actions; yet what should we think were we to take up a Presbyterian paper, and read, that Mr. —, a Universalist deacon, had concluded an exhortation in a public meeting, by advising the congregation that he would sell rum as cheap as any other man in his village? Should we not at once pronounce it a base fabrication—manufactured by some one who could think of no better arguments to bear against Universalism? Methinks we should; and if so, have we any reason to believe, that the publication of similar anecdotes by us, will have any better effect on our opposers? After solving these queries, it would, perhaps be well for us to reflect, that it is not only our duty to exercise the same charity for others that we claim for ourselves, but that, by so doing, we should manifest to the world that Universalism is, in *reality*, a better system of religion than its opposite, because it requires and enables its believers to be more charitable, more benevolent, and more honorable than its opposite.

A UNIVERSALIST.

For the Magazine and Advocate.

A THOUGHT.

Suppose every individual living were a *practical* Universalist; how much need of prisons, jails, and peace officers would there be? Verily, what an awful thing it would be to have all men "trust in the living God, who is the Saviour of all men," and have nothing to deter them from crime, but love to God and their fellow-men.

H.

* "Thrice is he armed who hath his quarrel just; And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."—Shakespeare.

For the Magazine and Advocate.

BRIEF DIALOGUES.....No. II.

BY REV. GEORGE SANDERSON.

DEMONOLOGY.

Universalist. Good evening, neighbor—you are punctual to your appointment.

Partialist. I have ever found punctuality to be the best policy. I think I am better prepared to discuss with you, on the subject of religion, than when we last conversed.

U. You still think, then, that religion has some connexion with the devil, or the devil with religion?

P. Can there be a religion without a devil?

U. There can be no religion without a God.

P. It were blasphemy to presume otherwise.

U. According to your statement, however, religion owes its origin as much to the devil, as to God! Why should you not feel as much indebted to the devil, as to God, for all the good which religion does?

P. I am not in the least indebted to the devil—he is a tempter—an arch deceiver—the enemy of man.

U. Let us see whether you are not indebted to the one you villify. Suppose you were to deny the existence of a personal devil, would your church retain you in fellowship? would they not denounce you as a heretic?

P. It would be perfectly right if they did.

U. Suppose you were to deny the existence of God—would they do any more than excommunicate you?

P. No.

U. Then, surely you are indebted to the devil, as well as to God, for your religion; for you confess that unbelief in the former subverts religion; atheism can do no more; and this looks to me like cause and effect. It is a fact, which you cannot conceal, that, as it regards faith, God is but little more honored than the devil. You make a belief in him, a vital principle of religion; and the purity of religion becomes elevated, or depressed, according as the devil has a share of your faith.

P. You forget the moral influence which the existence of a personal devil exercises.

U. Which do you imagine has the most and best influence, to attribute all sin that is in the world to some unseen spirit; or to say, that man is, himself, the author of it.

P. We will let all this go; I observed, when I came in, that I was better prepared than I had been, to discuss this subject. Milton's *Paradise Lost* has been placed in my hands; I have been highly delighted, and I think instructed by the perusal of it; and have studied the passages of Scripture to which the work refers.

U. If I were to speak my mind, I should say you are less prepared to investigate the subject, than before you perused Milton. Did you never search the Scriptures, to ascertain if they taught the existence of a personal devil, until you read Milton? how came you to believe there was such a being?

P. The church requires me to believe it

U. So you believe any thing the church requires?

P. If I did not, they would cast me out.

U. How tamely some throw the coronet of the mind, at the feet of designing men. As for Milton, his *Paradise Lost* is no more to be relied upon, than any other production of a fruitful imagination. Whenever I think of Milton's fallen angels, it reminds me of what the poet says,—

"Imagination bodies forth
The forms of things, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name."

P. I have always heard Milton quoted as good authority; especially as having been successful in elucidating the doctrine of fallen angels.

U. That he has been successful in pleasing and convincing the lovers of the marvellous, I do not dispute; he was an uninspired man, as liable to err as other men—the Scriptures are our only sure guide.

P. True. But you admit the existence of devils—from whence did you derive your opinion?

U. Not from Milton. Nor have I admitted any such devils as he speaks of. Because Peter "savored of the things of this world," Jesus called him satan—Judas was called a devil, doubtless for the same reason. The word devil strictly means, a deceiver, a slanderer; and the word satan, an adversary; and although frequent use is made of these words in the Scriptures, and that often in relation to the traditions of the Jews, and superstitions of other nations, not by way of upholding them; still Jesus and the writers of the New Testament, made rather an accommodated use of them, to distinguish the adversaries of the Gospel, and the personification of evil; and the incorporation of the common notions derived from the Heathen, is wholly without authority.

P. It appears to me that you misunderstand the word of God. What! no real, personal devil: what, then, became of the angels that fell from heaven?

U. I have first to learn that any fell, before I can answer your question.

P. Do you deny also that angels fell from heaven; and profess to believe the Christian religion?

U. As you appear to know so much about this matter, will you inform me who these angels were? how came they to fall? and where did they fall to?

P. Why, it is generally believed, they were once perfectly holy; that ambition, or pride, instigated them to usurp the throne of God; so they engaged in rebellion against the Almighty, and a war in heaven was the consequence; but the rebels were overcome, and cast from heaven down to hell. The leader of the rebels, Lucifer, as he is sometimes called, then became the devil, and has never ceased his opposition to God and his works. But an engagement which I am under this evening, prevents my tarrying to hear your answer; to-morrow evening I'll call again.

For the Magazine and Advocate.

DONATION PARTIES.

BY REV. W. BULLARD.

The practice of making donation parties for the minister, is very common among Partialists, (especially Presbyterians,) but of rare occurrence among Universalists. The inhabitants of the parish being duly notified, these parties generally meet at the minister's house, and on such occasions, it is not unoften the case, that articles to the amount of from fifty to one hundred dollars are brought in. And this is in addition to a salary, of perhaps from five to seven hundred dollars, paid by the donors. These articles consist of such necessities as the minister needs in his family, and such as his people have to spare. A merchant will send in a pound of tea, another a few pounds of sugar, a third, perhaps a variety of still smaller, though equally necessary articles. A farmer will send in a few bushels of grain, another a cheese, a third a few pounds of butter, etc., etc. And the mechanics will also think of something in their line, which they will not hesitate to turn in. While the women, the last to be behind in matters of this nature, will be busy in furnishing the good minister's family with articles of clothing—such as stockings, mittens, etc., and perhaps the child, if not its mother, with a frock, to say nothing of a cloak, or suit for the minister himself, which is sometimes added.

Now, whatever others may say, I think the above practice commendable, and praiseworthy in those who engage in it. It shows, in the first place, that they judge correctly of the necessary expenses of a minister, which, in this country, are generally above his salary, subjecting him to embarrassments, such as no public speaker, especially a clergyman, ought to be encumbered with; that is, if the people of his charge wish him to preach acceptably. Secondly, it shows that they are mindful of the necessities of their pastor—that they feel an interest in his welfare; and wish him to live comfortably and respectably. In short, that they consider him as one of their own family, and that as such, they intend his wants shall be supplied.

Now if any one supposes that I am about to recommend this practice among Universalists, he is mistaken. I would not be the first to advise on a subject thus delicate. Nay, I would recommend to Universalists, first, to be just—before they undertake to be charitable, even to their preachers. I would have Universalists pay their preachers according to contract—pay them faithfully, and punctually—pay them in full, and not withhold a farthing. And I would hold up this practice of the Partialists, of making their preachers donations over and above their salaries, to admonish Universalists of the importance of making out to their preachers, at least, the amount of *their salaries in full*.

If Partialists are liberal with their preachers, Universalists ought at least to be just with theirs. If Partialist preachers can but live with their salaries and donations, how can Universalist preachers live with less than their salaries? especially when it is considered that their salaries, in general, are much smaller than the salaries of preachers of other denominations.

It often happens, as thousands can testify, that a society of Universalists engage a preacher to labor with them a portion of the time, for a certain sum, on which the preacher depends for the support of his family. But, at the end of the year, through the carelessness of the trustees—the illiberality of some in subscribing, and the failure of others to pay their subscription, the society comes short of the amount—and the consequence is, the poor preacher sustains the loss, which is to him a loss indeed. He is thus deprived of his living; and his family, or creditors, or both, must suffer, and he perhaps be disgraced, and that, too, by his ungenerous employers.

Brethren, are these things right? are they honest? are they consistent with the doctrine and profession of Universalists? None will pretend this. Then, as you respect the cause which you have espoused, let these things never happen again among you. Remember that preachers are flesh and blood—that they must live. Let those societies, who are in arrearsages, unite and supply the preacher or preachers to whom they are indebted, with such necessities as they need in their families. Let it be done speedily—nor stop to blame the writer, for putting you in mind of an imperious duty—a duty, the last to be neglected. While Partialists are liberal with their preachers, let not Universalists forget at least to be just with theirs.

For the Magazine and Advocate.

THE DIFFERENCE.....No. III.

BY REV. S. W. FULLER.

Justice, according to Partialism, is a principle whose office is to guard the divine law—to magnify it and make it honorable, by securing the infliction of all the penalty it denounces against transgression. This justice, they say, is scrupulously exact as to the quantity of pain or penalty to be inflicted; but it is not scrupulous who suffers this penalty. It is somewhat exorbitant in its demands, one would think—who ventured to think at all upon this subject—for it strenuously maintains that all mankind deserve endless woe, and it insists upon its right to inflict this penalty, and it would, in spite of sister mercy, execute this cruel sentence upon the whole race of man; were it not for the substitute who has been provided, viz., Jesus Christ. Now, all who believe in him, and embrace him as their Saviour and substitute, however black their guilt may be, are permitted to escape all punishment; and by the order of mercy, justice proceeds to inflict an equivalent to the penalty deserved by the guilty, upon the innocent and offending substitute! And it is understood that this justice is as well satisfied by inflicting the penalty upon the innocent, as it could have been by seeing the guilty suffer it. This is Partialist justice in heaven! We are thankful that such proceedings would not be considered just upon earth!

Partialists, themselves, seem to think that justice, according to their views, is opposed to the in-

terests and welfare of mankind; for when we urge the benevolence and mercy of God, as evidence of universal salvation, they almost uniformly reply by saying, "But you should remember that God is just as well as good and merciful!" This implies, that if it were not for the justice of God, his benevolence and mercy would secure the salvation of all; so that their ideas of justice plainly lead them to believe it opposed to the interests of our race.

According to our view of the subject, justice is as essential to our present and future well-being as any attribute of God, or principle of the divine government. We think it the law of immutable equity, by which the divine mind regulates the affairs of the moral world, and that it is as essential to its well-being, as the law of gravitation is to the harmony of the physical universe.

We think it requires universal justice among all moral beings; and that this would contribute to universal happiness, few will deny. It never requires the infliction of a penalty as an end, but only as a mean or medium of securing its requisitions, as stated above. So it will never be satisfied short of all it requires, and that is universal and unbounded justice. The infliction of all the pains and penalties imaginable, would not meet the requirements of justice; so no attribute of Jehovah can be more radically and unconquerably opposed to the infliction of endless misery, than the glorious attribute of justice, as nothing could be more *unjust* than the infliction of useless, cruel, unmerciful, endless pain!

For the Magazine and Advocate.

THE RAMBLER.....N o. V.

BY REV. C. SPEAR.

GOVERNMENT OF THE PASSIONS.

"He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city."—Solomon.

Human happiness depends very much on the proper regulation of the passions. The most fruitful cause of misery is, in suffering the passions to control the reason, instead of allowing reason to guide the passions. Some eminent moralists have indulged the sentiment, that the passions are the cause of more evil than good. But the God of nature has designed every power, moral, physical, and intellectual, for some reasonable end. Dr. Good, speaking on this subject, has the following very just remarks, expressed in his happiest style: "In sailing over the sea of life, the passions are the gales that swell the canvass of the mental barque: they obstruct, or accelerate its course, and render the voyage favorable, or full of danger, in proportion as they blow steadily from a proper point, or are adverse and tempestuous. Like the wind itself, they are an engine of high importance and mighty power. Without them we cannot proceed, but with them, we may be shipwrecked and lost.—Reined in, and attempered, they constitute our happiness, but let loose at random, they distract and ruin us." Without passion to arouse us to action, we should be inactive and dormant; like the ship lying on the slumbering ocean, richly freighted for her voyage, but without the propitious gale to waft her to the desired haven.

The regulation of the passions depends much on the proper cultivation of the mind in early life. They are very luxuriant in their growth, and if not placed under proper restraints, they will grow stronger and more vigorous than the moral powers, and then their whole tendency is toward acts of oppression and injustice.

It should ever be borne in mind, that it is a far greater victory to conquer ourselves, than to gain a conquest over the mightiest empire on earth. We mistake true greatness. We weave the laurel and prepare the garland for the conqueror of nations: whereas he alone deserves these honors who conquers himself. There is, perhaps, less real greatness in the field of battle, than in any other situation on earth. There the conflicting passions are in full exercise, while the affections are scarcely seen in a single act. The historian and the poet have been employed in immortalizing the heroic deeds of the warlike and ferocious, while the vir-

tues of the more peaceful and humble, the real heroes, have been overlooked. It was a good remark of a celebrated writer, that "History ought to be rewritten."

Let us all remember, if we would be truly great, we must be truly wise and good. Greatness and goodness should never be dissociated in the moral world. Here a large field opens before us all, where we may extend our conquests, and every new victory will be an addition to our happiness.

For the Magazine and Advocate.

REBUKE.

BY REV. W. S. BALCH.

"Wherefore rebuke them sharply." Tit. i: 13.

No duty is more intimately connected with the social interests, or a mutual good understanding between man and man, than that enjoined in the language here quoted. We are all prone to jealousy. Whatever tends to strengthen our suspicions, will, of course, alienate our affections and widen the breach which might have been prevented, or readily healed.

I might also remark, that there appears to be a prevailing error amongst mankind, in reference to the management of these suspicions. A man may be wrong, or he may not: but when jealousy is allowed to range uncontrolled, it is all the same. Evidence rushes in on all hands, to confirm our suspicions. Incidents before disregarded or forgotten, come up afresh, and are now of the most convincing character. A long train of evils is the inevitable consequence. The subject of suspicion is disgraced, and not unfrequently driven to the performance of acts he before abhorred, and of which he might never have been guilty.

Others too, partake of these evils, for "crime dwells not alone." Like the stone thrown into the water, wave succeeds to wave, till each surrounding object has felt the movement of the troubled surface. The force of example, the power of sympathy on one side or the other, or the love of retaliation, spread, increase, and enlarge beyond measure the unhappy consequences of neglected duty. "Behold what a great matter a little fire kindleth."

All these evils and more, may easily be prevented by a due observance of the instruction of the apostle. Let any person act considerately in forming an estimate of the conduct of others, and when satisfied that his neighbor has done wrong, go like a brother, and tell him of his fault, in a good spirit, and I will venture my judgment, he will either be convinced himself that he has been mistaken, or else will convince his offending brother, that the sooner he makes a reconciliation the better. Every man who does wrong is capable of knowing it.—And when he finds that *others* know it, he will begin to look about him, to find a way to wipe the stain from his character. Hence the reason why we should "rebuke sharply" those who do wrong.

Many people mistake the true meaning of a rebuke. They think it synonymous with "to blame"—for this reason, perhaps, that few people openly and frankly rebuke those who err; but, evidently in a bad spirit, under the excitement of passion, begin to find fault, upbraid, and reproach them for their errors; than which, nothing can be farther from the true nature of a rebuke.

Rebuke is not fault finding. It is to reprove one for his faults, to the intent that he may be convinced of them, see the error of his ways, and be reformed. It can never be properly done, but with the strong emotions of love. The angel of the church at Laodicea is commanded to write—"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Too often is this important duty neglected by Christians. Great evils are the consequences. Instead of assuming high and honorable ground, and going boldly and manfully forward to the injurer, (supposed or real, no matter,) and frankly telling him his supposed faults, we smile to his face, and become busy in his absence, spreading far and wide the evils of his conduct. No good can result from such a course. On the other hand, had we stated our suspicions to him, he might have corrected our mistake, or his own faults.

Paul once had trouble with another brother, but unlike modern Christians, he "withstood him to his face"—not behind his back.

Let us, brethren, endeavor to imitate the apostle, and obey his instruction. We shall feel satisfied of having done our duty.

Claremont, N. H.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MARCH 19, 1836.

A SUNDAY AT HOME.

Having an appointment abroad, which we were prevented from attending by the state of travelling—a circumstance which will sometimes occur during a Winter that would do credit to Siberia—it was our lot to spend a *Sunday at home*. Thus situated, it was natural to reflect on the importance of a day of general rest, of religious observances, of social greetings; and on the influence of an habitual disregard of its institution.

It is very well known that we make little pretension to a superstitious veneration of the first day of the week, usually called Sunday—neither regarding it as holy time, nor set apart by divine appointment either for rest, or for public worship. Nor can any man view the subject in any other light, who rests his convictions on the evidence of fact, instead of the determinations of a false education, and deep-rooted prejudice. For nothing is plainer, than that the New Testament is entirely silent respecting the obligations of Christians to observe the Jewish Sabbath, or to institute another in its place. No intimation is given by our Saviour, that the first day of the week was ever to become the Christian Sabbath—and no directions are given to that effect, by the apostles. So far from this, it is certain that, as Jews, they conformed to Jewish usages in this particular; and that consequently, they kept the *seventh* day of the week, or Saturday—and that they neither did nor could observe any other.

The first approaches toward the establishment of the first day of the week, as a day sacred to religion, were made by the primitive Christians in meeting early in the morning of that day, for religious worship. And this practice evidently originated in their exclusion from the synagogues on the Sabbath, and from the necessity of holding their meetings in the most private manner, to avoid the cruelty of their persecutors. In the selection of a suitable time, the commemoration of the resurrection of Christ, and consequently, the first day of the week would be naturally suggested. But then there is not the shadow of evidence, that it was any part of their plan, to substitute that day in place of the Jewish Sabbath. Nor is there the least ground for supposing, that they observed the day as one of rest.

In this manner the day appears to have been observed during the whole period of time, from the days of the apostles down to the reign of Constantine the great, in the fourth century. He ordered Sunday (*solis die*) to be kept as a day of devotion, and that his subjects should abstain from labor—*except husbandry*. It is therefore certain that to perform such labor, was not then regarded as an infraction of the Sabbath; for had it been so considered, the overweening fondness of this emperor, for every thing which would gratify his bishops, would have included this among others which were interdicted. From his time down to the present, Sunday has been set apart as a day of religious offices, and of rest, in all Christian countries.

But notwithstanding the observation of Sunday as the Christian Sabbath, is of human rather than of divine institution, there are many considerations which sanction its establishment for purposes of rest and devotion. And these reasons commend themselves to the acceptance of every member of society—being adapted to the wants, the social and moral condition of each in every country and in every age.

1. As the great majority of every community are necessarily engaged in laborious employments, the appro-

priation of a portion of time to rest and relaxation, is indispensable to health and to the most successful prosecution of business. And that portion set apart in Christian countries, appears to be the true proportion. One-seventh being a sacrifice of time which men can more than redeem by their increased ability to labor—while a less proportion devoted to relaxation, would subject them to protracted weariness, from which a single day would be insufficient for their recovery. Let any one notice the progress of his sensations during a full week of arduous toil—compare these with the renovated vigor with which he commences the labor of the subsequent week, and he will generally find reason to respect the institution of a day of rest. And he will also feel, that the present arrangements respecting the amount of time thus devoted, are on the whole, the best that could be devised. In this he should consult his reason, as well as pay respect to the appointment of one seventh part of time by the Creator and Governor of the world, under a former dispensation.

2. A day of rest and of public worship is essential to the social character of mankind. And this is connected with a number of particular considerations. Such as the time and opportunity it furnishes—the cleanly and respectable appearance which it encourages, and the acquaintance which persons insensibly form with each other.

The history of mankind is replete with evidence that the social principle is capable of great improvement; and that the highest advances in social refinement, are uniformly made in Christian countries. It is not to be doubted, that several other considerations exert an influence over this subject; but we must still count the fact, that the Sunday furnishes the leisure and the actual combinations which promote social intercourse. He who doubts this, should go to church, and there see the cordial greetings and shaking of hands between persons who had else forever remained strangers—he should hear the kind and affectionate inquiries—the friendly social expressions which are reciprocated, and he will soon learn that he was mistaken.

Another fact apparently of little moment, holds a respectable, if not an important place in connexion with this subject. The social feelings of most persons, are affected by their appearance. There are comparatively few, who on ordinary occasions, feel that they are in suitable plight to enter the social circle, in the dress and dust which are familiar and unavoidable to their respective avocations. Call this pride, if you please—but whatever be its name, it is something which attaches very properly to most people, and which seldom fails to bring them to church in their most comfortable and cleanly attire.

The direct influence of this circumstance is, to make every one feel his right to the respect, or at least the civility, of every one else—and it very generally secures both. Besides, it really does much towards abolishing those factitious distinctions which wealth or station creates in society. But abolish the institution of the Sabbath, and all—or nearly all these influences will cease. The man who is well and fashionably dressed, who can and does conform to the usual routine of civilities, and who has obtained a moderate share of information on subjects of general importance, can never be made to feel himself essentially inferior to any other man. Nor, in the circles of our country, will others think him so, while he sustains a decent moral character. And the kind of equality thus induced, augments the freedom and the blessings of social intercourse.

3. The institution of public worship, in connexion with a day of general cessation from labor, is essential to the religious knowledge, and moral improvement of mankind.

There are no doubt, ways and means for imparting sound theological knowledge in community, independent of pulpit instruction. And among these, the best and the most successful, are periodical publications. Yet the habit of regarding these as the means of religious news, and the apparent difficulty experienced by the great mass of readers, in following out long trains of reasoning,

prevent the great benefits which would else occur from these means. These difficulties are obviated to a great extent, by the labors of the pulpit. There is something in the intonations of the human voice, that renders that quite intelligible, which had been obscure or incomprehensible on paper. And think as we will on this subject, it is both true and obvious, that most people derive their religious views—or model and mature them—from the instructions of a living speaker, delivered from the pulpit.

The same is true of the power and influence of the moral principles of the Gospel. Nothing ever did or can enforce these, with the energy and effect of the human voice. Men may read moral precepts, illustrated by every form of imagery—enforced by every possible consideration that hope, or fear, or obligation can furnish, and yet be scarcely moved. The same persons will feel the importance of these very principles much more forcibly, when driven home upon the conscience and the heart in “words that burn,” as they are uttered by the living speaker.

And the permanency of the impressions thus made, and their influence over the conduct of the week, are as different as are the means by which they have been made. The deepest impressions, if not corrupted by enthusiasm, retain and exert the most permanent power. And as these are always made from the pulpit, their influence is proportionate. Nothing ever prevents the moral influence of the pulpit to a greater or less extent, but the propagation of unreasonable dogmas, or the levities and immoralities of the preacher.

Nor should it be forgotten, that much of the reading leisure afforded to most people, is furnished by the Sunday. And with most, even a punctilious attendance on church will leave sufficient time for looking over their Bibles, and carefully reading the periodical papers. From both of which much additional pleasure and instruction would be derived by each family, if its members were to sit down together, and all give attention to the subject at the same time—reading over such parts as are not distinctly understood, and from time to time making such remarks as are suggested by the subject.

These considerations are, by no means, all that present themselves in connexion with this subject. But these are abundantly sufficient to show, that the Sunday—so often and so shamefully spent in a state of torpor only befitting a bear—as often prostituted to the lazy sports of hunting and fishing, or to lounging from house to house in search of company to assist in killing time—is one of the most valuable of all institutions. Much as it is neglected—it is yet the immediate source of great and lasting good to man. It equally promotes his health and improves his appearance. It cherishes his social feelings, binds his heart in the bonds of friendship, which but for this, he had never known, purifies and directs his moral feelings and practices, and at the same time, while it makes him “wise unto salvation,” comforts and sustains him with the most glorious and cheering hopes of life, perfection and blessedness.

How much enjoyment, how many means of rational and valuable improvement are thrown away, by some few mistakes respecting Sunday. The man fatigued by intense toil, is generally as much refreshed by attending church, as by any other mode of relaxation which he can adopt. The sedentary man is brought into the open air, and made to change the tenor of his thoughts—to forget in friendship and devotion, the themes and the theses that withdrew him from man, and once more to feel that he is a member of that great family whose home is heaven, whose life is immortality, whose destiny is happiness, and whose father is our God.

S. R. S.

OUR CARRIER

Is authorized to receive the subscriptions of those on his list who choose to avail themselves of the privilege of the advance price, which expires after the present number.

Br. Willis Gaylord, Meads Creek, will, please act as agent for this paper.

UNIVERSALISM IN GERMANY.

In reply to Br. Williamson's declaration that most of the Lutheran clergymen in this country, (among whom Dr. Mayer, of Albany, was included by name,) and that the great majority of evangelical divines in Germany, (including Professor Tholuck, of Halle,) rejected the dogma of endless and unmerciful punishment, the Editor of the Lutheran Observer, declared, in that paper of November 27, that such were not the facts—that Professor Sears and Mr. Dwight were mistaken in relation to Germany, etc. This denial was copied into a Presbyterian paper, (the Southern Telegraph,) from whence it was copied by the Baptist Register in this city. Br. Williamson has started noble game, as will be seen by the following abstract and extracts from a letter by Professor Sears, published in the Baptist Register of this city, of the 11th inst. I regret that our limits this week will not allow us to make more remarks, nor yet give Professor Sears' letter entire. Here are the extracts and summary.

PROF. THOLUCK, AND UNIVERSALISM IN GERMANY.

EDITOR OF THE N. Y. BAPTIST REGISTER:—Your last paper contains an article from the Southern Telegraph, in which my name is introduced in the following manner, viz.—“It has been repeatedly stated in this country that Professor Tholuck, and many of the more evangelical Christians in Germany, are Universalists. Some of the statements of the late Henry E. Dwight seemed to countenance this report, which has since been confirmed by Professor Sears, of Hamilton, N. Y. The Editor of the Lutheran Observer, who has had more favorable opportunities of knowing the sentiments which prevailed in that country, contradicts the report. He says: ‘We ourselves have made the tour of Germany, with the superior advantage of understanding the language of the country perfectly—an advantage not enjoyed by either of the learned gentlemen in question. Moreover, we travelled more extensively than either, or both, of these gentlemen, and became intimately acquainted with a much larger portion of the evangelical divines in that country; and now we publicly affirm, that we did not, to our knowledge, fall in company with a single one who was a Universalist, in the American sense of the term. Have Professors Dwight and Sears, then, knowingly testified to a falsehood on this subject? By no means. But there certainly is misunderstanding in the matter.’”

There is a certain class of men who have the faculty of travelling in a country without learning anything except what lies on the surface of society—who cannot penetrate deep into the spirit of a people, nor obtain a clear insight into their systems of philosophy or religion. I do not say that the Editor of the Lutheran Observer should have a place assigned to him in that class. * * * *

Professor Olshausen is the most popular commentator on the New Testament of the modern evangelical school. Let us hear what he says on this subject. In the new edition of 1833, vol. i, p. 412, he observes, that “there have been many Universalists in all ages, but there are more in this age, than there ever were before. Although this may often be owing to a sickly and torpid state of the moral feelings, yet it is without doubt deeply rooted in noble minds; it is the longing of the soul after a complete harmony in the universe.” (Slightly abridged from the original.) Does Olshausen allude here to those “rank infidels,” who are “Universalists with a vengeance,” or to such amiable and noble spirited men as Tholuck, and possibly to himself?

Professor Sears then states his advantages. He was “particularly intimate with Professor Tholuck for six months, hearing his lectures,” visiting him and with him, “accompanying him in his daily walks”—he “heard from him four courses of lectures,” and “in one of these lectures he” (Dr. Tholuck) “took up at great length the subject of universal salvation in the American sense of the term, and declared his belief in the doctrine in the

most unequivocal manner. We have our manuscript [i. e. of the lecture taken down on the spot, G.] by us still."

As to language, Professor Sears, in addition to some facility of understanding the German, says, "we constantly attended Professor Tholuck's *seminarium*..... One whole evening was devoted to the discussion [in *Latin*] of the subject now under consideration. Through the whole debate every one could see to which side the Doctor was leaning; and in summing up the arguments at last, he came out distinctly on the side of Universalism; but at the same time" cautioned the students not to preach it to the people, for fear it might have a bad effect on their minds! Professor T. and the rest of our German brethren, forgot that God "abounded toward us in *all wisdom and prudence*" when he REVEALED this very doctrine—this "mystery of his will." See Eph. i: 8, 9, 10. Oh, how will these good men rejoice when a correspondence between the brethren of two countries shall certify that the reverse of what they fear, are the happy effects of preaching this "good news" to the people!

But Professor Sears not only heard Dr. Tholuck in German and in *Latin*, but conversed with him in *English* on the subject—and Dr. T. is a good English speaker.

One evening, at his house, there was a debate between us on this subject, in the presence of two American gentlemen, now in this country. It made such a painful impression upon the mind of the writer, that he can remember, not only the ideas, but many of the identical words and phrases, employed at the time. The following is the substance of that conversation, which was held in *English*:—

Tholuck. I suppose my American brethren would consider me Orthodox in general, except in my Universalism.

Sears. They would, most certainly. But with them that one point would be a serious matter. With this sentiment you could not hold a standing in our Orthodox churches. Now, where did you find this doctrine—in the Bible, or in your philosophy?

T. In both.

S. What are the passages of Scripture on which you principally rely?

T. My main passage is 1 Cor. xv: 28, Christ shall overcome all, and bring them in complete subjection to God, who to all men will be their all—their every thing. Such language cannot well be applied to those who still remain his enemies.—Also Rom. xi: 36, For out of him, and through him, and into him, are all things; that is, all things proceed out of him as the source of being; by him they are conducted to their proper destination; and into him they all return, as their eternal resting-place. It follows, of course, that they will all be happy, for happiness consists in being in God. Another passage is, "Every knee shall bow, and every tongue confess," etc.

S. Do you find no passages of Scripture which positively declare the everlasting punishment of the wicked?

T. Yes: Matt. xxv: 46, and others like it.

S. Can those passages, which you think favor Universalism, be understood in any other sense without violating the fundamental laws of interpretation?

T. Yes, they *can*, but the construction would not be so easy and natural.

S. Can the other passages, which speak of endless punishment, possibly bear any other construction?

T. I do not see how they can.

S. Well what are you going to do with them?

T. That is my only difficulty. These two classes of texts seem to me contradictory; I cannot reconcile them. But when I reflect upon the character of God, as a being of *love*, I lose all my doubts. Those passages are dark, but here all is light. Man has not utterly lost God's image; there is something holy in him still—the flaming eye of God, the conscience; and whenever there is this foothold, God will gain the heart at last. Were it not for this traitor in the enemy's camp, it would be impossible for God to save sinners.

S. Americans do not use the word, *holy*, in such a connexion. We do not apply it to one's *essential nature*, which cannot be changed, but to *moral character*, which is susceptible of change. To say that man has a conscience, is only to say that he is man. This is what, in the nature of things, can never be lost. Devils have consciences, and are moral agents as much as men; and if there is something holy where there is conscience, there is something holy in devils, and there is this foothold for God, this traitor in the camp, there, and consequently they also can, and will, be saved.

T. To be sure: this is what I hold.

Nor will he allow to this "travelled" Lutheran the possibility of a mistake in the sentiment. "Does he suppose," says Professor Sears, "that one who resided in the German universities two years as a *theologian*, with his mind wholly occupied with these subjects, and discussing them over and over again with men whose influence moulds the public sentiment in Germany, needs to have such a blunder corrected by a traveller?"

In regard to this painful subject, we have conversed much with Professor Neander, who wishes to tread cautiously on this ground; with Professor Hengstenberg, who deeply laments that Tholuck and so many others should stand where they do; with Professor (now pastor) Von Gerlach, and with his brother, Lewis Von Gerlach, formerly of Halle, now Supreme Judge of the court at Frankfurt, the two principal coadjutors of Hengstenberg in his religious periodical, who gave us much information in regard to the present state of Universalism in Germany; with the Baron Von Thottewitz, the spiritual father of Tholuck; with Pastor Dering, of Elberfeld; with Mr. Oncken, of Hamburg, who is personally acquainted with the great majority of evangelical preachers in Germany; and, finally, with different American and English gentlemen, whose observation and feeling in this matter corresponded with ours.

There is no loop left to hang a doubt upon, and the Lutheran Observer will do well to retract its unblushing denial, remembering, in the emphatic close of Professor Sears' letter, "that there are men, who, when they visit a foreign country, acquire their information not quite so much by accident as himself; and whom he, upon the whole, might as well not provoke to a public comparison of notes."

We have much to say on the foregoing excellent, explicit information, for which we are indebted deeply to Professor Sears: but our readers must think it for us. Three things they will particularly notice. 1. The general spread of the sentiment among even the Pietists of Germany, who are acknowledgedly the most rigid portion of Christians in Germany. 2. The great amiability, piety and learning of those who hold it, as acknowledged even by an opposer of the sentiment. 3. The absence of those lucid, beautiful and conclusive views with which we regard those passages alleged against Universalism, and whereby those very passages are frequently made undeniably to sustain the final restoration of all men to holiness and bliss—and by which the Bible is so completely harmonized. But we have no more room—more in our next. A. B. G.

THEOLOGICAL SEMINARY.

An esteemed brother suggests the propriety of publishing all that can be said in favor of or against this measure, because "the time is near at hand when the Associations will be called on to vote for or against it."

I differ *doubly* from our brother. 1st. I do not deem it advisable to occupy our columns with disquisitions on this or any other subject on which Universalists differ, so long as we have greater subjects without, demanding all our energies and time. 2d. The United States Convention of Universalists did not refer the question to the Associations, but to "the people." True—Br. King in his Circular said something about the different State Conventions deciding it—but the resolution said, "the people"—not the representatives of the people, nor yet the representatives of their representatives. When "the

people" call for the discussion of the subject, our columns will be opened to it. When they instruct their delegates to bring it before the Associations, it will be time enough for the Associations to prepare to vote *as the people shall direct*. Till then, let the subject rest in peace. It will have a real Rip Van Winkle nap!

A. B. G.

ITEMS.

TO READERS.—To make room for the very pleasing information contained in Professor Sears' account of Universalism in Germany, several editorial articles, deferred from last week, are omitted.

TO CORRESPONDENTS.—Br. J. M. Austin's proposition is gratefully accepted.

The several favors laid over are not and will not be forgotten.

We do not consider the publication of Br. Babcock's letter either necessary or advisable. The Chenango Association, in our opinion, settled that matter to his credit.

CONCERTS OF PRAISE, ETC.—I had, some time ago, written a long notice of some excessive enthusiasm under this name; but delayed publishing it, hoping to get further information. It appears by the last Union, that Br. Sawyer has taken them in hand; and he being nearer in locality to the evil, I shall leave it to him. Have our brethren at the East read Brigham on the Influence of Religion? or noted the lamentable reactions which always follow excessive feeling among our neighbors? They can get the former at Marsh, Capen and Lyon's—and an excellent work it is—and for a history of the latter, we are surrounded by it. It is written in the very blackness of desolation, and manifested in the sluggishness of skeptical apathy. If we wish to follow in their wake, we must be certified that we are either less than men, or more than men, or expect finally to sink into the same overwrought, worn out state. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH at Fort Plain and Br. BROWN at Richfield Springs (last appointment)—Br. M. B. NEWELL at Bridgewater—Br. BIDDLECOM at Shaver's schoolhouse, Rome, at 10, A. M., and at New-London at 2 and half past 6, P. M.—Br. EATON at Wolcott and Br. COOK at Fulton—Br. BODEN at Jacksonborough—Br. S. R. SMITH in Madison, text in the morning, by request, Heb. iv: 7.—Br. WAGGONER at Middleville, and at Herkimer in the evening—Br. WHITNEY at Salisbury.

There will be preaching on the first Sunday in April, by Br. NEWELL at Sharon—Br. WHITNEY at Eatonville, and at Herkimer in the evening.

Br. WHITNEY will preach on the evenings of Monday, 28th inst., at Ingham's settlement—29th, at Esq. Snell's—30th, at Middleville.

Br. WAGGONER will lecture at Trenton Falls on Wednesday evening, 23d inst.

Br. NEWELL will lecture at West Sangerfield on Sunday evening, 27th inst.

Br. J. E. HOLMES will preach on Sunday, April 3, at Springfield X roads, Pa.—Tuesday 5, at Saybrook, O.—Wednesday 6, Geneva—Friday, 8, Chagrin—Sunday, 10, Cleveland. More next week.

The second quarterly Conference of the Cayuga Association, will be held at Peruville, (Groton,) Tompkins county, on the 23d and 24th inst. O. WHISTON.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

I. B. Carlton's Store, (Va.) for self, L. C. and M. S.—P. M., Lafargeville, for P. M.—J. E. T. Charlton, (Mass.)—P. M., Willink, for J. H. and E. L.—P. M., Hammond, for L. L. and J. B.—P. M., West Burlington—P. M., Florida, (Mass.) for E. H. and T. T.—B. H. Taberg—T. B. H. Hamilton, for self and I. C. B.—P. M., Sempronius, for J. M.—F. B. Brooklyn, (Pa.) for self, J. Y. R. K. S. S. B. C. A. B. E. S. B. and J. K.—I. P. Racket River—S. H. L. Chestertown—P. M., Bridport, (Vt.) for L. F.—E. W., East Bethany, for E. F. O. W. and E. W.—P. M., Brantingham, for self, J. S. and A. P.—J. E. C. Penfield—J. A. Sloanville—P. M., Cortland Town, for self and J. A.—P. M., Half Moon, for W. C., J. B. A. and J. D. S.—I. A. H., Benton Centre, for D. B. P. S. and G. S. W.—Rev. J. E. H., Westfield, for self, D. P., L. E. B. S. S. C. T. M. O., H. B., A. A. E. W. and M. P.—R. D., Cincinnati, for self and H. D.—G. D. K. Fabius, for E. S. L. A., J. R. and R. C.—P. M., Union Springs, for Z. A. and B. B.—W. H., Deansville, for self and E. P.—E. E., Minville, for self and A. M.—L. P., Kingston, (U. C.) for self, A. S. and J. G.—P. M., Adams, (Mass.) for J. A. B. and J. W.—P. M., Purdy Creek, for J. B. and O. B.—P. M., South Le Roy, for J. D. and J. E. T.—P. M., Huntington, (O.) for Z. K. and I. S. jr.—G. T., Athens, (Pa.)—P. M., Leyden, for J. F. and D. E. H.—Rev. E. S., North Bloomfield, for I. G. and E. R. B.—B. B. W., Cayuta, for self and J. S.—P. M., Parkman, (O.) for S. S. and E. W.

POETRY.

For the Magazine and Advocate.

THE YOUNG EMIGRANT'S LAMENT.

BY MISS EMELINE ROUNSEVILLE.

They tell me that this is my home—
But ah! how unlike is the spot
To the valley I once called my own,
Encircling my dear native cot!

Oh, where is that bright sunny stream,
Whose meanders so often I've traced;
Where daisies bespangled the green,
And its borders rich violets graced?

And where is the rose bush that grew
So proudly my window beneath;
The lilac so tinted with blue,
And woodbine expanding her wreath?

Where, too, is my robin so red,
Yearly building her nest on the thorn,
That so often aroused me from bed
By her sweetest and earliest song?

And friends?—oh, ye lovely and true,
Whose joys and whose sorrows are mine—
O, e'er in fond memory's view,
Ye'll like stars in yon firmament shine!

I gaze on the sun's golden light
And think that ye, too, share his beams,
And lay me down sweetly at night
To meet you in fancy's bright dreams.

And tell me—am I quite forgot?
Oh! never in sadness or gloom
Do ye cherish an isolate thought,
Nor send one fond wish about me?

Ah, yes!—to that solace I'll cling,
Though vanity prompt the belief,
'Twill absence deprive of its sting
And give this lone heart sure relief.

When I pray to "our Father" on high,
That ye rest in the sunshine of heaven,
In fancy I'll list to the sigh,
Let peace to the wanderer be given!

ANTICIPATION.

Perhaps there is not a moment in the life of man more replete with unembittered bliss, than when the contemplative mind indulges itself in sweet anticipation—when the soul stretches forth its energies to extract the joys of indulgent hope yet to be realized, and to feast in the ideal pleasures of the heart's glowing fancy. 'Tis then we feel that this cold world with all its multiplicity of ills, is not without its redeeming intervals of happiness. There is an oasis in the drear wilderness of sorrow—a ray of heavenly sunshine that gleams occasionally through the "wo-befclouded darkness of human wanderings."

Have we parted from those we love—love dearer—yes, dearer than life itself? And has the separation isolated us—cut us off from every earthly felicity, and left us sad and alone, though in the midst of cheerful faces? Has it made us aliens and strangers amidst the crowd that surrounds us, with no other hope upon its good feelings than the stranger's claim to stranger's kindness? There are still bright spots in the sombre shadowings of the scene, for the isolated heart has found in every acquaintance a friend, and in every bosom the evidence of kind feeling! But above all, there is, in the gloomiest hour of its loneliness, a mellow tint in the rainbow of hope, which nothing except despair can obscure. It is the hope of meeting again the object of all that the heart prizes in its affection, and all that it dwells upon in its blest anticipation. Anticipation! Thou art the sweetener of this bitter life! 'Tis thou that drivest that gloom from gloomy heart, and chasest away the sorrows that intrude themselves upon the sorrowful! 'Tis thou that takest

"The sting from Adieu,"

that learnest us to forget the burning bitterness of the last "farewell, and God bless you," in the accompanying redemption of the valedictory—"we shall meet ere long."

"'Tis thou that learnest the heart its flight
From present wo to hoped delight."

'Tis thou that nerved the warrior's arm, and biddest him hope that those dear friends whom he has left shall ere long greet him as a conqueror, when the foe is vanquished, and the broad banner of peace is unfurled, like some ensign of royalty; to wave its plumes in a diadem of glory over the fair face of his loved country. 'Tis thou that elatest the Christian's heart while sojourning in this vale of wo, and leadest his mind to bless that day when mortality shall be dissolved, and the immortal spirit shall forever bask in the sunshine of God's unchanging love.

Take away from man the anticipation of brighter and more blissful hours beyond the limits of the present, and you strip him of all inducements to exertion, you make life a miserable and heavy load which he would willingly resign in order to escape from its sufferings and sorrows. But light up within the soul the fires of hope, and how enlivening its influence; the spirit's present pain is forgotten, and life becomes a scene of action and glorious exertion. Illusory as is hope, we would not banish it from earth, for thus we should extinguish the only lamp that illumines the darkness of futurity, and thus the duties, and pleasures, and improvements of life would alike be disregarded or forgotten.—*Standard and Democrat.*

MEETING-HOUSES.

THEIR COMFORTS AND DISCOMFORTS.

Houses of worship are usually much larger than are necessary, and much of the interior is not occupied with seats as it might be.

I should recommend that more care be taken to build churches well, with thick walls of brick or stone; the latter is preferable, and being very abundant in most parts of this country, churches can be built of it for a less expense than of brick. The windows should be but few, and so constructed that they can be easily opened and shut, and they should have both inside and outside shutters or blinds. No doors should open from the outside directly into the church, but there should be a large ante-room, and in Winter the doors should be well closed. The seats should be cushioned, the floor carpeted, and the house in Winter, well warmed. Great care should be used to insure proper ventilation. In fine, more pains should be taken to make houses of worship comfortable, and thus comfort will contribute to a love of devotion, and the church will become a pleasant place of resort, instead of being, as it has often been, associated in the mind with much that is dreary and painful.

A good location is necessary, where the house will be protected from bleak winds; and all churches should be surrounded with a grove of shade trees. In the country a number of small warm barns should be built around the churches to protect the horses. Sheds open in front are not sufficiently warm for this purpose. Public opinion should not permit any man to leave a horse unprotected from the storm and cold, while he attends church.

All houses of worship should have an ante-room, fitted up to receive extra garments, to be put off, and on, when going in or out of the meeting.

I deem this subject a very important one in this country. In most parts of New-England, are numerous night meetings, both in Winter and Summer. They are attended by women—indeed, to my observation, more women than men—and especially of the younger portion of this sex, attend them. It is this class that are more particularly disposed to consumption and complaints of the lungs. I have no doubt a great number of cases of this kind may be traced to the erroneous customs of which I have spoken.

Clergymen in this country are very unhealthy; a great many suffer from inflammation about the throat, which in several instances I have known to originate from preaching in over-heated houses, and then going into the cold air.—*Brigham on the Influence of Religion upon Health.*

RESURRECTION.

The metamorphosis in butterflies is formed in so remarkable a manner, that we see therein the resurrection painted before our eyes, exemplified, so as to be examined with our hands. To see indeed a caterpillar crawling upon the earth, sustained by the most ordinary kinds of food, which, when it has existed a few weeks or months under this humble form, its appointed work being finished, passes into an intermediate state of seeming death, when it is wound up in a kind of shroud, and encased in a coffin, (though sometimes its sepulchre is in the water, and at others, in various substances in the air,) and after this creature and others of its tribe, have remained their destined time in this death-like state, to behold earth, air and water, give up their several prisoners; to survey them, when called by warmth of the solar beam, they burst from their sepulchres, cast off their cerements, from this state of torpid activity, come forth as a bride out of her chamber; to survey them, I say arrayed in their glory, prepared to enjoy a new and more exalted condition of life, in which all their powers are developed, and they are arrived at the perfection of their nature, when no longer confined to earth, they can traverse the fields of air, their food is the nectar of flowers, and love begins his blissful reign; who that witnesseth this interesting scene can help seeing in it a lively representation of man in his threefold state of existence, and more especially of that happy day, when at the call, all that are in their graves shall come forth, sea shall give up her dead, and death being swallowed up of life, the nations of the earth shall live and love to the ages of eternity.—*New-England Galaxy.*

MARRIAGES.

In Lebanon, January 25, by Rev. E. M. Woolley, Mr. SAMUEL SIMONS, to Miss — NILES.

In Hamilton, February 24, by the same, Mr. MOSES M. NASH, to Miss ESTHER E. PORTER.

In same place, February 3, by the same, Mr. JOHN L. VAN RENSSLAER, of Greene county, to Miss EMILY ACKLEY, of the former place.

In Wilna, February 24, by Rev. A. Wood, of Antwerp, CHARLES SARVAY, to Miss ORILLA INGOLS, of the former place.

DEATHS.

In Deerfield on the 3d inst., of a disease of the heart, Miss SARAH COX, youngest daughter of Mr. Joseph Cox, aged 23. Of a mild and amiable disposition, possessing intellectual faculties of a superior order, and leading a life of exemplary virtue, she was beloved by all who knew her. For sometime previous to her death, her mind was much exercised on the subject of religion, and she enjoyed the peculiar happiness flowing from a firm and unwavering faith in God as the universal Father, Benefactor and Saviour of mankind, and that hope in the doctrine of life and immortality for herself and a ransomed world which was as an anchor to her soul both sure and steadfast. As she had lived so she died—calm and happy in her faith, joyful in her hope, she called each of the family and her numerous friends who stood weeping around her bed, by name, affectionately took her final leave of them, telling them not to weep for her—that their separation would be but short—that they should all meet again in a happier and better world. Thus did she fall asleep in Jesus. Her funeral was attended on the 5th inst. by a large concourse of people, who truly sympathized with the bereaved family in their loss, to whom the consolations of the Gospel were tendered in a discourse adapted to the occasion. D. S.

Of consumption, at the residence of his son, Lindol Sprague, in Wooster, Ohio, on the 1st inst., Major JOSEPH SPRAGUE, late of Otsego, N. Y.

The deceased was a native of Smithfield, R. I., from whence he emigrated to Otsego, N. Y., in 1790, and was one of the first pioneers of that then wilderness county, where he has ever since resided until his recent removal to Wooster.

In Gray, January 25, JANE, daughter of Lyman and Julia Hyde, in the 15th year of her age. Thus have her tender parents been called on to follow to the house of death the eldest of their little band, and see their loved one laid low in the dust. But they sorrow not without hope. Their grief is mitigated by the assurance of a better inheritance for their child beyond the grave. On earth she was their's but for a time—in heaven she is their's for eternity.

The consolations of the Gospel were tendered in the Methodist meeting-house in Fulton, by the writer, on Sunday morning, February 14, I having been absent at the time of her burial. The kindness of our Methodist brethren is gratefully acknowledged and duly appreciated by our friends. T. C. EATON.

In Greig, February 25, Mr. GARRET SPRINGSTEEN, aged 91 years, formerly of Albany county. He did not belong to any particular denomination, yet he had no fears about futurity, but awaited the approach of death with resignation. The funeral was attended at the residence of his son, James Springsteen, on the 27th, by his friends and neighbors; and although no clergyman attended, in consequence of the bad travelling, yet the services were performed by reading the 15th chapter of 1st Corinthians, an address to the throne of grace, singing, and reading a sermon from the Magazine, contained in No. 24, volume iv., new series, by Br. Charles Hammond. Our Partialist brethren joined in the services with a commendable liberality, and we trust this act of good feeling will not be soon forgotten by the liberal portion of community in this vicinity.

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By A. E. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MARCH 26, 1836.

NUMBER 13.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART II.

INSCRIBED TO ADELIA.

[Continued from page 91.]

§ VI. HEBREW POETRY.—I promised to give you a sketch of this subject, and although unprepared to give you such full and lengthy details as I could wish, I think, my dear Adelia, that you will, by a little exertion of your own, make out from the subjoined outline, a satisfactory and useful idea or conception of the whole subject. When master of this key to the poetical portions of the Old and New Testaments, you will discover many beauties, which must remain unseen and unobserved by the reader who has not this clue to the peculiar construction of these books and detached passages.

The division of the "writings usually accounted sacred," which are known by the name of the poetical books, comprises five in number, namely, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, or the Song of Solomon. In point of date, much of them is earlier than many of the historical books; but they are classed by themselves, being almost wholly composed in Hebrew verse. In the Jewish canon of scripture they are called Hagiographa, or holy writings. Besides these books, there are many parts of the historical and prophetic books which are composed after the same peculiar style and manner. And in the New Testament there are many passages in which this peculiar style can be recognized, owing, doubtless, to the familiarity of the writers with their own Scriptures and sacred songs. (Jebb's Sacred Literature.)

The peculiar excellence of Hebrew poetry appears, when we consider that its origin and earliest applications are clearly to be traced to the service of religion. To celebrate the praises of JEHOVAH in hymns and songs, to decorate the worship of the Most High with all the charms and graces of harmony, to give liveliness and energy to the devout affections, was the sublime employment of their poets, and contributed in a great degree to the peculiar character of their poetry. In the Old Testament we have abundant proof that *music and poetry* were cultivated from the earliest ages among the Hebrews. But in the reign of David, these were carried to the greatest perfection.

The great, and indeed the sole characteristic of Hebrew poetry which can now be traced, is *parallelism*, or such an arrangement of parts of a sentence that things shall answer to things, and words to words, as if fitted by a kind of rule or measure. Such is the general strain of the Hebrew poetry, instances of which are to be found in almost every part of the Old Testament, particularly in the Psalms and Proverbs. Perhaps you will perceive the character of it as easily and as evidently in the ninety-sixth psalm, or in some of the antithetical proverbs, as anywhere. Our authorized or common version, owing to this form of composition, and to its close adherence to the original, retains much of a poetical cast, distinct from the common style and tone of prose. Being almost word for word after the original, the form and order of the sentences are preserved, and we plainly perceive a departure from the common style of prose.

The origin of this form of composition among the Hebrews, has been satisfactorily deduced by Bishop Lowth, from the manner in which they were accustomed to chant their sacred hymns: they were sung alternately, by opposite choirs. Sometimes one choir performed the hymn itself, while the other sang a particular distich. You will perceive that it was in this manner that the ode, chanted at the Red Sea, and recorded in the

fifteenth chapter of Exodus, was performed. The 20th and 21st verses make this evident. Some of the psalms were likewise chanted in this way. On some occasions, one of the choirs sang a single verse to the other, to which that other added a verse in some respect analogous or correspondent. Of this the following distich is an example:—

"Sing praises to Jehovah, because he is good!"—

"For his mercy endureth forever." (Ps. cxxxvi: 1.)

This, Ezra informs us, was sung by the priests and Levites in alternate choirs; as indeed may be collected from the psalm itself, in which the latter verse sung by the latter choir forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David (1 Sam. xviii: 7); and in the very same manner does Isaiah describe the seraphim as chanting the praises of Jehovah—"they cried to one another"—that is, alternately—

"Holy, holy, holy, Jehovah, God of hosts,

The whole earth is filled with his glory." (Isa. vi: 3.)

But the fullest example, perhaps, of this style of composition, is to be found in the twenty-fourth psalm, composed on the occasion of the induction of the ark to Mount Zion; the mode of performing which is particularly illustrated by Bishop Lowth, (lecture 27.) Bishop Horsey, in his translation of the Psalms, has so divided and arranged them as to exhibit the manner of their construction to the best possible advantage.

I shall now give one example of Hebrew or parallel poetry, and I think from this example you will very readily understand the nature of *parallelism*. I shall take it from the New Testament, in which are many beautiful examples.

Read Luke i: 52, 53. In this passage the same sentiment is expressed, viz., that God changes the conditions of men; and this same sentiment is expressed in corresponding members that represent it in various points of view. The sentiment is this:—The Almighty changes adversity into prosperity, and prosperity into adversity. As stated by Luke, you will observe that the words *correspond or answer to each other*; the mighty—those of low degree; put down—exalted; the hungry (or poor)—the rich; filled with good things—sent empty away. You will, moreover, observe that *the things or subjects stated, answer or correspond to each other* by a contrast sufficiently obvious: the former (the powerful or rich) are depressed; the latter (the humble or poor) are exalted.

This style of composition,—this poetical or parallel arrangement of words and phrases, or sentiments, is sometimes continuous and unmixed, as in the Psalms, Proverbs and Canticles; sometimes it characterizes the main body of a work, with a prosaic introduction and conclusion, as in the book of Job; sometimes it predominates throughout a whole book with an occasional mixture of prose, as in most of the prophetic books; sometimes the general texture is prose with an occasional mixture of verse, as in the historical books, and the book of Ecclesiastes. Bishop Jebb has demonstrated that this grand characteristic of Hebrew poetry—*parallelism*—pervades the New Testament as well as the Old.

The poetical parallelism may be said to consist of four species, viz., Parallel lines *gradational*, (called by Lowth, synonymous; by Jebb, cognate,) parallel lines *antithetic*, parallel lines *synthetic*, and parallel lines *introverted*.

I. PARALLEL LINES GRADATIONAL are those in which the second or responsive clause so diversifies the preceding clause as generally to rise above it: In all cases, at least, it has a marked distinction of meaning. This species of parallelism is that which occurs with by far the greatest frequency.

It prevails in the shorter poems, in many of the psalms, and very frequently in the prophecies of Isaiah. Psalm i: 1 is an instance of this species of parallelism, see § ii, of these Notes, etc. Also the following:—

Who shall ascend the mountain of Jehovah?

And who shall stand within his holy place?

The clean of hands, and the pure of heart. (Ps. xxiv: 3, 4.)

On this passage Bishop Jebb remarks, that to *ascend*, marks progress; to *stand*, stability and confirmation; *the mountain of Jehovah*, the site of the divine sanctuary; *his holy place*, the divine sanctuary itself; and in correspondence with the advance of the two lines which form the first couplet; there is an advance in the members of the third line—the clean of hands, and the pure in heart:—*the clean of hands shall ascend the mountain of Jehovah, the pure in heart shall stand within his holy place.* (Jebb's Sacred Literature, pp. 37, 38.)

Let us take another example:—

O Jehovah, in thy strength the king shall rejoice;

And in thy salvation how greatly shall he exult!

The desire of his heart thou hast granted him;

And the request of his lips thou hast not denied.

Psalm xxi: 1, 2.

Salvation is an advance upon strength; how greatly shall he exult is an advance upon shall rejoice; again, the request is an advance upon the desire of his heart, a something beyond it—it is desire brought into action. *Hast not denied* is much stronger in this negative than in the positive form, *thou hast granted*; for it is a canon or rule of biblical philology, that verbs of negation, or what amounts to the same thing, adverbs of negation prefixed to verbs, have, in such cases, the force of expressing the opposite affirmative with peculiar emphasis: for example, *will not hold him guiltless*, (Exod. xx: 7,) that is, *will assuredly hold him guilty*.

Seek ye Jehovah, while he may be found;

Call ye upon him, while he is near;

Let the wicked forsake his way;

And the unrighteous man his thoughts;

And let him return to Jehovah, and he will compassionate him.

And unto our God, for he aboundeth in forgiveness.

Isaiah lv: 6, 7.

In the first line men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that *he may be found*; in the second line, having found Jehovah, they are encouraged to call upon him by the assurance that *he is near*. In the third line, the *wicked*—the positive and presumptuous sinner—is warned to forsake *his way*, his habitual course of iniquity; in the fourth line, the *unrighteous*—the negatively wicked—is called upon to renounce the *very thought of sinning*. While in the last line, the appropriate and encouraging title *our God* is substituted for the awful name of JEHOVAH; and simple *compassion* is heightened into overflowing mercy and forgiveness. (Jebb.)

Another:—

Like mighty men shall they rush on;

Like warriors shall they mount upon the wall;

And, every one in his way, shall they march;

And they shall not turn aside from their paths. (Joel ii: 7.)

The prophet is denouncing a terrible judgment on the land of Judea, by the destruction of locusts; and all naturalists and travellers who have witnessed the desolation caused by these destructive insects, attest and confirm the fidelity of Joel's description of their progress and ravages.

Isaiah is, with justice, supposed to be the most poetical and sublime of the prophetic writers, and scattered throughout his writings you will find abundant and beautiful examples of this species of parallelism. In Bishop Lowth's translation of Isaiah, you will recognize them more readily than

in our common version. But I know not a more beautiful and admirable exposition of any of Isaiah's writings, than some of Bishop Jebb's illustrations, particularly that of Isa. li: 1, 4, 7. Isaiah however is not unrivalled in this species of composition, and with the following beautiful passage from Hosea, I conclude this section:—

How shall I give thee up, O Ephraim?
Abandon thee, O Israel?
How shall I make thee as Admah,
Place thee in the condition of Zebolim?
My heart is turned upon me;
My bowels yearn all together.
I will not execute the fury of mine anger;
I will not return to make destruction of Ephraim;
For God I am, and not man;
The Holy One in the midst of thee, although I am no frequenter of cities. (Hosea xi: 8, 9.)

You can very readily perceive the difference and the rise in the sense of every second or respective clause in this very pathetic piece of poetry, and beautiful specimen of Hebrew parallelism and song.

II. PARALLEL LINES ANTITHETIC correspond by an *opposition* of terms and sentiments. As examples, you may take almost the whole book of Proverbs; but I would beg the attention of a beginner, particularly, to the following examples:—Prov. x: 1, 7, xi: 24, xvi: 33 and xxix: 26; 1 Sam. ii: 4-7; Ps. xx: 7, 8, xxx: 5 and xxxvii: 10, 11; Isa. liv: 10, ix: 10 and lxxv: 13, 14.

III. PARALLEL LINES CONSTRUCTIVE are those in which the parallelism consists only in a similarity in the form of construction. The variety of this form is very great; the parallelism being sometimes more, sometimes less exact, and sometimes hardly at all perceptible or apparent. Psalm xix: 7-11 is a beautiful instance of this species of parallelism. It may be readily made out, also, in the following passages:—Ps. cxlviii: 7-13; Job xii: 13-16; Isa. xiv: 4-9 and lviii: 5-8.

To illustrate the *nature* and *varieties* of this species of parallel lines would require more space than can, with propriety, be afforded to the subject in this rapid sketch and outline of an extensive subject. If I should ever illustrate at greater length the more important parts of the subject, I may also dedicate some leisure and space to the elucidation of this more difficult and abstruse portion of it. I shall do no more, at present, than give a specimen of one of the varieties of this species, viz., that in which the parallels are formed by a repetition of part of the first clause or verse:—

My voice is unto God, and I cry aloud;
My voice unto God, and he will hearken unto me:—
I will remember the works of Jehovah;
Yea I will remember thy works of old:—
The waters saw thee, O God;
The waters saw thee; they were seized with anguish.
Psalm lxxviii: 1, 11, 16.

IV. PARALLEL LINES INVERTED. In this species the first line is parallel with the last, the second with the penultimate, and so on. Thus:—

My son, if thy heart be wise;
My heart also shall rejoice;
Yea my reins shall rejoice
When thy lips speak right things. (Prov. xxiii: 15, 16.)

And in the subjoined:—

And it shall come to pass in that day;
Jehovah shall make a gathering of his fruit
From the flood of the river,
To the stream of Egypt:
And ye shall be gathered one by one,
O ye sons of Israel.
And it shall come to pass in that day;
The great trumpet shall be sounded; [Assyria,
And those shall come who were perishing in the land of
And who were dispersed in the land of Egypt;
And they shall bow themselves before Jehovah,
In the holy mountain in Jerusalem. (Isaiah xxvii: 12, 13.)

Such is a very meagre outline of an extensive subject; but, if it serves to point out or reveal any beauties which were before unnoticed and unregarded, it has accomplished the chief purpose for which it was written, and added some pleasurable moments to a life which I love.

For the Magazine and Advocate.

THE RAMBLER.....No. VI.

BY REV. C. SPEAR.

RELIGION.

"Religion is the best armor in the world, but the worst cloak."

"Religion is exalted reason, refined from the grosser parts of it. It is both the foundation and crown of all virtues. It is morality raised and improved to its height, by being carried nearer to heaven, the only place where perfection resideth."

Religion is much talked of, but very little understood. Pretensions abound every where, but practice is seldom seen. Some wear their religion much as they do their fine clothes. It is put on for the Sabbath, and as carefully laid aside at the close of the day. As the one is designed to attract the gaze of the multitude, so is the other. As the one wears out, and becomes unfashionable, so does the other. But the religion of Jesus Christ never needs any alteration. It is ever new, bright, and fair. It will be as full of excellencies, when millions of ages have rolled away in eternity, as when angels first chanted their songs to its praise. Religion is the loveliest object in creation. Were all the splendors of the universe brought to a single point, the charms and beauties of religion would outvie the glories of the whole.

Unfortunately for the world, man has mistaken superstition for religion. The fruits of the one, are, *discontent, fear, sorrow, and despair*. Of the other, *benevolence, hope, and joy*. The one destroys reason, the other aids her in her efforts. The one sees no excellencies in God, nor beauties in his works; the other finds in them immortality and eternal blessedness, and countless charms in every object. Superstition is like the darkness and dreariness of midnight. Religion is like the glory and brightness of noon. As the night presents unnumbered spectres and hideous forms, that have no real existence, so does the former: and as the sun brings to view the wonders and glories of the creative power of Omnipotence, so does the latter. The one is like poison in its insidious progress, breaking down, when infused, all the powers and strength of manhood. The other is a healing plant: it is bread to the hungry, and drink to the thirsty; it is like the shadow of a great rock in a weary land; it is light, joy, rest, and peace. Superstition is like the mighty torrent, sweeping down, in its awful progress, every thing fair, bright, or lovely. Religion is like the gentle river, flowing peacefully in its wonted course, rendering all the lands within its reach more fruitful and luxuriant.

In fine, such are the glories of religion, no power can heighten her beauties: no pencil can bring out upon the canvass the lovely features of her countenance. She is brighter than ten thousand suns: purer than the snows of heaven: fairer than the moon; the most excellent of all things, save God himself!

Oh, then, let vain, deluded man leave the fleeting pleasures of a transitory existence—let him turn to glory, beauty, truth, and virtue. Here is an object worthy the attention of the whole creation. Here are unfading and everlasting pleasures, flowing from the right hand of the Most High.

Were men sensible of the happiness that results from true religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, and the ambitious man his glory.

For the Magazine and Advocate.

THE DIFFERENCE.....No. IV.

BY REV. S. W. FULLER.

I have never seen the utility of speculating about the locality of heaven; nor have I ever felt the force of the supposed objections against the truth of a future state, founded on our want of knowledge respecting the location or relative situation of the heaven Christians hope for. Where is it, and what is it? exclaims the vulgar and ignorant infidel. We answer, that we believe the Almighty capable of improving the nature and perpetuating the existence of human beings; and we believe this, too, for reasons and evidence satisfactory to our own minds. And while we believe it, we feel no desire to exchange our hope of

future life and felicity for the mere animal creed of the unbeliever, whose only heaven is to consist of a few years eating and drinking, with a few other animal gratifications, and then succeeds the endless night. It almost gives one the horrors to think, even of the infidel's views.

I use the word heaven to express the state, or place, or both, (let it be where it will or when it will,) that I hope to participate in immortality, with all our race, beyond the grave. I trust it will be a state (and I know not why it may not be a place, too,) of perfection in every sense of the word. But the subject was introduced for the purpose of showing how vastly our ideas of the perfection of heaven exceed those of the Partialists.

1. In order to be happy in heaven, they must, in the first place, be totally ignorant of the fate of that vast number of their fellow-creatures who are, mean while, suffering the torments of hell; or else those sufferings would detract from their heavenly joys. On this plan, their heaven would rest in part upon ignorance.

2. They might know the condition of the wretched, and feel no sort of sympathy for them. In this case, their heaven must depend in part upon apathy, or an inexcusable indifference to the welfare of fellow-beings. No joy can be in their heaven over the conversion and salvation of sinners; for the necessary indifference precludes a sufficiency of interest to render its occurrence a matter of enjoyment.

3. It is again supposable, that, knowing the sufferings of the damned, the saved might, by some transformation of character or disposition, so approve of the justice of their doom, as to exult in their torment, and derive a part of their heaven from the miseries of hell. But this is too fiendish to be admissible.

It is clear that some one of these difficulties must forever detract from the heaven of the Partialists.

With us, nothing intervenes to eclipse or obscure the lustre of the heaven for which we hope. We believe that all the sources of human misery will have been destroyed—annihilated. Sin, and infirmity, which open a thousand avenues to human pain, will have been obliterated—the one blotted out forever, the other superseded by an undefeatable constitution that shall never fade away. There will be none left in misery to mar the bliss of our eternity, or to prove the want of benevolence, among the heavenly inhabitants. CHARITY shall still survive!

How widely different must be the effect of the hope of these differing heavens! The Universalist feasts his mind with such anticipations of sublime perfection. The Partialist feels that he must become ignorant, or selfish, or indifferent, or fiendish, in order to relish his heaven. He feels how the glories of the Divine character are tarnished by his views; and knows that his love of God must be graduated by the perfection of his character.

The admiration of the Universalist is feasted by his views; and he feels constrained to all that is charitable, and all that is good, by the hope he cherishes. The heaven he hopes for is all sweetness; and his temper and disposition are constantly improving under its influence.

For the Magazine and Advocate.

THE WATERER.....No. II.

ORGANIZATION AND DISCIPLINE.

"In whom ye also are builded together, for a habitation of God, through the Spirit."

So says Br. Paul to the church at Ephesus—ii: 22. Would that this could be said more generally of our congregations in the western portion of the vineyard; but, alas, too few of them are "*builded together*," by any form of organization or social compact. Our congregations too generally remain at loose ends. They do not seem, in general, to realize the importance of organization and discipline; or if they acknowledge their importance, they are too negligent and dilatory in adopting measures.

I would by no means assume to dictate; but believe me, brethren, our cause suffers wefully, from

the absence of these regulations. "Who is that red faced fellow, coming down the street from the tavern yonder?" "Why, that is Mr. Cuplove. He had a religious education, was brought up under the prayers of a pious mother, and was for many years an active member of our church, but he became intemperate, and we dismissed him; and now, he is a Universalist." This is very natural. Mr. Cuplove has no faith in Universalism, and probably no established principles of any kind. But by joining in support of our cause, he can spite his Unitarian brethren, who have spoiled and then dismissed him; and at the same time, get into good company.

"But is it not uncharitable to call Mr. C. a Universalist?" Whether uncharitable or not, it will be done, so long as you have no means of contradicting it. So long as you have no system of organization or discipline, Mr. Cuplove, with his scarlet bound eyes, crimson nose, bloated countenance, and breath fragrant with the perfumes of the distillery, will be ranked as a Universalist; and selected by your ungodly opposers, as the first specimen of your denominational character. The next specimen will be, that cup-mate of his, whose mouth is a flood-gate of profanity. And the only way to refute the slander, is to adopt some compact, and let the true believers of the truth as it is in Jesus, who are willing, as much as in them lieth, to "live soberly, righteously, and godly," subscribe their names. "Wherefore, come ye out from among them, and be ye separate."

"But there will arise a division among us, in regard to this matter. We cannot all agree what form to adopt—how much discipline we shall have, and how it shall be administered." People whose hearts are really united by a unity of faith, and a common interest for the success of the cause of truth, can easily compromise these minor differences, and adopt some system, not *ultra* in its restrictions, which will be satisfactory, if not unexceptionable, to all—especially when they have the New Testament itself to instruct them.

Call a meeting, brethren, and appoint a committee to draft a constitution and form of discipline, and adjourn to another day; and then meet, hear the report of the committee; consider, and amend the instrument, if necessary, and then adopt it—and live up to it, and ENFORCE IT. APOLLOS.

For the Magazine and Advocate.

UNIVERSALISM vs. PROFANITY.

BY REV. J. FRENCH.

While on one of my preaching tours last Winter, as I was riding one bitter cold day, through a new looking settlement in the county of Oswego, I called at a snug looking log house to warm. On entering the house, I observed a parcel of papers hanging on a wire hook, on the opposite side of the room, and I thought the size corresponded very near to that of the Magazine and Advocate. Having a good deal of the Yankee about me, I felt inquisitive to know to whose hospitality I was indebted for the favor of a good fire, which soon made me warm and comfortable; and as I knew no better way of coming at it, I commenced by telling my own name, and that I was a preacher of the Universalist denomination. This had the desired effect. I at once found myself among warm-hearted and zealous believers, and by their urgent solicitations, I was induced to tarry an hour or two, and take dinner with them.

In the course of the conversation, Br. T. (my host,) gave me a sketch of his experience. He said there had been a great excitement in that vicinity, a few years previous, conducted by the Methodists—that his feelings were powerfully wrought up, and he resolved to have religion if he could get it—that he attended the meetings, and prayed, and tried, with all his might, to get the Methodist religion, but all to no purpose. He could not get such religion as they described. So finding every effort unavailing, he at length became discouraged; concluded that his case was a hopeless one; and abandoned himself to his fate; and so doing, he threw off all restraint, and gave

himself up to profanity. Every thing that moved, vexed and provoked him, and he swore at every thing.

At length some friend persuaded him to subscribe for the Magazine and Advocate. The paper came, and by a careful perusal of its pages, he became convinced that the doctrine it inculcated, was the doctrine of divine truth. His soul was filled with joy, and his heart overflowed with gratitude; and as to his habits, he thought it hardly proper to say, that he left off swearing, but that swearing left him! "For," said he, "when I was brought to view God as the fountain of boundless benevolence, so governing all events as to cause all to result in universal good, to the everlasting joy of every creature, I had nothing left to swear about."

For the Magazine and Advocate.

INFORMATION GIVEN.

The following is the concluding part of a conversation, which took place some time ago, between Rev. Mr. Ingersoll, that warm and bitter opposer of Universalism, and a believer in that sentiment.

Ingersoll. Come, what are you—a Universalist, or a Restorationist? Come now, tell me.

Universalist. I believe that God will, "in the dispensation of the fulness of times, gather together in one, all—"

I. That—that—that's it.

Poor man, he knew that was it, and too much of it to answer his purpose, for it was the revelation of God, and who can successfully contend against that?

W. R.

For the Magazine and Advocate.

SLANDER OF THE DEAD—REFUTED.

Mendon, January 18th, 1836.

This may certify that we, the undersigned inhabitants of the town of Mendon, were present at the funeral of William Shelterses, in Mendon, last August, and heard the Rev. I. Fulton say, that Elder Tucker of Buffalo, told him that Rev. W. I. Reese, (deceased,) of the same place, renounced his sentiments on his death bed, and that he (Tucker) was present at the time of his death, and heard it, and that he warned the people against it.

WILLIAM M. AVERY,

A. P. DOLBEER.

The substance of the above was verbally communicated to me in August last, and measures taken to ascertain, if possible, the foundation of the above named report, which has elicited the following correspondence.

K. TOWNSEND.

September 2, 1835.

TO THE REV. MR. TUCKER, BUFFALO.

DEAR SIR—The object of this communication is such, I trust that it will need no apology from me for troubling you with the same; for it is to solicit information which no one but yourself is, strictly speaking, qualified to give. The information is in relation to our late lamented Br. Reese, who died in this city about one year since. You was with him previous to and until his death, (if I have been rightly informed,) and can answer all the questions I shall ask to obtain the above information.

Was he resigned to the will of his heavenly Father, in view of his death? Did he renounce his faith in the final holiness and happiness of all mankind, upon his dying pillow?

I ask these questions, dear Sir, not so much to gratify myself, as for the gratification of his friends at the East, who have heard that he *did* renounce his faith in the above named doctrine, and have solicited information from me concerning it. Will you, therefore, have the kindness to state the facts in the case? By so doing, you will not only confer a favor upon me, but upon a large circle of friends, who were warmly attached to our deceased friend and brother.

Yours, etc.

R. TOMLINSON.

REV. MR. TOMLINSON—DEAR SIR—Yours of this date has been received. In answer, I have to say that I visited several times at the house of Rev. Mr. Reese, during his last sickness. As it

regards his views of the final salvation of all men, I had no conversation with him whatever—it formed no part of my object in visiting him. I conversed with him upon the consolations which religion affords the dying believer, and to which he responded by affirming, that these consolations were his only stay, and that he realized their preciousness in that trying hour. His faith about other men was not once mentioned in my presence. I prayed with him at his own request, and when I left him, I did so, impressed with the conviction, that his own faith was such as overcomes the world.

Your brother,

ELISHA TUCKER.

Victor, September 10, 1835.

To Elder I. Fulton, Mendon, Monroe county.

DEAR SIR—Since the death of William I. Reese, various reports have been in circulation in relation to his change of views, in his last sickness. I am at length informed that you had said, that Elder Tucker told you, that he did, before he died, renounce his faith in Universalism. The object of this letter is to inquire, did you make the above statement, or the substance of it? did you state that you derived your information from Elder Tucker? and was it by a written or a verbal communication?

A wish to be informed of the truth, is the only apology I deem necessary for these queries.

I am yours, etc.,

K. TOWNSEND.

Victor, February 1, 1836.

To Elder I. Fulton, Mendon.

SIR—I wrote you on the 10th September last, in relation to a declaration you was said to have made, referring to Rev. W. I. Reese. I have lately received a communication from some inhabitants of your town, setting forth that they heard you say, that Elder Tucker told you, that W. I. Reese did, in his presence, renounce his sentiments upon his death bed and warned people against them. I am anxious that any misunderstanding should now be corrected, that if your declaration was in any particular misunderstood, it should be known before I proceed farther in the business. Although my first letter remains unanswered, I shall, for this purpose, delay any farther proceedings until next Saturday, and no longer.

I remain yours, etc.

K. TOWNSEND.

Br. Grosh—Neither of these communications having been answered, they are, with the rest of the correspondence, forwarded to you for publication, and the public, to whom they are submitted, will form their own judgment of the reasons of Elder Fulton's silence. Although I cannot say there was any positive statement made by the clergymen who attended Br. R.'s funeral, yet the inferences I drew from their conversation are in accordance with the statement of Elder Tucker.

Yours, etc.,

K. TOWNSEND.

Victor, March, 1836.

The foregoing correspondence, with Br. Townsend's pertinent and brief remarks, explains itself. Elder Fulton relied too much on the doctrine of the old serpent, "Ye shall not surely die," and not only now, but *always*—not only in this, but in every transgression of the laws of God—will find out its utter falsity. The carnal mind is a liar from the beginning, and though it may promise fairly to the ear, Elder F. may rely upon it, it will break it to the hope.

I cannot close without kindly commending to the reader's notice the truly Christian spirit of Elder Tucker, of Buffalo, and his gentlemanly courtesy, (heightened by contrast with that of Elder Fulton's lack of it,) in replying so immediately and explicitly to a respectful letter, which by too many would have been treated with neglect because the writer believed not as they did on an important question of religious doctrine. Such a spirit, even if its possessor's creed is the very antipode of my own, I delight to fellowship—for it is *charity* rather than *faith*, that is the great essential of Christianity. A. B. G.

For the Magazine and Advocate.

OBJECTIONS TO UNIVERSALISM CONSIDERED.....No. 1.

BY REV. C. HAMMOND.

As it is generally admitted that a tree may be known by its fruit, the doctrine of Universalism has been condemned as erroneous by its opposers, not because it could not be sustained by the character of God and the record of his will, but because it does not operate agreeably to what their perverted minds suppose to be the invariable consequence of divine truth. And as the mode of instruction adopted by Universalists, and their arguments, are addressed to the judgments, instead of the passions of their hearers, thereby producing none of those animal excitements, occasioned by preaching the endless wrath of God and misery of hell, but which have been blasphemously ascribed to the Holy Spirit; it is urged against Universalism, that it is not the doctrine of the Bible. Why? Because it does not produce revivals of religion—because it does not make men cry out “what shall I do to be saved from the endless pains of a future world?” If by revivals of religion be meant the spiritual exercise of Christianity—the reformation of sinners, or the conversion of unbelievers “to the faith once delivered to the saints,” the objection cannot be sustained by facts; but if by revivals of religion be meant those pernicious excitements of fear, those ungovernable tornadoes of fanaticism, that cast out all love in our souls toward God and man, and banish all the joys of the Gospel from our mind, we cheerfully grant all the advantage which this objection can claim. While we admit that Universalism does not produce a revival of fear and doubts—of unjust apprehension and uncharitable zeal—we contend that a belief in this doctrine will raise up the bowed down, and revive the faith of the desponding. It will revive gratitude in our hearts towards God, and inspire charity in our bosoms towards our brethren of the human family. Such revivals are consistent with Gospel truth, and may be supported by sacred history; but the popular excitements of the present day can claim no authority from these sources. Hence the objection, that Universalism does not produce a modern revival, (which is not unfrequently a retrograde reformation,) should be considered an argument in its favor. That modern revivals are beneficial to the moral health of those churches in which they originate, will admit of more than a doubt. For one, I am satisfied that the moral character of those churches, where the special influence of revival operations has been felt, is very far from being as good as those that are strangers to this proselyting policy. Nor is the influence less unhappy on community. Many who have heard those sentiments advanced which are inconsistent with the character of the Deity, and repugnant to sound reason, and who have taken those sentiments and their wretched effects, for those of the Christian religion, have relinquished all faith in the Scriptures, and gone over to the ranks of infidelity. Thus, people of sober minds, who have always had a favorable opinion of Christianity, have been pushed by the supposed authority and manifest impiety of revival operations, into the starless midnight of unbelief. Even those who are the subjects of hopeful conversion, are but little, if any better, than they were before. And, in a very few months, the moral characters of a great many are not as good. It is true, that many converts made at revival meetings, break off from some of their sinful habits and practices; and, it is no less true, that they contract others that are equally as wicked. Children are taught disobedience to parental advice and authority, and the church, to frown down opposition, by a total disregard to good manners, private rights, and Christian duty. And what is still worse, all the arrogance, abuse, and incivility, which are apparent in the conduct of those employed in keeping up these revivals, are charged to the Holy Spirit. Those who are in the greatest distress of mind through fear of hell, are said to be under its immediate influence, when the truth is, they are suffering the poisonous effects of that deceptive

error, which annihilates all hope in God, and faith in his word, remaining in the human heart. Shall it then be considered an objection to Universalism, because it will not tolerate these evils—because it does not make maniacs of thousands, skeptics of tens of thousands, and suffer disorder, riot, and blasphemy, to pass for divine worship and the influence of the Holy Ghost? Let the objector either withdraw his complaint, or vindicate revival operations by better authority than their effects on the moral character of society.

For the Magazine and Advocate.

WINTER AND DEATH.

BY MISS EMILINE ROUNSEVILLE.

“The wintry blasts of death kill not the buds of virtue.”

On whatever side we turn our eyes we behold the stern ravages of Winter. The feathered songster is joyless and mute—the purling stream hath ceased its low and gentle murmurings, and even the soft whispings of zephyr have given place to the fierce rushings of unrelenting boreas. The chilling blast swept through the vale, and the tender floweret drooped and died. Vegetation in all her various forms sinks beneath the direful stroke, lifeless and wan, while the snowy winding-sheet steals o’er nature’s faded form, and hides from our view, even the last relic of Summer’s fleeting beauty!

Hark!—We hear no sighs of lamentation and wo, nor the deep wailings of dark despair. All is calm, quiet, and still!—And why? why do we thus cheerfully gather around the festive hearth, and while away our days in social glee, when we behold the very source of animal existence cut off, as it were, in a moment, and for aught we know, for ever? Because we look forward with faith and hope to the time, when the Spring shall again put forth her loveliness, fully confiding in the divine promise, that seed time and harvest shall continue to the end of all things.

Even so, when we behold the “loving and the loved,” withering beneath the wintry blast of death, resigning their beauteous forms back to their native dust, might we not calmly rest on the sure and steadfast anchor of hope, cheerfully looking forward with faith’s unwavering eye to that glorious era, when this corruptible shall put on incorruption, and this mortal, immortality, and death, that last enemy, be swallowed up in victory.

Oh! that doubts of the fulfillment of this glorious and soul-cheering assurance, should ever have arisen in the minds of our heavenly Father’s offspring! And think ye the soul—that drop, exuded from the great ocean of truth—that spark, emitted from the Light of lights—that germ, emanating from the inexhaustible Source of all good, will be irretrievably lost? Will infinite Wisdom, its author and creator, in anger thrust it from his presence? Will He torture, as it were, a part of himself, formed in his own image, with never-ending wo? Blasphemous thought! Oh, thou God of love! not thus may we degrade thy character, or dishonor thy holy name! But may we ever realize that by thee we are, and were created—that in thee we live, move, and have our being—and whether we live or die, we are wholly thine—that thy tender mercies extend to all, and that thou wilt never leave us nor forsake us.

For the Magazine and Advocate.

BRIEF DIALOGUES.....No. III.

BY REV. GEORGE SANDERSON.

DEMONOLOGY.

Universalist. You came this evening, I presume, expecting to hear a solution of your statement concerning fallen angels; which you no doubt think difficult.

Partialist. I regret that so essential part of the Christian system is denied by you; I have not so much however to fear from the manner you will answer my statement, as from the apprehension that the devil is deceiving you, and will draw you down to ruin. But let me hear you.

U. You can save yourself any such apprehension. It remains to be shown whether your state-

ment has any connexion with the Christian system, before you accuse me of denying any part of it. Can you tell me in what way a perfectly holy being could sin? for such you say, the fallen angels once were.

P. If they were not free moral agents, they could not.

U. If they were liable to commit sin, they were not perfectly holy.

P. All holy beings are free agents, and being perfectly free from sin, makes them holy—but holiness does not presuppose no liability to err.

U. Is God holy?

P. Yes.

U. A free moral agent, too; and liable to err, I presume?

P. (Silent).

U. Why is God holy? Is it not because he is so completely averse to evil, and in love with goodness, as to be invulnerable to temptation—yes, beyond the power even of being tempted?

P. It would appear so.

U. You say these angels were once perfectly holy; but they sinned. Were they tempted by the suggestions of a corrupt disposition.

P. No—for a holy being has not a corrupt disposition.

U. They must, then, have been tempted by outward objects of a seductive nature.

P. No—for this would imply evil or seducing spirits in heaven; where dwells perfect purity.

U. What way, then, could they have been tempted? You say they were not tempted by corruption within; nor by objects without; then they could not have been tempted.

P. (Silent).

U. Do you still believe this fable of Milton’s and that all the sin that is committed, is through the agency of the devil?

P. I do.

U. Who tempted the devil? for it appears there was a time when he did not exist.

P. You are carrying the inquiry too far.

U. Not farther than your statement leads me. You must admit, that the devil had no hand in tempting the angels; for it was one of them that became the devil.

P. I perceive you are familiar with such discussions, and I am not. This is connected with your profession. Our minister could easily answer your questions.

U. The truth is, you think too much of your minister and John Milton. Hang upon no man’s sleeve; read the Scriptures for yourself.

P. I am of opinion we trust to our reason too much. The Scriptures do certainly speak of fallen angels. I will shortly call again.

U. Better prepared, I presume, to prove your doctrine from Scripture, than you are from reason. By the way, I am apprehensive that you would not find fault with reason, unless it found fault with you. Let us not forget that we are seeking after truth.

For the Magazine and Advocate.

METHODIST BOOK CONCERN.

Br. Grosz—The following letter, addressed to several clergymen in the city of Albany, I copy from the Albany Evening Journal. If you should think it in any ways calculated to lend the public to watch the movements of priestly “money changers”—of those who make merchandize of the Gospel of Jesus Christ—you will please give it a place in the columns of the Magazine and Advocate, and oblige
W. R.

To the Rev. Messrs. Prindle, Sherman, Meeker, and Clark:—

GENTLEMEN—I have heard a notice read in one of the churches of this city, over your signatures, of a meeting to be held in the Methodist Episcopal church in Division-street, this evening, for the purpose of making an effort to aid the Methodist Episcopal church in the establishment of their printing and book concern, recently destroyed by fire in the city of New York, in which you appeal to the community in general to aid in relief. The

amount destroyed has been stated to be more than \$200,000, which undoubtedly ought to be considered a calamity. We think it is due to be informed of the probable amount of the remaining property of the concern, in the hands of agents scattered throughout the United States, Canada, and elsewhere, in books and debts; which information will enable us to judge how far you have a right to appeal to our sympathy for relief. It is supposed, and not without just grounds, that the amount destroyed is but a small part of the property of the institution, when it is known that the numerous ministry of that church are its accredited agents, and it is presumed that all have books and funds, more or less, in their hands, belonging to the Concern, which, together with the heavy deposit of books, within the several conference districts, making in all, several times the amount destroyed, and when called in will abundantly enable the institution to sustain its loss, and to re-establish its operations. Is it not also due the community to be informed by what means that institution, commonly called the Methodist Book Concern, which took its rise from a very small beginning, should have grown to such a gigantic monster? It has been frequently announced to the public that the profits of that institution were designed and appropriated to the support of the superannuated and worn-out ministers, widows, and fatherless children of those ministers who have died in the service of the church; which provision is certainly laudable, benevolent, and praiseworthy; but doubts exist in the minds of the community, that the benevolent provisions of the institution have been religiously and faithfully observed, and appropriated, while hundreds of cases have existed, of distress, penury, and want, which were entitled to the benefits of its provisions, and which the institution was abundantly able to relieve; but rather withheld, for the purpose of aiding its growth; by which means it is supposed it hath gained its enormous bulk. Should this be the case, (and which we hope to be informed to the contrary,) the disaster may be considered a providential chastisement, rather than a calamity, and ought not to be sustained in its *fraudulent impositions*.

THE COMMUNITY.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MARCH 26, 1836.

REASONS.....NO. VII.

FOR BELIEVING IN UNIVERSAL SALVATION.

• Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Peter iii: 15.

Having in former numbers given some of the strong reasons that weigh in our mind against the doctrine of endless misery, we shall now proceed to the affirmative side of the question concerning the final destiny of our race, and present the reader with some of the many "strong reasons" for believing in the final holiness and happiness of all mankind. It is certain no question can be of greater moment than the one now under consideration: and however much it may be neglected and despised by certain professors of religion at this day, and its importance undervalued, it must inevitably engage the attention of the thinking, the sober, the contemplative and the benevolent of all parties at the present time, and it must ere long be the all-engrossing question with the most learned and deeply read philosophers and theologians: for no other question can compare with it for importance and magnitude.

First. One principal foundation of our faith, or reason for our belief in the doctrine of universal salvation, is, the revealed and admitted (that is, by all theists) character of God. It is on all hands conceded that God is the *best* and *most perfect* being imaginable—that none other so perfect, so good, exists, or can exist in the universe—that he is not only possessed of every natural and moral excellency, but his character is free from every blemish. Such, then, being indisputably the character of God, the inquiry natu-

rally arises, *What would such a being be likely to do?* Having power to do as he pleased, and possessing illimitable benignity, what motive stimulated, or what feelings and design actuated him in the creation of man—of our race in general, and of each individual in particular? As a means of aiding our inquiries with reference to this subject, it may not be improper to propose a similar question concerning a being which we will suppose directly the *opposite* of what God is in his moral attributes. What then would the very *worst* being we can imagine be likely to do with reference to the destiny of man if it were left at his disposal? Such a being must be clothed with omnipotent power, or the power of doing infinite evil, or else he could not be the *worst imaginable* being and the exact *opposite* to Jehovah. Clothe him then with infinite power, infinite subtlety, cunning or craft, infinite malignity, cruelty, injustice, unholiness, fraud, falsehood, implacability, hatred, and every conceivably odious and horrid attribute, and then say what would such a being be likely to do with our race if their destiny were at his disposal? No person can be at a loss in determining that under such circumstances the destiny of our race would be the most wretched and miserable that we can possibly imagine—or that an infinitely evil being could make it.

Well, then, if such would be the fate of man, if at the disposal of the very *worst* being imaginable, and it be conceded on all hands that man is *not* at the disposal of such a being, but at the disposal of the *very best* being we can possibly conceive—who will even do for us "excepting abundantly above all we can ask or think"—is it not a fair and legitimate conclusion that the destiny of our entire race will be the most glorious and happy which we can conceive, and therefore that all will ultimately be made holy and happy? Supposing the two beings to produce directly opposite results from the directly opposite nature and attributes possessed, this conclusion is inevitable.

We are aware that many take a middle ground, and maintain that the being who has the destiny of our race at his disposal, will make a *part* of his creatures perfectly and endlessly happy and the *other part* perfectly and endlessly miserable; and thus unite the two opposite characters of good and bad in the same being, or divide the one supreme Being against himself! To the same extent, therefore, that we maintain the perfect and endless happiness of man, we ascribe to the divine Being the character of goodness and excellence: and on the other hand, to the same extent that we maintain the endless misery of man, we detract from the excellency of the divine character and ascribe to him an evil, instead of a good nature. But as no one is willing to allow that God possesses an evil nature—as all allow him to possess a nature supremely excellent, we therefore believe he will bestow the greatest amount of happiness on the universe he has made: and as the greatest amount of happiness for the whole consists in the individual and eternal happiness of each intelligent being, therefore we believe in the ultimate, complete and eternal happiness of all mankind. To notice more particularly this ground of our faith, we say,

1. Of the wisdom of God. This attribute must exist in infinite perfection in him. All events, past, present and to come, are ever present to his mind. With him there can be nothing new and nothing old. His knowledge being absolutely perfect and intuitive, his plan of creating, governing and disposing of the universe must have been from the beginning perfect and infallible. All causes, primary and secondary, together with all possible results, must have been seen. With him there could be no contingency or doubtfulness, as to the final result, nor can anything new, or unforeseen ever occur with him to whom all things from the beginning are perfectly known. And it was doubtless with reference to the final ultimatum, that, when he had finished the creation, surveyed the whole, and seen the glorious end which was to result therefrom, he pronounced all that he had made *very good*. Had the all-seeing and intuitive wisdom of God looked through the vast chain of events flowing from the creation and seen that endless and immortal evil would have flowed therefrom, and that he could not devise a scheme

to prevent such a result, could he have been infinitely wise in contrivance, or would he have pronounced all *very good*? Surely not.

2. Of his goodness. The goodness of God, by which we mean his benevolence, must be coeval and coextensive with his wisdom: and therefore must extend to every being he has ever created, and attend that being through every period of his existence. If there be, in the universe of intelligences, a solitary being to whom God is not benevolent or good, then his benevolence, being *limited* to less than the whole, is not infinite. But as all allow that the goodness of God is infinite, no other legitimate conclusion can follow than that his goodness extends to every being he has ever created. And that such is the fact, is clearly proved both by reason and revelation, especially the latter. The apostle John declares, "God is love"—i. e., benevolence is the very essence of his nature. David says, "The Lord is good unto all and his tender mercies are over all his works." Solomon says, "Thou lovest all the things that are and abhorrest nothing which thou hast made: for never wouldest thou have made anything to have hated it. And how could anything have endured, if it had not been thy will? or been preserved if not called by thee? But thou sparest all, for they are thine, O Lord, thou lover of souls."

The benevolence or goodness of the Deity being infinite, and extending to all, must prompt him to seek not only the collective good of the whole, but the individual good of each; and that not for time only, but for eternity. The greatest amount of good for the whole (which alone could be the design and aim of *infinite* goodness) must consist in the consummation of the perfect and eternal beatitude of each individual intelligence. Had the Deity foreseen that any individual of the human family would have been an endless sufferer by his existence, or would have failed of enjoying more good than he suffered of evil—more happiness than he endured of misery—his benevolence never would have created, nay, it must have withheld existence from such being. And if God was infinitely benevolent in the creation of each individual of the human family, he can never do otherwise than seek to promote the ultimate good, the final happiness of each. He can no more cease to love, or be good to that individual, than he can cease to be God; for *God is love*. The moment he ceases to be love to any being, that moment, therefore, he ceases to be God to that being; for *God is love*, and he cannot exist aside from his nature. Say, if you please, God was good to all in the creation, designed the happiness of all, and continued to love them all, till they rebelled against him, and then he ceases to love them and withdraws his goodness from them! But, we ask, *has God changed* because his creature has changed? Or was his wisdom, his knowledge imperfect, so that he did not know when he created man what he would be or how he would act? Was not every grade of moral character, through which each and every one of his children would pass, during their whole existence in time and eternity, present and perfectly known to God, ere the morning stars sang together at the creation of man, or the sons of God shouted for joy? Most certainly. Did God then create and at that time love those whom he knew he would shortly hate? Let reason or common sense decide. D. S.

UNIVERSALISM IN GERMANY.

In noticing Professor Sears' letter to the Editor of the Baptist Register, want of room compelled me to defer some remarks until now.

The Editor of the Register, Mr. Beebe, seems grieved in spirit at the good news in the letter, and casting about for consolation, finds the following precious drop.

"There is one relief in this affliction [i. e. Professor Tholuck's Universalism]—that, though a positive Universalist, the passages quoted by Professor Sears, in opposition to his doctrine were past his power to gainsay. Universalists, in the publicity of this matter, will find nothing to glory in."

It may seem cruel in us to dash this single, only and almost empty cup from the parched lips of Mr. Beebe—

but I do it for his good—the consolation is false, and only tends to nourish the bitterness of spirit and littleness of soul that characterized the grieving elder brother in the parable of the Prodigal Son.

1. Professor Sears does not say he quoted *any* passage; much less that Dr. Tholuck was unable to answer his pupil.

2. Though Dr. Tholuck admitted that Matt. xxv: 46, and other passages like it, favored endless misery; and that he was unable to reconcile them, except by bringing the light of God's nature to bear on them to dissipate their darkness—yet it is evident to us, that his difficulty exists in applying that passage to time yet future, whereas Jesus spoke it in reference to events now past.

3. Professor Sears no more attempts to answer the passages quoted by Dr. Tholuck in favor of final universal holiness, than Tholuck attempted to show that Matt. xxv: 46 did not relate to endless woe! Baptists, "in the publicity of this matter will find nothing to glory in." Besides, the glory and excellency of these passages (1 Cor. xv: 28; Rom. xi: 36; Isaiah xlv: 22-25, and Philip. ii: 9-12) cannot be destroyed, but must be confirmed, by bringing the light of God's nature and character to bear upon them. Glory be to God!

Finally. We do find much to glory in, and to praise God for, "who giveth us the victory" over our opposers. For while the learned German Universalists, who fear to teach the people what God has revealed, are unable to rend the veil spread over passages like Matt. xxv: 46, by the false doctrines of the dark ages, we see them clear, harmonious, consistent with the character of God, and the plain word of his truth! Does Mr. Beebe doubt this? We tell him, the very word rendered *punishment*, in Matt. xxv: 46, (Kolasiu) proves that punishment is *emendatory*, and of course limits it to an object.

If Mr. Beebe, or any of his correspondents, will amicably discuss this passage with me, he shall be attended to—and if the affirmative and reply are published in the Register, I will give them place also in the Magazine and Advocate.

Or, if Mr. Beebe will publish a few brief essays on this subject, by a Universalist, we will undertake to prove to his readers that the language of Jesus in Matt. xxv., is grossly misunderstood by all who apply it to a period yet to come.

Will Mr. Beebe accept either of these offers? Will he furnish his readers an opportunity of reading *BOTH* sides of the question? I wait a reply. A. B. G.

THE INSANE, GOOD THEOLOGIANS.

This is truly an age of most astonishing discoveries and improvements. Genius and philanthropy have united forces, and are driving despair before them. Spurzheim—that noble instrument of God and benefactor of man—urged the employment of the insane in works suited to them, as a means of lessening the expense of their support—beguiling the tediousness of their time, and restoring them to the light of the mind, reason. It has been done. Those who watered the earth with the blood of their fellows in the fury of insanity, now till the ground together in peace and lore. The idiot loses his vacant stare in laboring with childish joy at some useful mechanical employment. The filthy madman, who raved in chains, handles some useful implement of art or labor, and is at least reasonable enough to do his task. And all, late gloomy and sad, rejoice in the creations of their own skill, and are happy in their unconscious usefulness to society and each other. Blessed be God, this worst of all calamities is losing its horrors and its loathsomeness—the insane are no longer below the brute in their external conditions and internal enjoyments.

But, rapid as are the improvements of philanthropic Phrenologists, our Baptist brethren bid fair far to excel them all. They make the insane, teachers of theology! I am serious, dear reader, so do not—do not, I beg of you, doubt my veracity. I am also able to prove my statement true. The insane, it is found, by experiment, are able to teach even the learned and able Baptist Professors of theology!

Do you still doubt? Then hear the proofs. About three years ago, Professor Sears, of the Baptist Theological Seminary, at Hamilton, Madison county, went to Germany to study theology under Professor Tholuck, a confirmed, "a positive Universalist." And Mr. Beebe, Editor of the Baptist Register, of this city, declared in his paper of September 4, 1835—

"Men who are decided Universalists are as much in a state of derangement as lunatics in an asylum."

Ergo—Professor Tholuck is insane—and it follows, as a necessary consequence, that a Baptist Professor of theology can be further instructed in theological learning by a person who is "as much in a state of derangement as lunatics in an asylum"! Well may friend Beebe cry out in wonder, "What a Professor of theology!"

Good—good! "I thank thee, Je—" Mr. Beebe, I mean—"for teaching me that word!" What a compliment have you prepared for the Baptist denomination whose teachers will be instructed by the *pupil* of an *insane*! What a compliment to your able and learned Professor Sears—to the Seminary over which he long presided—and to us poor "monomaniacs," whose "mental maladies" (as you declared last September) "God alone can relieve"!

I repeat my friendly caution to Mr. Beebe, (see Magazine and Advocate, vol. vi., p. 303, column 2,) to "take care, or he may awake some morning and find his head shaved and blistered by some 'deranged' M. D., D. D., or L. L. D., who is afflicted with the monomania called Universalism." Ahem! A. B. G.

REV. LUTHER LEE.

The readers of the fourth and fifth volumes of this paper probably remember this most twistical defender of Methodism, and his controversy with Br. Morse in those volumes. By the Western Banner, (a Methodist paper, published in Auburn,) we learn that he is about publishing a book against Universalism. His reasons for publishing are given thus:—

"In the Autumn of 1832 the writer was again called upon to meet Rev. Pitt Morse, in a debate which commenced on the 18th day of September, in Antwerp, N. Y., and which was continued for three days. This discussion was followed by an account of it, from Mr. Morse, published in the Universalist paper printed at Utica, so distorted and false as to demand a reply, which forthwith made its appearance. This called forth a rejoinder from Mr. M., and a protracted discussion ensued, which ended in an agreement for a written discussion in the columns of the Magazine and Advocate, the above mentioned Universalist paper, the Editor agreeing to publish both sides of the question, and to allow the disputants each an equal space. This controversy, however, was closed by the Universalist Editor's closing his columns against it, at the very moment it began to excite general attention and interest."

Now our readers of 1832-34, well know, that to point out and refute all the false impressions intended to be produced in the foregoing short extract, would require a page of our paper. For the sake of our new subscribers, however, I will notice a few of the most prominent.

1. So far from being false and distorted, Mr. Lee, in the correspondence respecting it, was convicted (and tacitly admitted his guilt) of no less than TWELVE "errors," (as Br. Morse mildly termed them,) which he had not the moral honesty to avoid, nor the magnanimity to retract, after he was compelled silently to drop them.

2. It did not end in an agreement for a written discussion in our columns. It was to be published—but Br. Morse was only bound to *publish*—no agreement said in what, or how. Its publication was not commenced in our paper, but in the Methodist Advocate and Journal. The Advocate and Journal first excluded Br. Morse's letters from its columns.

3. We agreed to give each party equal space in the discussion, and *did* give Mr. Lee more space than Mr.

Morse had, as any one will see who will count over their several articles.

4. Long before we closed our columns, and long after the controversy ceased to be interesting, Mr. Lee had abandoned the controversy, by discussing the subjects of future punishment and the existence of a personal devil! That this was an abandonment of the controversy, is evident from the very nature of the question, which was, "Will all men be *finally* holy and happy, or not?" It had nothing to do with personal devils, nor yet with *ante-ultimate* punishment.

Could I believe that the man's conscience would allow him to read it—or, if it did, that he would have conscience enough to profit by it—I would present Mr. Lee with a neat little work entitled, "Illustrations of Lying, in all its various branches; by Amelia Opie." It is an excellent work, and the great Methodist Mammoth Book Concern will advance morality considerably, by stereotyping it, and distributing it liberally among some of its preachers and members. Amen. A. B. G.

THE BAPTISTS AND THE BIBLE SOCIETY.

Another of the great sectarian mammoths has drawn its lines so close as to exclude some of its warm and devoted friends; and thus weaken its influence and power. Sometime since we saw a notice in some religious periodical that the British Bible society had refused to aid in the publication and distribution of some oriental version of the Bible which had been translated by the Baptists, because they rendered the Greek word *baptizo* by one which clearly signified to *immerse*. Shortly after we saw another notice that the American Bible society objected to giving any aid to publish a Siamese (or Burmese) version, translated by American Baptist missionaries, because they had rendered the same word in a similar manner. I said then, a storm was brewing. It burst out in the Baptist Register of this city, on the 26th ult. Br. Beebe is quite lachrymose, *con furiosa* on the subject. "Little things are great to little minds," and in Br. Beebe's judgment, immersion is about as important a point in Christianity, and as *divine* a subject, as the existence of a personal devil and an endless hell!

It appears that, for some months past, the American Bible society has been discussing the question of aiding foreign missionaries to print and publish the Bible in foreign languages. They talked considerably about their "rule," their "constitutional provision," that no copies should be circulated, except those "without note or comment"! when it is notorious that they often violate it—for what are their headings of chapters and columns but notes and comments? "Lord, how this world is given to —"! But to the subject.

They finally resolved that they would "encourage such versions only, as conform in the principles of their translation, to the common English version." That is, such as would *transfer* (instead of *translate*) the word *baptizo*, giving it merely the necessary idiomatic termination.

Br. Beebe precedes the resolution with the following remarks, which would be very ridiculous and grandiloquent if applied to such a *very trying* and *uninteresting* difference of opinion as exists between the Partialists and us—viz., whether the greater part of mankind shall be endlessly sinful and miserable, or whether all shall be holy and happy, God glorified in the highest sense, and Jesus fully satisfied. But when applied to the *very great* and *important* difference which exists between the Baptists and Pedobaptists—viz., whether a man shall be put into the water, or the water be poured or sprinkled over the man, it is very appropriate—in excellent keeping with the importance of the subject, and moving enough to soften a cobble stone into cobbler's wax! Hear Br. Beebe!

"We are excluded from an equality with Pedobaptists in their appropriations for the translation and publication of the Scriptures in foreign languages! The numerical strength of the denomination, the vast sums contributed by us, nor the force of Christian union, could prevent the afflicting decision!" Many hearts will bleed, and many

tears will flow; for Baptists loved the American Bible society, sustained it with their gifts and prayers, and clung to it as "the prince of charities,"—the great instrumentality by which our own land should be supplied with the word of life, and the millions, also, among the Pagan nations of Asia and Africa. How sadly are all these hopes prostrated with this decision against us! How could our Pedobaptist brethren deal thus ungenerously, thus cruelly, with us? Oh! if their love were half as strong for us as ours for them, they never could have found it in their hearts to treat us thus."

However, Br. Doebbe still has some hope that, at the general meeting of the Board, in May next, this resolution will be annulled. He may see by their Bibles with "notes and comments" that they are not great rule keepers, and take courage. Or, he supposes, even if excluded, there is still consolation. Baptists are the "real Simon Pare"—and therefore it must be that God has some great design to accomplish by them! So God had great designs to effect by means of the close communion Pharisees of old—but, alas for them! they were little benefited in their bigoted, narrow and contracted schemes, after all. However, it is better living on hope, than dying in despair. A. B. G.

GERMAN THEOLOGY.

Extracts from the letters of Henry E. Dwight and Professor Sears have been published in all the Universalist papers—which extracts conclusively show that the literati of Germany reject the doctrine of endless torment, and rejoice in the assurance of eventual universal salvation.

I have recently become acquainted with a German scholar, a native of Germany, from whom I have received abundant confirmation of the above fact. He has consented to translate a number of German hymns, which I propose to render into English verse. He mentions *Witchell's Morning and Evening Devotions* as a work replete with Universalism, poetically expressed. The subjoined is a literal translation of a piece by that author. It is deficient in one of the constituent elements of poetry; namely, *comparison*—but the sentiment is so good, that I conclude to publish it. The *Morning and Evening Devotions* are equally sound in doctrine, and are presented in a much better dress. I will only add, that *Witchell* is a Lutheran clergyman in Bavaria.

"Christians, if you worship God, consider well what he is. He is holy, he is perfect. You deceive yourselves, and do not honor him, if you speak of Divine anger; if you think God cherishes, like you, abominable revenge in his heart; if you say that God will punish his children in all eternity with dreadful torments, or that the never-ending misery of hell shall proclaim his honor. If God were not love, eternal love, he would create an endless hell for those who blaspheme his holiness, by ascribing to him the feeling of their own corrupted hearts. The Holy One is love. If he does punish, if every sin is a fountain of misery, it is to make his children good, and by goodness happy. Universal happiness must yet be, or there would be no God, no Father of the human race; and all religion would be empty imagination."

The above is from the pen of Br. A. C. Thomas, of Philadelphia, and is copied from a late number of the *Universalist Union*. It is certainly worthy of the serious consideration of every reflecting mind. As confirmation of the position assumed, that the German theologians almost universally reject the dogma of endless misery, and maintain the doctrine of the final restitution of all men to holiness and happiness, I would mention a conversation I recently held on the subject with a learned German physician. He attended an evening lecture which I gave in October last, in Schoharie county, and, after the close of the meeting, entered into familiar conversation on the subject: in the course of which he remarked: That he was much surprised, on coming to this country, to find a sect or denomination of Christians, called *Universalists*, whose distinguishing tenet was the doctrine of the *final purity and bliss of all our race*; and who labored so in-

cessantly to *refute* the opposite doctrine of *endless misery*. And his astonishment arose, not that there were people in this country who believed the doctrine of universal restoration, but that any enlightened Christian should for a moment doubt it, or require any argument or labor to prove it true—not that the doctrine of endless misery was rejected by some, but that any should pretend to believe in so monstrous a theory. For he knew of no people in Germany of any note, either clergy or laymen, who believed in the doctrine of endless misery or doubted that of universal salvation. [His acquaintance was generally with the Lutherans, the major sect of Germany.] Hence his surprise that there should be any necessity or room for the labors of such a denomination as the Universalists. Reader, recollect these things: and remember also that Mr. Dwight, mentioned above by Br. Thomas, acknowledges that the Germans are the most enlightened and deeply read nation in the world—that they are at least a century in advance of all other nations. D. S.

THE RECORD.

MEETING-HOUSES.—The last accounts from Pittsburg, Pa., state that the Universalist meeting-house "does not begin" to hold the congregations—neither will an addition to the end be sufficient—they are about taking measures to purchase another lot, and to build a new house on it next Summer. Good! I owe them no illwill, but I do most heartily wish that their congregations may increase so as to render even the new house insufficient, as soon as it is built. The society in North Yarmouth, on Cape Cod, have made arrangements to build a meeting-house. The site was presented by a Br. who lately was a deacon in the Congregationalist church. Br. Drew says he found the truth, but lost his deaconship! The Universalists in Ludlow, (adjoining Cavendish,) Vt., are preparing to erect a meeting-house. Br. Ackley says the society at Bristol, Ontario county, in this State, have made arrangements for erecting a house for worship this season. Br. Ashton, in a letter published in the Union, says that we shall have a house in Catawissa, Pa., next Summer, in consequence of an attempt by the Methodists to exclude the Universalists out of a meeting-house principally erected by the liberality of the latter. It is not more than a few months since Br. J. H. Gibson preached the first Universalist sermon in that place. A union house was lately dedicated at Barrington, N. H. Sermon on our part by Br. J. P. Atkinson, of Dover.

SOCIETIES.—A new society of Universalists was formed in Rushford, Allegany county, on February 27, as we learn by a letter from Br. L. Paine, published in the Herald of Truth. This is the ninth in that county; the most of which are prosperous. On February 29, another was formed in Richmond, Me. Br. Stevens supplies them one-fourth of the Sundays. Br. Chase says that in consequence of a protracted meeting held by the Methodists, the Universalist society in Geneva received an accession of twenty members, and as many more were expected soon. Can't Br. C. send a piece of that meeting to this city? It seems to be beneficial. By the Trumpet we learn that about twenty-five members were added to the Second Universalist church of Boston (Br. H. Ballou's), on last communion day—that the fifth society, worshipping in Boylston Hall in that city, is still increasing without subtracting from the other societies of brethren—and that several accessions have been made to the church at Cambridgeport, which is prospering under the pastoral care of Br. L. R. Paige. The societies in Lynn and Lowell, Mass., are also increasing so much as to render it advisable to set off colonies. Br. Rogers gives a very pleasing account of a society in Patriot, Ind., a pleasing village of about thirty houses, about fifty miles below Cincinnati, on the river. For several years, they have met every Sunday for singing, prayer and reading sermons, and have prospered. They have forty members—the Methodists, the only society beside in the place, have eight! Our friends there will soon build a house for worship. They deserve a good pastor also.

PREACHERS.—Many new laborers claim notice. Br. D. Tenny writes us that Harlow P. Sage, of Hunting-

ton, Loraine county, Ohio, has lately commenced preaching the glad tidings. "He is a gentleman of promising talents, and has commenced under circumstances that promise great usefulness in pulling down the strong holds of superstition and bigotry" in that region. Br. A. R. Gardner informs us that he has "lately formed an acquaintance with our excellent Br. Nathaniel Wright, formerly of Attleborough, Mass., who now resides in Tazewell county Ill., about sixty miles from Henderson." He adds that a brother named William H. Blair, is successfully preaching the Gospel at Quincy, Ill. "Br. Isaac Clements, of Fort Ann, Washington county, N. Y., has commenced speaking in defence of universal grace. He is a young man of unblemished character, and a recent convert from the Presbyterian church." So says Br. Williamson of the Union.

REMOVALS.—Br. George McCune, of Baltimore, Md., purposes journeying on an extensive southern mission. His address for the present will continue at Baltimore. Br. W. S. Balch, from Claremont, N. H., to Providence, R. I.; and Br. K. Haven, from Shoreham, Vt., to Claremont, N. H. The Claremont friends engage his whole time. Br. Stillman Clark removes to Winchester, N. H., but from whence the Trumpet saith not. Br. E. Gage, from DeRuyter, Madison county, to Northville, (Cayuga Postoffice,) Cayuga county, to which Postoffice he wishes his letters and papers directed in future.* Dr. Warren Skinner from Shaftesbury to Cavendish, Vt. Br. S. has thus been re-settled by those old and tried friends to whom he ministered before he removed to Shaftesbury. Proctorsville is the Postoffice at which he receives papers. Br. Orrin Roberts, of Verona, Oneida county, has accepted an invitation to settle with the society in Lakeville, Livingston county. Br. D. T. Stevens, of Hartford, removes to Lewiston Falls, Me. He will labor with that society one-half the time.

* Herald of Truth will please copy.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in April, by Br. NEWELL at Newville, instead of Sharon—(see second Sunday)—Br. WHITNEY at Eatonsville, and at Herkimer in the evening—Br. SKINNER in Boonville, and Br. GOSH in this city—Br. BODEN at Richfield Springs—Br. DeLONG at Gilbertsville—Br. BIDDYCOM at Rome—Br. FRENCH at Williamsstown—Br. T. C. Eaton in Baldwinsville—Br. WAGGONER at Middlefield Centre, and at Cooperstown in the evening.

There will be preaching on the second Sunday in April by Br. WHITNEY at Russia, and at Newport in the evening—Br. BODEN at Fly Creek—Br. NEWELL at Sharon, instead of first Sunday—Br. WAGGONER at Little Lakes—Br. FRENCH at Field's settlement, and at Talcott's schoolhouse at 5 P. M.

Br. BODEN will preach in the evenings of April 4, at Paine's Hollow—6, at Little Lakes—7, at Hallsville.

Br. J. E. HOLMES will preach on Sunday, April 3, at Springfield X roads, Pa.—Tuesday 5, at Saybrook, O.—Wednesday 6, Geneva—Friday, 8, Chagrin—Sunday, 10, Cleveland—Tuesday, 12, at Olmstead—Wednesday, 13, at Carlisle—Sunday, 17, at Peru. He will remain in Huron county one or two weeks, and then proceed to Michigan. Friends in Ohio desirous of addressing him, can direct to Steuben, Huron county, Ohio—those in Michigan, to Ann Arbor, Michigan.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.
P. M. Pontiac, (M. T.) for R. C. H. C. D. W. J. J. A. and D. P. M. Parkman, (O.) for S. S. and E. W.—J. A. Geneva, for N. F. O. S. and H. P.—L. S. Rushville, for T. D. R. L. E. D. O. J. T. and T. H.—S. C. Jr. Morrisville—W. R. E. North Murray, for self and F. A.—J. L. Wolcott, for D. J. H. P. E. S. E. F. D. P. J. B. S. M. J. and N. C. J. A. Geneva, for L. C. G. G. and R. G.—S. E. D. Moravia, for E. W. and S. C.—G. S. Camden, for D. B. and O. H.—P. M. Naples, for A. R. A. B. B. W. and P. M.—T. H. Paupau, (Ill.)—N. S. Otego—P. M. Nashville, for A. S. and J. T.—J. H. New-Haven, (Vt.) for self and M. P.—P. M. Gilbertville, for D. W. and W. B.—H. F. Central Square, for G. C. and D. E.—G. W. S. Nichols, for self and R. H.—J. C. N. Silver Creek, for self and H. B.—P. M. Dundaff, (Pa.) for A. J. J. W. J. B. G. J. W. J. W. Jr. J. A. T. B. S. and Z. F.—E. S. Otego, (M. T.) for H. S. G. S. O. T. I. F. P. C. M. C. B. B. F. I. and J. B. S.—P. M. Nelson, for R. G. and R. B.—E. P. Norwich, (Conn.) for self and R. M.—P. M. Jamaica, for M. T. and H.—J. R. Caldwell, for self and R. J. R.—P. M. Farmingham, for J. P. and E. B.—J. D. C. Ontario, for self, J. T. G. R. and R. S.—Rev. S. A. West Almond, for J. B. and H. I.—J. B. Chittenango—P. M. Livonia, for W. A. and G. S.—A. W. B. South Bainbridge, for H. S. and A. S.—P. M. New London, (N. H.)—P. M. Windsor, (O.) for M. M. C. L. and L. N.—Rev. W. B. New-Berlin, for S. P. J. W. B. T. S. N. S. I. H. and E. D. H.—Rev. J. L. Boston, for P. C. S. H. M. J. W. A. A. A. S. N. L. K. and G. S.—W. P. Carroll, for A. M. T. and R. K.—P. M. Roylston, for W. G. and E. Q.—P. M. West Niles, for W. W. and A. M.—P. M. Eden, (O.) for self and J. P.—P. M. Fountain Green, (Ill.) for self and Z. S.

POETRY.

For the Magazine and Advocate.

ALONE WITH THE DEAD.

BY MRS. JULIA H. SCOTT.

I kneel beside thee, "marble-seeming clay,"
Unseen by mortal eye. But dost thou not,
Oh shade of her that was in life so dear,
Look down to this wrong heart?

There is a smile,
A sweet, a placid, heaven-unkindling smile
Upon that angel face. Methinks it is,
O spirit blest, the shadow of thy wing,
Tracing soft sunshine on the home which erst
Gave out such noontide radiance—a beam
Shed from God's holy altar, which will warm
And renovate at length the prostrate dust,
And mould it into life.

I am alone—
Alone, with death and silence at my side,
And but a flickering lamp-beam to direct
Each wild and dream-like thought. Alon! Oh God!
What vision crowd upon me—tender, sad,
Sublime and beautiful; visions of thee
And of thy creature man. Life's bubbles burst,
Time's sands run slowly out, and countless worlds
Are thrown, like slight partitions, into one
Broad, boundless heaven of love, whose sun art thou,
Great Parent, and whose sweet melodious air
Is but the harp-like breathings of those hearts,
Kindled in life and death.

And what is death?
I kiss thee, gentle sister; thou art cold
And pale, and hast life's Winter on thy brow,
Its silence on thy lips. But Spring will come,
And thou shalt wear such garlands as the hand
Of time cannot derange.

I will arise
And go with joy about my household cares,
And give my soul to peace; for death is but
A kind and gentle servant, who unlocks
With noiseless hand life's flower-encircled door,
To show us those we love.

The following excellent article is taken from an old, worn out newspaper sent us some time since. It is generally supposed to be from the pen of Rev. T. Flint, better known as an eminent literary writer than as a Presbyterian preacher. Its bearing on the utility of Prize Tales will readily be perceived by our readers.

A. B. G.

From the Western Review, March 1821.

THE ADVANTAGES OF WORKS OF MORAL FICTION.

There has been an immense amount of idle declamation against this class of writings. The same fanatical spirit, which led weak or prejudiced people to attack the cheerful and agreeable affections of our nature, and to denounce the exercise of them as irreligious, has directed itself against works of moral fiction, and has declared a novel, as well as a "play book," to be "the primer of Beelzebub." It is the same sort of perverted feeling and of false and unnatural reasoning, that makes religionists of a certain description, condemn ornamental dresses and all decorations of the person, the amusements of dancing and social parties for mutual entertainment, the play of wit and fancy in conversation, the elegant and refined pleasures of the drama, the delightful emotions derived from the fine arts, and all the charms of taste and imagination. This war upon nature always has been kept up, and always will be, by the bigoted, the superstitious, the artificial, the morose and the fanatical. It is so easy to misapply the fair mode of reasoning from the constitution of human nature, and to make it justify vices, that a considerable advantage is given to the uncandid and perverse, when the argument is addressed to a tribunal which is without talent and without philosophical discrimination. There is a sense, in which all that is natural is right; and another, in which a great deal that is natural is wrong. Weak or designing men find no difficulty in confounding those two views of what is natural, and in thus bringing both into discredit with given sects or parties. Abuses are substituted for uses, and all sink together. A Quaker proscribes poetry, music and complaisance, for the same purposes that he cuts off the collar of his coat and puts himself in drab. The mob cap of the daughter, and the formal thee and thou, are the fruits of the same temper that gravely and devoutly transfers the works of moral fiction from the hands of the saints to the circles of the depraved and the heirs of perdition.

But this hostility to beauty and elegance, to fancy and accomplishment, is as inconsistent with true religion as it is with philosophy and common sense. Let us look at the real character of works of moral fiction, and ascertain how many kinds of writing are included under this title. It is not, with any propriety, limited to novels and romances, in the common acceptation of the terms, but extends to parables, fables, pastorals, dramatic productions, epic poems, and all other which are not scientific, historical, biographical, or devoted to an account of facts and events as they have actually happened in the course of things. The parables of the Bible are beautiful specimens of works of moral fiction, and are designed to illustrate truth and duty, as they do, in a manner which is more forcible than that of any direct address. Jotham's Bramble, Nathan's Eve Lamb, the Good Samaritan, Dives and Lazarus, the Prodigal Son, and many others, might be selected from the sacred Scriptures, as among the most impressive and effectual means of instructing and elevating the human mind. They are unanswerable examples for the justification of this species of writing, in all ages and nations, if any justification from acknowledged authority were wanting. The fables of Æsop, the idylls of Theocritus and Gessner, the invented scenes of Homer and Virgil, the pastorals of ancient and modern days, the Telemachus of the pious Fenelon, the Partheniad of Baggessin, the Fairy Queen of Spenser, the Utopia of Moore, the Corinna of de Stael, the admirable productions of Miss Edgeworth, and the unrivalled novels of Walter Scott, afford as lawful a kind of reading as do the avowed works of science and philosophy, or the pages of ethics and devotion. Religion does not exclusively consist in direct acts of worship, nor does instruction confine itself to the sober forms of discussion and argument, the severe and rigid application of analysis and synthesis to the subjects of human thought.

It is a miserable idea of poetry, that makes its essence consist in deception. It is an equally miserable idea of works of imagination, that deprives them of the soul of truth, and assigns to them the office of deluding the mind and the heart. The pleasure which is derived from such works, has its foundation in the best part of the nature of man. Were it not right and useful, it would not have been made essential to the mind. Religion itself calls out the same sort of emotion, and carries our hopes and anticipations to a still higher point. A state of existence now ideal, but which we are able to fancy, and which we love to follow out into all the necessary details, is presented to us both in novels and in sermons. A perfection of character which we have not yet witnessed, is described to us in both kinds of works, and is held up as a standard at which we are bound to aim. We are, at some future period, to reach this point of perfection, and to enjoy this finished state of society. It is absurd to suppose, that our imagination can delineate a mode of existence which is superior to what the Deity can actually accomplish. Who will dare to say, that our Maker has given us powers of conception beyond his own? But if his conceptions are superior to ours, his works must be also, for his plans are as perfectly executed as they are contrived. It is a radical error in our faith to think that reality must finally fall short of imagination. Reality is continually exciting imagination. No man studies nature and its laws much, without finding his imagination growing upon him as he advances in knowledge, and as he discovers the wonderful unity of design in the midst of the infinite variety of means, by which the design is effected. Tell me that a cold and lifeless statue is better than a living man with soul, sentiment, feeling, and friendship, and I will ask a place for you in some lunatic asylum. It is equally maniacal to tell me, that the wonders of God's works are not as great as the meagre productions of a human fancy.

The lively interest excited by the perusal of well written books of moral fiction, is itself a boon, and calls for our gratitude in return for the constitution of nature, by which we are made capable of receiving this pleasure. Many persons seem to be afraid to be happy. They cannot keep their consciences at ease, except in a state of suffering. There is a wickedness in smiles and good fortune. A soft bed is one of the tricks of satan to lull the soul into a fatal security. In this mode of thinking, a happy human face is a most alarming heresy. Beautiful and sweet children are little fiends, and have embryo claws, growing in secret to tear out the eyes of those who love and protect them.

Follies of this extent are capable of being implanted under the direction of an artificial education in religion, or that which is called by this sacred name. To have a lively interest excited is a good thing. The world need not be at all frightened on this score. There is no necessity of putting out our eyes because a beautiful landscape is before them. There is, after all, no such terrible wickedness in the prismatic colors, and in the pleasures they give. The Maker of beauty does not hate it; the Author of elegance is not shocked at it; and the Painter of the flowers of the fields is no Quaker to censure them for vanity and levity, and to excommunicate them from

the ranks of the faithful. There is no more virtue in drawing down the corners of the mouth, than there is in allowing them to rise up in a smile. Coarse linen has no more religion in it than fine. A taste for nauseous liquors, bad music, hobbling poetry, nasal sounds, or books without genius and interest, is not necessary to piety, nor to any of the Christian graces. An accomplished and elegant man may be a saint, as well as an awkward and clownish one. Yet this is at times disputed, or appears to be so. If, however, any reader insists upon believing that taste and enjoyment are criminal, let him remain in his boorishness and suffering. He is scarcely worth the pains necessary to his conversion.

Works of moral fiction furnish better views of life and character than can be found in any other kind of writing. History and biography must be a detail of facts, but novels, comedies, allegories, fables, can take the just such personages as the author wishes, and as his object demands. The events may be selected, scenes may be imagined, occasions may be summoned, and characters drawn out, as the plan of the work requires. Comedy is a cure for a multitude of follies, that no other treatment can remedy. Ridicule is sometimes the best of all weapons, and is an admirable means of discrimination between truth and falsehood. Superstition is sure of being laughed down, where argument would be ineffectual. Innumerable are the defects of temper and of life, which an apologue or a story would far more successfully attack than a sermon would. Both kinds of influence are good in their places.

When it is said that false representations of human nature are drawn out in works of moral fiction, it is not true of the majority of them, at least of the majority of those which are read by intelligent persons. The books of this character, which are now offered to the world, are remarkable for holding the mirror up to nature. One of the most decided advantages of modern literature over ancient, is the improved form of novels, and the admirable fidelity of our good comedies to the actual state of society and to the variety of characters and manners. A discriminating reader of these classes of productions from the different countries of Europe, may acquire a wonderfully accurate knowledge of manners, customs, modes of thinking, virtues, vices, and peculiarities, without the expense of travelling. Indeed, if anything can supersede the necessity of travelling for the purpose of liberalizing the mind, it is this sort of reasoning. The prescription, which I would offer to the prejudiced, the narrow, the superstitious, the formal and the tedious, to cure their faults, would be, next to travelling, that of reading good novels, good comedies and good satires. Nonsense and artifice cannot stand against such a remedy, if it be followed up with perseverance. The disguises which patients of this description put on, and by which they are kept from a knowledge of themselves, are stripped off, and their diseases of character are brought out in symptoms that cannot be mistaken. A selfish formalist, a perverse religionist, a canting hypocrite, could not read a series of such comedies as the Tartuffe of Moliere, without soon becoming convalescent. Quixotism was not more successfully assailed by Cervantes, than Cameronianism is by the author of Waverley. How admirably is manoeuvring cut up by Miss Edgeworth, and the slang of selfishness and puritanism exposed in Matrim's "Peur et Contre!"

(To be continued.)

MARRIAGES.

In this city, on the 12th inst., by Rev. D. Skinner, Mr. JOHN L. CLARK, to Mrs. PERMELIA ANN BUTTON, all of this city.

In Clinton, on the 10th inst., by Rev. S. R. Smith, Mr. ELI PRICK, of Westmoreland, to Mrs. ROTH HART, of Clinton.

In Fort Plain, February 27, by Rev. J. Bushnell, Mr. MICHAEL EHLE, to Miss CATHARINE CUNNING.

THE MAGAZINE AND ADVOCATE.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, APRIL 2, 1836.

NUMBER 14.

For the Magazine and Advocate.

EPISCOPALIANISM.....No. V.

THE CLERGY.

That the Episcopalian church is distinguished by the same orders or grades among the clergy, in general, as those of the Roman Catholic, is too well known and too obvious to require proof. It need little, besides a pope, and a few mendicant monks to complete the resemblance. And indeed, his *grace* of Canterbury, is no contemptible epitome of the dignified state of his *holiness*—while his majesty, the king, is much more than his equal in temporal, if not in spiritual power. The archbishop of Canterbury is the first peer of England—takes precedence of all dignitaries, civil or ecclesiastical—crowns the monarchs, and is in fact, second only to the king's most sacred majesty.

The Episcopal priesthood consists of three orders—bishops, priests and deacons. But these orders admit of a vast number of modifications, which materially effect both their power and their consequence. Thus an archbishop claims and exercises certain powers and prerogatives to which no mere bishop may aspire, except through the attainment of the office. An archdeacon is a priest who literally performs the drudgery of the bishop, and is in fact, the visiting representative of that dignity. And a dean is the head or president of the chapter—the bishop's council, composed of ten canons or prebendaries; and these are certain priests whose livings are provided for by a revenue, set apart for the purpose of paying those who perform the service in a cathedral, or bishop's church.

A bishop is a priest, who is supposed to have both the right and the power of governing the other clergy, and of directing the spiritual, and to a certain extent, the temporal concerns of the church within a given district. This district, or territorial jurisdiction is called a diocese. Thus in England, there are twenty-four dioceses, besides two of less dignity; and in the United States, we have the diocese of Pennsylvania, New-York, or some other division, and which is usually limited to a particular State. The bishop also, is the special functionary who confers ordination on the inferior clergy. These are denominated priests, or deacons. A deacon is a priest in his noviciate; and while he is permitted to perform public service, he is not allowed to fulfil all the duties of a priest. His orders imply that he is on probation for a given time, at the expiration of which, he receives ordination as a matter of course, provided the bishop approves of his talents, his qualifications and his conduct.

Besides these, there are a number of peculiar names and appropriate offices and distinctions, of more or less importance; such as vicars, rectors—and last, but by no means least, comes the list of humble curates. Vicars are priests who have not the right of the parish tithes; but are employed by the person or community owning that right, to perform the service. Rectors are parish ministers who receive its tithes; and Episcopal clergymen with settlements over particular congregations, generally bear this appellation in the United States. And curates are persons in orders, employed to discharge the duties of the ministry, by those and for those, who are too luxurious, too idle, or too impotent to perform the labor for themselves. In England, curates are most emphatically the *workingmen* of the establishment. They are proverbially the "hewers of wood and drawers of water" for the superior, or the more wealthy clergy; and are the centres on which are suspended nearly all the affections and sympathies which the church has to spare.

As every grade from the curate up to the archbishop, implies an increase of power and emolument, the respective places are sought in England, with the same avidity, and by the same general means, as are the places of honor or profit in the civil department. The progress of disease in a gouty or hectic bishop, is watched by a swarm of eager expectants—who have already put in their claims as successors to the declining incumbent. Vicarages and other places are held in reversion; and are not unfrequently purchased in the same manner, and for the same reasons, as commissions in the army or navy. And even in this country, the election of a bishop is usually attended by all the preliminary aspirations, canvassing and finesse that mark our political struggles; and as much management is exhibited in a quiet way, to secure the appellation of *Right Reverend*, as is usually practiced to obtain that of *his excellency*. These measures commonly result either in the election of some powerful and talented aspirant, whose energy of character secures his triumph—or in the exaltation of a nose of wax, which the wise ones design to mould and direct at pleasure.

What can any sober Christian find in the New Testament, which will warrant such a stretch of ecclesiastical power as is claimed and exercised by the clergy of the Episcopal church? Where, in all the history of the apostles, shall he look for the names of office, and the almost superhuman dignities attached to these numerous appellatives? He may, indeed, look—but he may look in vain! He will, it is true, find the word *bishop*, in several instances; but when he remembers that the public version of the Bible was translated into English by Episcopalians—that they performed the work under all the predilections for a favorite system, which law, interest and prejudice are calculated to inspire, he will cease to wonder that *elder* or *presbyter* is metamorphosed into *bishop*. At what time—in what place did the apostles assume the magisterial tone of a modern bishop? when and where did they lord it over the heritage of their Master? No men were ever further from such pretensions; notwithstanding the multiplied and undeniable evidences that their ministry was of divine appointment. They advised, recommended and entreated; but they only did this, and in the most becoming and conciliatory way. The injunction of their teacher, to call no man master, was neither forgotten nor disregarded; and they denominated themselves and their coadjutors the *servants* of the church and ministers of the new covenant.

Who could have anticipated the numerous lucrative offices—high-sounding titles, and equally high and positive powers of the Episcopal hierarchy, from the labors, the poverty, the instructions and the example of the first Christian ministers! And what must have been the feelings of those patriarchs of Christian simplicity and meekness, to have been addressed by the silly and disgusting epithets, so sedulously courted by their pretended successors? Could they have foreseen this, a remedy had probably been applied, which would have saved the church from much ridiculous vanity, as well as from many absurd distinctions.

But under Episcopacy, these appellatives are the objects of attraction, because they are accompanied with power. They entitle their possessors to a higher seat—to greetings in the markets, and to the interdicted salutation of Rabbi. Instead of the servants, they are most emphatically the masters of the church, saying to one go, and he goeth—and to another come, and he cometh. Nor is this power exclusively confined to the spiritual world—it grasps at temporalities; and attempts to amalgamate, or

at least, compound the interests of earth and heaven. Continued efforts are made to reconcile things the most opposite and contradictory—those which Christ and his apostles carefully separated, are curiously combined, and temporal dignity and power linked and identified with spiritual domination.

That Episcopacy has not been annihilated in the course of the controversy respecting its institution by the apostles, is principally owing to the position held by the bishops in English society. It was firmly seated in the habits of many centuries, and was sustained by the utmost energy of the civil code. Backed by authority, by precedent, and by prejudice, it rode securely upon the shoulders of a people alike indisposed to investigate, and in consequence, incapable of understanding the subject. While the existing powers found both their interest and their safety, in permitting the affairs of the establishment to roll on as quietly as possible. This would prevent the unsettling and uprooting of a state of things—whose foundations once removed, it might cost both toil and blood to re-establish; and even then, might involve the sacrifice of valued places, and cherished institutions.

Nor can it be supposed that men situated as were the clergy of the English church, would abdicate their honors, and resign their places without a struggle. They entered the controversy in self-defence; as men combating for their possessions and their household gods. The institutions of Episcopacy constituted their all. And their appeals and arguments, though addressed to open and skilful opponents, were designed rather to preserve their existing possessions, than to acquire others by new conquests.

It may be admitted that they supposed there was no great impropriety in any form of church government; and that as Episcopacy was already established, there could be no objection to its perpetuation. Habit had rendered the system familiar, if not convenient to the people; and power and indulgence made it desirable to the clergy. And thus interest became the great sanctifier of a state of things, forever incompatible with the purity and simplicity of the Gospel.

But the admission of the perfect integrity of the advocates of Episcopacy, will by no means lessen the injury sustained by the church in its existence. The results of the supposition that the forms of church government, are the same, whether men aim at power and attain its exercise by honest convictions, or love of influence. There is, indeed, a great difference in the moral character of the men—and for a time, there may be a perceptible difference in the mode and spirit of the exercise of authority. But they eventually merge in the same consummation. On this elementary system of indifference to the mode of ecclesiastical government, was based Episcopacy—and popery followed out the plan, by the constitution of its universal bishop. And we are yet to learn, that the temporal and spiritual claims of the one, are not as genuine and well-founded, as the other. In reality, the one almost necessarily implies the other—and it has been a matter of no small sensibility to the English clergy, when the incongruous fact has stared them in the face, that a *layman* was actually the head of the establishment. And we shall accordingly see in its proper place, that the Episcopalian church acknowledges the divine authority—even of the pope. Nor is this a matter of mere courtesy—it is indispensable to the very existence of English Episcopalianism. So intimately connected are the two systems; which for the sake of consistency should constitute but one!

But it will naturally occur to the reader, that Episcopacy exists in the United States; and that as men are not compelled by statute to become Episcopalians here—it is good evidence that they are so, because they prefer the institutions of that denomination. Right—we never doubted that there were bigots to Episcopacy, as well as to every other system of religion. But the manner of its introduction and establishment in this country should never be forgotten.

When King James I, gave a code of laws to the colony of Virginia, in A. D. 1606; he provided that the word and service of God should be maintained according to the institutions of the church of England. Thus the first English settlement on the continent of America, was blessed with the legal establishment of Episcopacy.

In A. D. 1609, a new charter was given to the proprietors of the colony of Virginia, in which it was provided, that no emigrants should be permitted to go over to the plantations, who would not take the *oath of supremacy*—that is, that the king of England was the head of the church. And this very provident measure was taken for the express purpose of preventing the introduction of popery. For it was no doubt foreseen, that those whose religious observances depended alone upon an *oath*, would as readily take one to the pope as to the king. In 1639 these requisitions of the charter, were enforced against the Puritans, who were thus compelled to settle in Maryland, and were protected by the Roman Catholics.

An abortive attempt was made by Charles I, to regulate the emigration to New England, by the spiritual provisions of the charter of Virginia. In A. D. 1637, he ordered by proclamation, that none should emigrate without licence; and that licence should only be given to those who took the oath of supremacy, and conformed to the ritual of the English church.

This order was never enforced—as the poor king soon had other matters to engage his attention, but its failure serves one very important purpose—it shows to this day in the relative religious institutions of New England and Virginia, the influence which the civil code has upon the prosperity of Episcopalianism.

These references might be greatly multiplied during the progress of a whole century from the foregoing dates—but they are unnecessary. Let it be recollected, that when once established, Episcopacy would naturally propagate itself by the operation of ordinary causes, irrespective of the propriety or impropriety of its peculiar institutions. Many sects with whom we have no disposition to compare Episcopalians—and certainly, with whom they would not wish to be compared—have been propagated in this manner, and in this country, without losing a particle of their original character. Nor have the clergy of the establishment descended an inch below their European contemporaries in character, costume, or pretension, except where compelled by the nature of the institutions under which we live. And the fact, that the English church is now voluntarily sustained in the United States, no more implies any real change in its character and institutions, than that popery is not popery still, wherever it may be found.

VERAX.

ADDENDA.—Monied Episcopalians in England, have offered Bishop Chase, of this country, fifty thousand dollars to erect an Episcopal Theological Seminary in Illinois—and they will purchase the lands on which to locate it, and with which to endow it, besides building on those lands an Episcopal church and an Episcopal schoolhouse in every township in that State! Do they mean to buy the State as a colony for his majesty the king? See *Utica Gospel Messenger* of February 6, 1833, page 2, column 1. Where are those who cry out against the attempts of foreign Catholics to establish chapels and schools in this country? Here is as bold an interference by the Daughter as ever was made by the Mother!

The difference between the Episcopal character of the several Eastern States, is stated in the same number of the

Gospel Messenger, as follows:—"Rhode Island has about one clergyman of our church for each seven thousand of her inhabitants; Massachusetts one for each sixteen thousand; New-Hampshire one for each forty-seven thousand; and Maine one for each ninety thousand." There are but five in Maine, and but three that officiate. The writer says, also:—"What a large and fair field does Maine present for missionary labor?.....And the fact already noticed of her having kindly received the missionaries of the mother church is encouraging to us as Episcopalians."

Verax will please excuse these addenda—I believed they would add a little information to his large contribution of the same.

A. B. G.

For the Magazine and Advocate.

THE WATERER.....No. 111.

STATED PREACHING.

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. x: 14.

DEARLY BELOVED BRETHREN—You are now, as it were, planted. Paul has visited your portion of our Master's heritage, scattering the seed, which has apparently fallen on good ground; and ye are sprang up as vines of his planting. You have also formed a congregation, respectable in numbers; but, as yet, are destitute of regular and stated preaching.

I perceive the measures you are contemplating will not sustain and keep you together, much less enable you to prosper and increase. You are not able to procure or pay for the labors of a *distinguished* preacher, steadily, for any portion of the time; but you intend holding meetings occasionally—whenever you can obtain the services of Paul or Peter.

Brethren, this course will ruin you, as it has always ruined other societies. "But the opposition," you say, "is strong and crafty, and you must have great preaching or none." You may perhaps obtain the services of Peter, Paul, and Barnabas, to the amount of six times during the year, for which you will probably expend one hundred dollars. For this sum you might procure the labors of Timothy, Theophilus, or Titus, (all good and capable young brethren,) one-third part of the time. Your brethren in the two adjacent towns might employ him, each another third; and thus, in comfortable weather, you might, by attending each others' meetings, enjoy the benefit of constant preaching.

Besides, you might thus reap the advantages of having an exemplary preacher reside among you. He would attend the funerals and marriages in your society, form many acquaintances, acquire many friends, answer many questions, remove many prejudices, and add many believers to your number, "of such as shall be saved."

I cannot too forcibly urge the necessity of supplying yourselves, immediately, with regular preaching, for at least a portion of the time. If you do not, the opposition, which you say, is "strong and crafty," will undermine you by their superior zeal. They will draw your children into their Sabbath schools, and teach them error—they will entice away your singers, and destroy your choir—they will get up protracted meetings, work upon the sympathies of the nervous and sensitive, and make bigots, if not maniacs of your wives and daughters—they will misrepresent your sentiments, and there will be no one to answer them.

These are not the only evils that will result from the course you are contemplating. As these *distinguished* brethren reside at a distance, and their services are in great demand in strong and numerous congregations, such as at Ephesus and Corinth, there may come a time when you cannot obtain them; and then, having been accustomed to great preaching, you will not be able to sit under the less eloquent labors of other disciples, and your society will go down. But even if you could procure these eloquent brethren constantly, I doubt whether, in the end, it would prove most beneficial. Their praise being in all the churches, from the activity they have exhibited in the cause,

and preaching, as they, consequently, always must, in the face of expectation, they are compelled to deal out their *gold*. After a time, their mental purses will be reduced to *silver*, and finally to copper—unless they should manage to live along by borrowing.

On the other hand, if you settle some worthy and tractable young brother among you, you will not only have a preacher you can call your own, who will be ready to serve you, "in season and out of season;" but, not having his time taken up in itinerating, by application to the means of improvement, though he begin with *copper*, he will soon advance to *silver*, thence to *gold*, which will grow brighter and purer, the longer you retain and cherish him.

"But why not do without a preacher, and every man be his own preacher?" says an eccentric, half-skeptical, and somewhat penurious brother. For the same reason that every one cannot be his own mechanic, his own physician, or his own advocate at the bar—simply, because every one has not the leisure nor the means of paying that undivided attention to the subject, which its nature and importance, and the well-being of society demand.

We here anticipate the objections in regard to priestcraft and corruption; and not having time to answer these objections, minutely, we shall pass by them, by admitting, that clergymen, like statesmen, have, in different ages of the world, grossly violated the integrity of their calling; and though we approve of that reforming spirit which watches over and scrutinizes the conduct and the motives both of its religious teachers and its civil rulers, we do not believe community can more profitably dispense with the services of the one class than with those of the other.

I therefore exhort you, brethren, that you have among you some one, whose whole time and attention shall be devoted to the investigation and communication of religious truth—who will have an opportunity of becoming better acquainted with the subject than you, individually, can be, and, therefore, competent to instruct and edify you—to build you up in faith and practice, promote your growth in grace; and in the knowledge of the truth.

APOLLOS.

For the Magazine and Advocate.

TEMPERANCE.....No. IX.

BY A. W. BENTON, M. D.

But some think the traffic in ardent spirit is not immoral, because the "*motive*," and not "the consequences," determine the character of an action. And they cannot think that the "venders of ardent spirit are actuated by a wish to debase human nature, and fill our land with paupers, and our prisons with victims." It is true that the motive determines, as regards our own accountability, the character of our deeds. But still, it is extremely difficult for some, to see how a traffic productive of the greatest immoralities, without any over-balancing good, can in itself be moral. The truth is, it is not always necessary that a man should design the evil that results from his conduct, or act for the sole purpose of effecting that result, in order to stamp his conduct with immorality. There is a kind of selfish carelessness for the welfare of others, sufficiently criminal to give the characteristic of immorality to a man's actions. It is a principle recognized and acted upon by the "Judge of all the earth," who cannot do otherwise than right, that "if an ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and the owner shall also be put to death."¹⁹

¹⁹ I object to the apparent meaning of this sentence. Not that I disbelieve in the existence of a similar principle of judgment, in relation to carelessness and indifference; but because I deem the injunction of the passage here quoted, wholly confined to the Jewish dispensation. Many of the Mosaic laws are calculated merely to allow a lesser evil, in order, by it, to prevent or extirpate a greater one. Such were the laws relating to undesignated or accidental homicide, making of vows, granting divorces, and the injunction in question. They were allowed to satisfy a greater spirit of revenge—"because of the hardness of" their "hearts." A. B. G.

Indeed it would seem rather paradoxical, that a man whose "ruling principle is self-interest," whose motive is "the love of money," which is "the root of all evil," should claim that his deeds were moral, just, or upright. "Can a corrupt tree bring forth good fruit?" Has it not been testified to the venders of alcohol, in a voice as loud as ten thousand thunders, that it is wont to push with its horn? Are its effects not written in characters as luminous as the lightning's glare? If so, and they still continue to act for their own pecuniary interest alone, regardless of the welfare of others, can they be said to "sin innocently?" It is certainly our duty to do all the good we can in the world. We should embrace every opportunity which presents itself of benefiting others. If then we behold a man engaged in a traffic which is productive of more evil than good; which is injuring not only individuals, but the community at large; it is our duty to endeavor to turn him from his evil ways. We should appeal to his reason, his humanity, his patriotism, and his religion. We should use every means of persuasion. But if his heart is barred to all these avenues of goodness and piety; if none of these principles exert a controlling influence over him; if *self-interest* proves to be his *only* ruling principle, then should we approach him through that medium. If that be the only channel through which we can pour into his bosom the waters of life, which shall purify his conduct; if this be the *only* chord that vibrates to his heart; if this presents the *only* opportunity of doing him good, and through him an incalculable good to others, surely we ought not to neglect it. It is true, if there were no drinkers, there would be no venders. It is equally true, that if there were no venders, there could be no drinkers. They are mutual supports to each other, and to intemperance. The vender holds out the temptation to drink, and the drinker, unable to resist the temptation, yields. Now, shall he who yields to temptation bear *all* the responsibility, while he who holds forth the bribe is counted guiltless? No; every dictate of justice, "of human kindness, of reason and philanthropy, and every precept of Heaven is against it." It is to be feared, that as long as there are those *base* enough to sell, there will be some *weak* enough to buy. Is it safer to exhort men to resist temptation, than to remove the temptation when it is possible? But admit that it is impossible to prevent the making and selling of intoxicating drinks so long as they are called for. This does not prove that *no* benefit can be achieved by inducing respectable men to abandon the traffic in it. The respectability of the vender goes far toward keeping up the respectability of drinking. Many cannot see why it should be *wrong* or *degrading* to buy, what it is *right* and *honorable* to sell. Let all our merchants abandon the traffic in ardent spirit, and let it be confined entirely to the filthy grogshop, and the bar-room, and you will see many, if not all respectable drinkers abandon the glass; not from *compulsion*, but from a sense of honor. Ought we not, then, as Christians—as friends to good order and peace in society—as friends to virtue and humanity, to patronize a merchant who keeps *no* intoxicating drinks for sale, in preference to one who spreads it like a blighting mildew over the fairest portion of the moral world? But we must not attempt "with an iron heel" to crush the man. It is not the man, but his *conduct* that we oppose. We need not shut him out from *all* sympathy; we need not "cut off all connexion," nor refuse *all* intercourse. This doctrine has not, to my knowledge, been taught by the "leading members of temperance societies." "But," very

* I regret to say, that the Executive Committee of the New-York State Society, in the American Quarterly Temperance Magazine, No. 1, for February, 1834, recommends members of temperance societies to "shun the very sight" of venders and makers of ardent spirits, whom they designate as *worse* than pirates and murderers—"to withhold their feet from their doors"—to treat them as they would "assassins and highway robbers." And Dr. Hewitt, the General Agent of the American Temperance Society—the "Apostle of temperance," as he is termed—recommends to hang all who make, vend, or use ardent spirits. Later writers include all who will not sign the pledge. If Dr. Benton is ignorant of these facts, he is not yet initiated into all the mysteries of this most intemperate combination of combinations. A. B. G.

gravely says one, "have you the authority to fix bounds to the actions of our merchants, and say, 'thus far mayest thou go and no farther?' Must they abandon the dictates of their *own* consciences and be measured by the standard of *yours*?"—Reader, is it fixing bounds to a man's actions to refuse to buy what he offers for sale? Must a man trade with every merchant, the rum-selling merchant in particular, to avoid infringing upon his rights and conscience? How many men do you suppose sell rum for conscience' sake? Finally, which most resembles the language, "Stand by thyself, for I am holier than thou," to say to a man, "I cannot conscientiously encourage you in selling ardent spirit; but, wishing to discountenance the traffic, I feel it my duty to patronize your neighbor, who keeps no intoxicating drink to sell, in preference to yourself;" or to say to him, "you a hypocrite, an ultraist, an exclusive, a wiseacre, and a puppet?"

South Bainbridge, February 12, 1836.

For the Magazine and Advocate.

THE DIFFERENCE.....No. V.

BY REV. S. W. FULLER.

Say what they will to the contrary, the Partialists do hold that our future state depends upon our works in this life. Ask one of them, if a good man will plead his goodness as a title to bliss in heaven, and they say, "by no means, all his goodness is but filthy rags." But ask them again, why any man will be sent to hell? and they make answer, "for his wicked works." Ask them once more, Will any man be saved who has done no good? and they answer, "it is impossible." Now, by all this it is clear, that they hold there is no merit in good works, yet no man can be saved without them, meritorious as they are. And though it is self-evident, that as much may be merited by good works as can be demerited by bad works, yet they hold, in their talk, but not in fact, that though a man cannot merit any thing by good works, yet he can and does demerit endless misery by evil works! What an absurdity!

Universalists have more rational ideas. They hold that good works are highly meritorious, but not that they entitle one to endless felicity. They limit the merit and the reward in exact ratio. And while they do not believe that the sins of a mortal state can involve them in immortal misery, they earnestly believe that every sin will be equitably punished. They hold that immortal bliss will be the unmerited gift of God to all.

For the Magazine and Advocate.

DOUBTS.

Messrs. EDITORS—I have been a believer in universal salvation for more than forty years:—but a circumstance has recently taken place in a village not far from where I reside, that would cause any reflecting mind to examine strictly into the truth of the doctrine. The case is this:—

The Presbyterians of the village aforesaid, contrived to make up a *donation party*, to be held at the residence of their priest. Each member, and as many infidels as they could induce to join their party, [for be it known, that Presbyterian priests will sit down and eat and drink with publicans and sinners—if they can make any thing by it,] should carry provisions for the feast, and presents for the priest and his lady. The party was held—and I am informed, presents to a considerable amount were given to the clergyman and his wife. It should be known, too, that this priest has nobody to support but himself and wife, and receives for that purpose a very liberal salary.

Now, in this same village lives a very poor widow, with two or three children to support. The Winter has been so severe that this poor widow has nearly perished with cold and hunger. Not a cent have these good Presbyterians contributed for the support of this forlorn woman—none but such as these good folks call *infidels*, have helped the widow and orphan children! In the name of heaven-born charity, what are we to think of such

conduct?—Why, I begin to think that such Presbyterians will *all* go to hell. TOWSEY.

Not so slow, friend Towsey, they are there *already*, if their practice, (for hell is the only place in the universe where there is *no mercy*,) their faith, (surely hell is the most orthodox, if endless woe be the true doctrine, for they *know* its truth,) and their prayers, (for more despairing and agonizing supplications cannot be made any where else,) may be believed. Let us pray, brother, that God may deliver them from it, then will the orphan's tears of joy overflow, and the widow's heart sing for joy—for then will these people be charitable to others, as well as to their preacher—then will they lend to the poor, as well as give to the rich. Oh, God, save them from hardness of heart and hardness of faith! A. B. G.

For the Magazine and Advocate.

Messrs. EDITORS—If the following is worthy, please give it an insertion. It is part of a conversation which passed between one

"Who is so good himself,
So pious and so holy;
He's nought to do but mark and tell
His neighbor's faults and folly,"

and a Universalist.

VERY BRIEF.

Limitarian. I have had a change of heart.

Universalist. So had Nebuchadnezzar.

L. I know there is a hell.

U. So did Jonah when he was in the belly of it.

L. I was once a Universalist myself.

U. So was Judas.

L. You will sink into the lowest hell.

U. You will not, for vanity is light. Good day.

Sir. W. H. G.
Turin, Lewis county.

For the Magazine and Advocate.

LETTER TO THE EDITORS.

Mrs. SKINNER AND GROSH—I must be allowed to express the joy I feel at the growing excellence of your paper; for I sincerely think that the present volume transcends any of its predecessors. It contains articles of great value, which go to illustrate and enforce the practical excellencies of the doctrine of impartial grace, and show the "ten thousand ways" in which it should "mix, mingle, and unite" with all the common affairs, and every day duties of life.

The articles in the last volume in vindication of the validity of the Scriptures, are *able* and *good*; and what makes them the more valuable to me, is the fact, that they have exerted a salutary influence on the minds of some of my friends who have long been troubled with skeptical habits of thinking. It is truly a source of much joy to me, when I can see anything done for the relief of those unhappy men, who grope their way through life in *darkness and doubt*; and whose best enjoyments are constantly embittered, with the chilling reflection, that they are every moment liable to be torn from all they hold dear, and be consigned to the cold night of everlasting nonexistence. So deeply distressing is such a state of mind, that some while thus afflicted, have freely declared to me, *when* conversing on that subject, that their views of the future were not, in their estimation, much, if any better or more comforting, than to believe in endless misery for one's self. I hope that you will republish those articles in a separate work. I should think it would not fail to sell in sufficient numbers to justify the undertaking.

I have within the last year travelled and preached over a great part of Jefferson and Oswego counties, and am happy to say that the good cause is manifestly gaining ground in a two fold sense, in this region; i. e., there is a constant increase of advocates, and the friends of the cause are improving in the purity of their moral conduct, and in the cultivation of that spirit of pure devotion which the doctrine of the illimitable goodness of our heavenly Father is so eminently calculated to inspire.

Sandy Creek, February, 1836.

J. FRENCH.

For the Magazine and Advocate.

BRIEF DIALOGUES.....No. IV.

BY REV. GEORGE SANDERSON.

DEMONOLOGY.

Partialist. Since I was here, last evening, I have found a number of passages, in the Scriptures, which tell of fallen angels—I cannot give up the Scriptures, because some of their doctrines are unaccountable to my mind.

Universalist. Then you admit the doctrine of fallen angels to be inexplicable! If the Scriptures cannot be understood, they might as well be written in an unknown tongue. Whatever of Scripture you quote on this subject, I think it can be made to appear intelligible.

P. It is reported of the Universalists, that they pervert the Scriptures, selecting passages at random, and do not take a whole chapter, or several verses; I know not how true this is; but here is a passage which is understood to teach, that angels fell. Isa. xiv: 12—"How art thou fallen from heaven, O Lucifer, son of the morning." Lucifer is only another name for the devil; he must have been in heaven, or he could not have fallen from there.

U. How do you know Lucifer is another name for the devil?

P. It is so understood.

U. Singular authority, truly. Who understood it so, but Milton—the author of this creature of the imagination? Let us see whether we understand Scripture by isolated passages. Had you quoted the whole of your passage, one of your statements, viz., that the devil was cast down to hell, would have been exploded. The passage continues thus "how art thou cut down to the ground," not to hell, "which didst weaken the nations," this was his offence, but you say he rebelled in heaven.

P. But how could he have fallen from heaven, if he had not been there?

U. He could not—but what heaven was he in?

P. There cannot be but one heaven.

U. Let us read farther. "For thou (Lucifer) hast said in thine heart, I will ascend into heaven." It appears then, that he *ascended* into heaven first. Where was he previous to his ascension, and when he said, "I will exalt my throne above the stars of God"—"I will be like the Most High"?

P. I had not observed that.

U. The prophet adds, "Yet thou shalt be brought down to hell, to the sides of the pit"—consequently it had not then taken place.

P. Must we not make some allowance for the manner of expression, since it is prophetic?

U. Yes; and because it is prophetic, it cannot relate to the *past*. There is no doubt that this language is highly figurative. If you will, at your leisure, read the whole chapter, you will see that the king of Babylon is referred to. He is represented as a haughty monarch, full of pride and ambition; so much so as to say in his heart, "I will ascend into heaven, I will exalt my throne," etc. But he was brought down from the height to which his pride had exalted him. The vanquished kings of the nations, are represented as saying to him, after he had fallen, "Art thou also become as weak as we? art thou become like unto us?" verse 10. Others are represented as saying to him, "Is this the man (not angel,) that made the earth (not heaven,) to tremble, that did shake kingdoms?" verse 16. Such conversation as this you cannot suppose took place any where else than on the earth?

P. Still I do not understand how he could have fallen from heaven, if it was the king of Babylon.

U. Heaven must here mean the height to which he had exalted himself.

P. What proof have you of it?

U. No other than similar language, applied in the same way.

P. I recollect no such instances.

U. Jesus says, "And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell." Luke x: 15. Was Capernaum literally exalted to heaven?

P. I suppose not.

U. Heaven must here mean a state of exaltation, pride, and opulence. As heaven is here used figuratively, so is hell (hades)—which signifies degradation, infamy, and weakness. Capernaum was to be brought down from her exalted condition, to a state of infamy and degradation.

P. Read a little farther, and you will see that Jesus speaks of "satan falling like lightning from heaven." verse 18.

U. This passage had not escaped my notice. We are informed in the commencement of the chapter, that Jesus had commissioned the seventy, to go into every city and preach. After giving them their directions, he mentioned such cities as he foresaw would reject them and the Gospel; among them he mentions Capernaum, and then observes, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." verse 16. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." verse 17. You do not suppose the devils, according to your views, are subject unto the Gospel?

P. I had never supposed they were.

U. Our Saviour then adds, "I beheld satan as lightning fall from heaven," i. e. he foresaw Capernaum, for instance, which was exalted to heaven, fall therefrom; he foresaw that city would reject the seventy and fall. Peter, you recollect, was satan, because he "savored of the things of this world," and such no doubt was Capernaum.

P. Your explanation looks plausible—I do not know but that it is right. Before I go, however, I should like to know, what connexion all this has with the fall of Lucifer.

U. It serves to illustrate his case; Lucifer was exalted to heaven, in the same, or a similar sense that Capernaum was. It was his pride and ambition. In the same way was this haughty king brought down to hell, degradation and reproach.

P. I will confess one thing, that you have an easy method of getting along with your side of the question! I have taken notes of your explanation, and will think of it at my leisure.

U. Truth is much more easily vindicated than error.

For the Magazine and Advocate.

LETTER VII.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"But put ye on the Lord Jesus Christ." Rom. xiii: 14.

DEAR SIR—In your attempts "to show" that man's circumstances have entirely changed by the fall of Adam, you next proceed and say—"St. Paul, in his first epistle to the Corinthians, expresses himself on this subject, in the most definite language, 'For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive:' (1 Cor. xv: 21, 22.) In this chapter, the apostle is treating expressly, and exclusively, of the resurrection of the *just*—of them 'who are fallen asleep in Christ;' therefore, no part of this chapter has any reference to the resurrection of the *unjust*. This is spoken of and described in other parts of the Bible. That the apostle has reference to the resurrection of the *body* in the text we have quoted, no one will deny, who examines the chapter candidly. But it is the life of the body that is to be restored at the resurrection; that is *temporal* life. Yet the life that is to be restored at the resurrection, is the same life that Adam, by transgression, forfeited for himself and all his posterity."

That the apostle, in this chapter, (1 Cor. xv:) is speaking of the resurrection of the dead, is not to be denied. And he lays it down as a truth incontrovertible, that the *dead* shall rise again; and as evidence conclusive of that truth, he brings forward the fact, that Christ rose from the dead. He argues, that the resurrection from the dead is as certain as the fact of Christ's resurrection. But that the dead, or their bodies, are restored to a *temporal* life in this resurrection, I deny. And I also deny that this *body* is to be restored. If this body be restored, as you unfoundedly suggest, then it is raised in "corruption—in dishonor—in weakness—a

natural body;" which is directly contrary to the express declarations of the apostle. He declares it shall be raised "in incorruption—in glory—in power—a *SPIRITUAL* body."

If the body be restored again, a temporal body—or in other words, a "temporal life" be restored, as you vainly state; then, Sir, another temporal death must be a prospective consequence; and this would be directly contrary to the declarations of our Saviour, in speaking of those who should come forth at the resurrection, where he says—"Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." Luke xx: 36.

So, Sir, the coming forth of the dead at the resurrection, is the coming forth entirely and totally *changed*—from corruption to incorruption—from dishonor to glory—from weakness to power—from a natural body to a spiritual body; "for the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." O, how happy the thought! What a pity it is, that you, Elder, or any other man, should be so unhappy as to feel that this glorious change awaits but a favored few. And what a happy thing it is, that believing in the limited resurrection to holiness and consequent happiness, by some, will not *cause* such partial limitation.

As proof of temporal death being brought into the world by Adam, you introduce the above passage, "For since by man came death, by man came also the resurrection from the dead." By this you would be understood, that natural death came by reason of Adam's transgression—or by his acts or sinful doings death was caused, or brought into existence; than which nothing can be more wrong. If it were thus, we should be compelled to say, that by man's acts, doings, or agency, "came also the resurrection of the dead," as by the connexion of the passage, we must of necessity say, he also raises himself from the dead. The proposition "by" in the passage, in both cases has the same meaning as in the following language. "The man came from New-York by water, and by water also he returned." It expresses a medium—way or manner; not a *cause*. And the succeeding part of your quoted passage gives the reason or explanation *why* death came by man, and the resurrection also—"For (because) as in Adam (i. e. the earthly man) all die, even so, in Christ (i. e. the heavenly man) shall all be made alive." By the word Adam, in this passage, you intend your readers to understand our first parent, and so make all to have died in him, in order that you may introduce your curse upon all. But, Sir, it has no more allusion to Adam in the garden of Eden, than it has to Elder Keyes in Cazenovia. By reference to the literal meaning in its original, you will find it means "earthly—of the earth—or red earth." In this passage it is not translated as it ought to be, to give the plainer meaning of the passage. Readers generally view it as the cognomen of our first father in the garden. In other parts of the chapter you will see sufficient to prove the truth of what I say. Verse 45—"The first man, Adam," (i. e. of the earth,) etc. Here the word is left as in verse 22, and has the same meaning and reference as in verse 47, which says, "The first man of the earth" (the word "is," the translators put in, and I leave it out). So the meaning of the language is—in the earthly man, which is of the dust, we shall all die (or do die); and in the heavenly man we shall all be made alive. "And as we have borne the image of the earthy, (Adam,) we shall also bear the image of the heavenly," (the Lord from heaven)—verse 49. In attentively reading verses 45–49, you cannot resist the conclusion, that the word Adam, in verse 22, ought to read the "earthly man." This being the case, you can find nothing in the chapter alluding to original sin as a curse, covering the whole posterity of our first parents.

You strongly state, in speaking of this chapter, that "the apostle is treating *expressly* and *exclusively* of the resurrection of the *just*." A person fa-

familiar with the chapter, and knowing you are a professed teacher of the Scriptures, must be nearly inclined to doubt the honesty of your suggestion. No one can deny but that the apostle believed all to whom he was speaking would be raised, for he says, without excepting any present, verse 51—"Behold I show you a mystery. We shall not all sleep, but we shall all be CHANGED;" and then goes on to tell what that glorious change shall be. Fuller language he could not have used to embrace all to whom he was speaking, at least; still he was addressing some sinners and unbelievers; for in verse 34, he says, "Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame" (not "to your endless death," Br. K.) He was addressing the Corinthians upon the great change that awaits all mortals in human flesh—the wonder workings of God in the resurrection.

If you confine the resurrection spoken of by the apostle, as you say, to those "who are fallen asleep in Christ," it only applies to those who had previously died; and you, Elder, cannot have any part in the matter. Do you say you are yet to die "in Christ"—or in other words, you "hope" so to die, and thus share in the resurrection "of the just"? What a mysterious, wonder working faith, the Arminian faith must be, thus to be the cause of a resurrection from the dead with the just. Do you suppose the Arminian faith to be the "mystery" the apostle declared and showed, in verse 51, of the chapter in question? Do I not speak with sufficient deference toward an Elder? Then it is because I conceive him to be one of that class of believers, who, not content that God in his own power, way, and time, should save all men from sin, and make them holy and happy; but would fain shut heaven against myriads on myriads, in part better than themselves, and monopolize even the resurrection from the dead, and make it to be a "change" for an Arminian few.

Did I, Sir, advocate a system partial in its application, and by which you would be shut out of heaven and I ushered into it, you might have cause to be displeased; but when you consider, that if I advocate a heaven for myself, I do also for you, nothing but a Pharisaical pride can excite your displeasure. My paper is filled.

AMICUS.

For the Magazine and Advocate.

LETTER.....No. I.

To Rev. Mr. Smith, Pastor of the Close Communion Baptist Church, at Boston, N. Y.

Br. SMITH—The particular occasion of this epistle, is your treatment of me last evening. My principal reason for writing, rather than seeking an interview with you, is, that should rumour misrepresent the matter of my communication to you, I shall possess the means of satisfactorily correcting such misrepresentation. Should this letter be addressed to you through a public, as well as a private medium, (which may possibly be the case,) it will be mostly on account that the treatment of which I complain, I received in a public meeting.

Am I to conclude that you think you treated me in a gentlemanly, not to say a Christianlike manner, in your remarks last evening, particularly when praying? I say treated me, for though you called no name, though in your description of the individual, you said little or nothing that applied to my case, except that he was a preacher, and had lived in the place about a year, yet your hearers understood you to mean a Universalist preacher, and of course me; and I presume that you will not deny that such was your meaning, any more than you will deny that you alluded to Mr. W*****, when you thanked God that the influence of one individual, in answer, as you claimed, to the prayers of God's people, had been removed (by his remaining absent from the place, as I understand it, much longer than was expected, and that too, in what you very justly denominated "a mysterious manner").

But to resume the subject. Am I to conclude that you consider it decorous, for a man engaged in

the solemnities of devotion, and kneeling before the Majesty of heaven, to accuse another of preaching false doctrine, trying to lead people astray, being opposed to the work of God's spirit? etc. And to do it too, in so arrogant and overbearing a manner, and in the use of such expressions as you did, many of which were mere slang. As a sample, am I to conclude that you suppose it consistent with good-breeding, to represent, in so indirect and insinuating a manner, as you did, an individual as preaching this or that, and then add, "but we know, and God knows, that he is a liar?" (By the way, your supplications were such as I never heard in any man's preaching.) I entreat you for manners' sake, if for nothing more, that when you want to pray for me, as an individual, or to preach about my preaching, you would forbear the use of such language. "Evil communications," says the apostle, "corrupt good manners." If it is necessary to use my name on such occasions, it is at your service.

But you profess to be a Christian. Should you not, then, heed the exhortation of Jesus, "Learn of me; for I am meek and lowly in heart"? You are a religious teacher. Should you not, then, consider that, "if any man have not the spirit of Christ, he is none of his"? But you consider Universalists to be in a great error. Suppose it to be admitted that they are. Know you not that father Paul says, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves;" etc.? You invoke the judgments of God upon those who differ from you in belief. So did some of Christ's disciples, while under the influence of Judaism in its corrupted state, propose calling down fire from heaven upon a village of the Samaritans. Would it not then, be worth your while to reflect seriously upon the words which our Saviour uttered in reply to their proposal, "Ye know not what manner of spirit ye are of"?

You prayed, respecting the individual you so often alluded to, that God would either convert him, or destroy his influence, or remove him. I assure you, Sir, I have the most unwavering confidence in my heavenly Father, that he will never leave me to become a convert to your creed, much less to your feelings. That I have never been converted, in the sense which that expression usually bears in the Scriptures, you have no more authority to say, than I have to make the same assertion respecting yourself, or any other professed minister of Christ, possessing a good moral character. Should I fall into temptation, and either deny my faith in Christ, or disgrace my profession by immoral conduct, and thus lose my "influence," as you so earnestly prayed that I might, I hope I shall be converted as Peter was, that I may "strengthen my brethren," and in some degree repair the injury which the cause of truth and righteousness, as I deem it, would be likely to sustain by my aberrations.

How long it may be before my heavenly Father will see fit to "remove" me hence, I know not, nor am I in the least anxious about it. This much I can say, however, I would rather go to-morrow, than stay to bring a lasting stain upon the cause which I have espoused. But should I depart to-night, I have not the least idea that my exit will have been hastened, or in any way affected by your prayers.

You perceive I have used "great plainness of speech." I designed so to do. I think the occasion requires it. But far be it from me to return railing for railing. It is utterly inconsistent with my faith, and scarcely less so with my feelings. Be assured, Sir, I harbor towards you nought but the kindest sentiments, predominant among which is a feeling of pity for the man whose religion will allow him to sport thus wantonly with the feelings of others. Often, last evening, did the dying prayer of my crucified Master thrill through my mind, and as often did my heart respond to its melting language, as possessing a peculiar applicancy in the present case, "Father, forgive them; for they know not what they do."

I had thought of advertizing, briefly, to one or two other topics, as for example, your frequent misrepresentations of Universalist sentiments, your stories about Universalist ministers, etc.; but I forbear, at least for the present.

Yours, etc.,

JASON LEWIS.

Boston, N. Y., March 9, 1836.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, APRIL 2, 1836.

CAUSES OF FANATICISM.

Every age of the world, and every generation of man, has produced fanatics. And it is a question of no ordinary import—What are the causes which impel mankind thus to abandon the dictates of reason for the practice of extravagance which puts them effectually at the mercy of every bold and presumptuous declaimer, by whom they are first driven to desperation, and then to fanaticism?

That these results always have occurred, and that they are daily taking place, will not be questioned by any one, who has cast his eyes over the moving and troubled mass with which he is every where surrounded. He must have seen from time to time, a raving and bewildered enthusiast tossed up from the heaving abyss of intellectual and moral misrule, and who equally degrades himself and abuses his species, by his perverted feelings and his extravagant zeal. A single hour of dispassionate thought would have laid the rising storm of passion, and satisfied the giddy actor—that however unseen by him, there were principles at work which were the remote or immediate causes of all these mighty movements. The development of these causes, will answer the previous question.

An overwhelming majority of the business men in our country, (it is with this class we are principally concerned,) consider religion as a subject altogether out of their sphere of operation. They presume it to be well adapted to the retired and sedentary habits of females, and to the morose and cheerless contemplations of old age; but have no idea that it is suited to the bustling activity of mid-life, where so much of the attention is engrossed by unavoidable cares, or necessary speculations. At the same time, unless absolutely disgusted by some strangely reprehensible form of extravagance, they piously resolve to examine the subject, and to become religious, when they are no longer capable of anything else. Thus overlooking the most important fact in relation to religion—that it was revealed to men for the express purpose of regulating their conduct in all their intercourse with each other; of soothing them under their unavoidable trials and perplexities; and of comforting them in the season of their sorrows.

The first consequence of this important error, is, that these men fill their houses with that species of religious reading, which the habits or the prejudices of their families induce them to prefer. And the women and children are encouraged to attend the meeting, and conform to the worship of that sect which these partialities had pointed out, or whose influence might be most powerful. Not an effort is made to inspire or encourage rational and correct views of the Christian doctrine—that is left to accident and the power of association. And not a thought is thrown away in considering the propriety or impropriety of this course, unless it be of contempt for the whole subject. Such men may be morally upright; they may be in general well informed, and they may be wise in all that appertains to them, except in what concerns religion. But it is not difficult to perceive that, in this important matter, they are mere children. They are utterly indifferent on this subject—and all they do or say in relation to it, is done as a part of their mere business operations, and with a view to a respectable appearance.

Indifference is the parent of inattention—and the remissness it inspires ends in ignorance. When religion is the subject, the evils which ignorance brings upon mankind are great and numerous beyond calculation.

Their first morbid influences are visible in the confused notions which are absurdly mingled in the mind of the individual. He acknowledges the importance of the Gospel, but it exerts no influence over his hopes, or the actions of his life. He protests against the imputation of infidelity, yet talks and acts in a way that convinces all but himself, that he scarcely understands the difference between the skeptic and the Christian.

Such are the men who constitute the fit and proper subjects of fanaticism. A few such, in any given community—especially if they happen to be men of moderate wealth and influence, will render it a suitable theatre for the labors of a religious mountebank. There he may plant his foot, erect his standard, and number the trophies of his power. There he may indulge his taste for vulgarity and blasphemy, with impunity; for they will be regarded as the hallowed instruments of *revival operations*, because unlike all other devotional exercises. There he may shake the animal passions to their centre, for there are no religious minds to move—and there, too, he may induce the disordered fancy to ascribe its unwanted exercises to the influence of the divine spirit. There midnight uproar will be consecrated as holy vigils—thundering denunciations and personal scandal, as the letting down of the terrors of the Lord—and vulgar stories and impudent assertions will pass for models of sermonizing talent, and chaste and overpowering eloquence.

A reaction of the feelings now takes place in those who had previously given little or no attention to religious subjects. They have now no time, and are permitted no opportunity, for the examination of the Gospel. Its principles are so presented—so carried out and acted upon—as to prevent all calm and dispassionate inquiry, by perpetual appeals to the already excited passions. An imaginary standard of perception and feeling is established as the criterion of Christian experience—and he who cannot bring his own up to its full measure, must exclude himself, or be rejected by the self-erected tribunal of others' views of truth and conscience. Many good and valuable men in other respects, are thus unconsciously coerced into a series of extravagances, of which even themselves would feel ashamed, but for the all-pervading power of fanaticism. At the foundation of all this, lies religious apathy—a cold and heartless indifference, which while it rendered them profoundly ignorant of the nature of the Gospel, prevented that attention to the subject and those investigations which had long since made them both sincere Christians and sober and virtuous men.

A different state of things must exist, in order to make men "wise unto salvation." They must first understand that the Gospel is not a system fostered by ignorance, and sustained by fury: but one of pure morality, founded in reason, revealed from heaven, and adapted to the mental and moral wants of the human race. And when thus presented, it is believed that they will feel an interest in its truth, will examine its doctrines, imbibe its spirit, confide in its promises, cherish its sustaining and consoling hopes, and become, what the fanatic never does—*Christians* in heart and in life, in practice and in power. And they will then learn, what the enthusiast can never understand—that the causes of fanaticism are always at hand in the religious indifference which too generally prevails, aided by strong imaginations and weak nerves.

S. R. S.

REASONS.....NO. VIII.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

3. Of His power. The omnipotence of Jehovah, is, in the abstract, acknowledged by all Christians and by all consistent theists in the world. But very many deny it in the concrete; or if they verbally admit it, they virtually deny it in the deductions they draw, or the conclusions to which they arrive, respecting his moral government. Many who admit the infinity of the divine goodness, and declare that God really desires the salvation of all men, nevertheless maintain that he will never accomplish his desires in this respect, on account of insurmountable obstacles in the way—such as the rebellion, hardness, stubbornness and impenitence of man. It is true, they say he is physically omnipotent—i. e., no power in the physical world, can resist the might of his arm: but in regard to the salvation of man, he has *moral* beings to deal with—beings endowed with moral agency and freedom of volition, which he cannot consistently control or interfere with. And thus his moral omnipotence is virtually denied.

But we ask—whatever view may be taken of the extent of man's moral powers and freedom of volition—from whence is this moral power—this freedom of volition, derived? Is it not from God? Is there, or can there be any moral power but that which comes from him? And has he imparted a moral power to his creatures which he cannot control? Has he given to man a will beyond the power of his own moral omnipotence? Has there a power *emanated* and *passed from himself* which is *above himself*? It is an axiom that no stream can rise higher than its fountain—that no effect can exceed its cause; and it is utterly impossible for God to impart to others what he does not himself possess, or even a power which is beyond his control. He is not merely the physical governor of the world, but likewise the moral. He reigns not only in *heaven*, but over the *armies of heaven*; not only on the *earth*, but among the *inhabitants* of the earth, doing all his pleasure, and none can stay his hand. Hence, as his wisdom is adequate to contrive the plan, and his unbounded goodness prompts him to desire and seek the ultimate, universal and eternal happiness of man, his moral omnipotence will ultimately secure the object desired. In his own time and way he will turn the hearts of the children of men as the rivers of water are turned: and in the day of his power his people shall surely be made willing—their wills shall be subject to his will, and God shall be "all in all."

4. Of his holiness. "Be ye holy, for I am holy, saith the Lord." Because God is holy and happy, he requires mankind to be holy that they also may be happy. We are aware that some of the opposers of the doctrine of universal salvation, have undertaken to disprove this doctrine by the idea of the holiness of God. "Ah," say they, "your doctrine might be true if it were not for the *holiness* of God—you forget that he is a *holy*, as well as a *wise, benevolent and powerful* God. As he is perfectly holy he can never consent to admit sinners into heaven—no unclean thing can ever enter there." What is this but a base perversion of our sentiments, an entire evasion of our arguments under this head, and the most obvious and gross sophistry imaginable! as though we believed heaven were a *place* merely, without regard to state; and a place too, where unholiness dwells, and sinners, as such, were freely admitted! than which nothing can be farther from our sentiments.

Heaven is a state of perfect holiness, as well as perfect happiness: and salvation implies deliverance, not merely from misery, but from *sin, the cause of misery*. When, therefore, we argue the salvation of all men, on the ground of the perfect holiness of God, it is on the unavoidable supposition that because he is holy, he requires mankind to be so likewise, and will employ every necessary means to make them so. But it must be a strange sort of logic, and that mind must be strangely bewildered that could assert, that because God is holy, he will forever prevent his children from becoming so—that because he is holy, he will confirm them in endless unholiness, and eternally preclude the possibility of their becoming like him. And this certainly is the result of the doctrine we are now opposing. We are required to be imitators of God—to be followers of God—to be like him, etc. And will he ever change or cease to require this of any of his children? Certainly not. Then he will never place them in a condition to prevent their becoming holy; but will continue the employment of such means as he sees will prove efficacious in bringing them to the participation of that holiness which he requires of them,

and which will harmonize with his own nature, and those means will be effectual.

5. Of his mercy. It has been shown in a former number—and we presume no one will question the fact in so many words—that the mercy of God is infinite, universal and changeless. The mercy of God is often made the burden of the songs of the inspired writers. They often sing of his loving kindness and his tender mercy in strains of sublimest rapture. The royal Psalmist, in one of his devotional psalms, ends every verse with this emphatic declaration, "For his mercy endureth forever." We nowhere read in the Bible of the anger of the Lord's enduring forever: but on the contrary, we read that "his anger endureth but for a moment; in his favor is life."

Now God has given to all mankind the love of happiness, a strong and irrepressible desire for the immortal joys of his heavenly kingdom. And the question occurs, could he have imparted to all our race this strong and ardent desire, with the determination or intention never to gratify, but eternally to thwart it? And when he has it in his power to bestow the much desired boon, will he forever mock his children, in their wants, and withhold what all desire? When they ask bread, will he give them a stone? When they ask a fish, will he give them a serpent? When they ask an egg, will he give them a scorpion? Impossible. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Yea, the Son of God came to seek and to save that which was lost." And "after that the kindness and love of God our Saviour, toward man, appeared, not by works of righteousness which we have done, but according to his *mercy* he saved us, by the washing of regeneration, and renewing of the holy spirit; which he shed on us abundantly through Jesus Christ our Saviour." As he is "a God, full of compassion and gracious, long suffering and plenteous in mercy and truth," "he will fulfil the desire of them that fear him: he also will hear their cry and will save them." The desires of all righteous and good people are, that God would have mercy upon a sinful world, and save it from darkness, sin and death: and the desire of the righteous shall be given them: God will not be less merciful to any than they are to each other. Therefore the infinite and changeless mercy of God furnishes a strong and incontrovertible argument in favor of universal salvation. D. S.

SCRIPTURAL INTERPRETER.

I SAMUEL xxxi: 4, 5; II SAMUEL i: 10; ROMANS viii: 26; AND HEBREWS vi: 1, 2.

This is quite a list of texts, but as the various inquiries which have turned my attention to them demand but brief answers, I will embrace the whole in the present article.

Br. S. wishes to know how to reconcile the contradictory accounts in 1 Samuel xxxi: 4, 5, and 2 Samuel i: 10. No reconciliation is necessary. The contradiction is between the *lying Amalekite*, (who wished to persuade David that he had slain Saul, David's enemy, hoping that David would reward him for the act,) and the *truth-telling* historian. Of course, I disbelieve the Amalekite, and believe the historian.

Br. H. B. F. asks an explanation of the word "spirit," in Romans viii: 26. Three spirits are spoken of in the chapter—the spirit of God, the spirit of Christ, and the spirit of man. There is an agreement between the three in an enlightened or renewed man. This agreement consists in the "hope, that the creation [creature] itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This spirit of universal benevolence, (or desire for universal holiness,) which God has given us, teaches us to pray as we ought, (viz., for all men,) thus helping our infirmity of mind to a result, which otherwise we might never arrive at. This same spirit of universal benevolence, or hope

of the deliverance of the creation, also makes intercession for, or leads us to, our own deliverance from the bondage under which we labor with secret (or unuttered) groanings.

That the spirit is *not* the spirit of God, is evident in that, it is clearly distinguished from him—from "the Searcher of hearts." The explanation here given, also agrees with 1 Tim. ii: 1-5, where we are commanded to pray for all men, and where the effect of such prayers, made "without wrath and doubting," is declared to be our leading "quiet and peaceable lives in all godliness and honesty." It also agrees with the facts, that the spirit of every regenerated man *does* desire universal holiness and happiness—that such intercession is "according to the will of God"—and that the indulgence of such a spirit and its intercession *does* lead to such results.

The passage is considered an obscure or difficult one, but by comparing scripture with scripture, I think the above is its meaning. This will appear more clearly, by substituting "it" for "he," as the pronoun for the noun "spirit"—as is done by Wakefield and others.

Br. C. S., of Margareta, Ohio, requests an explanation of Hebrews vi: 1, 2. The difficulty is probably in understanding the phrase, "eternal judgment." The term judgment bears all meanings between a simple decision up to government, including all the acts of a judge or ruler. If the phrase refers to the government of God, that of course is endless—if to that of the Messiah, it may well be termed "eternal," seeing it embraces the whole dispensation of the fulness of times, and will endure till he shall have reconciled the universe to God. The doctrines here named were held, generally, by Jews and Christians. They were the first doctrines inculcated in teaching that Jesus was the Messiah. Hence the exhortation to leave them and go on to others, that religious instruction might be perfect. For a somewhat different view, see Puig's Selections, pp. 250-254.

QUERY.—If, as Partialists generally suppose, it refers to the act of sentencing a part of mankind to endless woe, at the end of time, why is it called "eternal judgment?" It will last only a day! A. B. G.

P. S. Br. J. D. H. will find an explanation of the first chapters of Job in Balfour's Second Inquiry, pp. 44-61 and 331. By "Sons of God" is probably meant the "chief" or "great men," as by "river of God" is meant "great river," etc. Should the explanation here referred to not give him full satisfaction, I will endeavor to give further needed information at some future time. A. B. G.

CHURCH.

This *one* word is commonly used at the present day, as a representative for *five* different things. It is sometimes very difficult to tell "in whose name" it speaks. It means according to modern usage, 1. A meeting-house. 2. The communicants—in distinction from the rest of a congregation. 3. The congregation—(its primitive meaning.) 4. The denomination. 5. The great body of all denominations of Christians. To these another might be added, embracing all men—the redeemed. What perspicuity is thus obtained in our language! Take the following as an example.

"Enter almost any church, and you will find that the great body of the church is not embraced in the church. For in how many churches is it the case, in all their churches, that the greatest part of their churches usually assembling in their churches are actually excluded from their churches. Yet such churches profess to belong to the church!"

Confusion worse confounded! the reader is ready to exclaim—yet I have only used the words church and churches according to the above common definitions. This will be rendered evident by the following translation:—"Enter almost any meeting-house, and you will find that the great body of the congregation is not embraced among the communicants. For in how many denominations is it the case, in all their bodies of communicants, that the greatest part of their congregations usually

assembling in their meeting-houses are actually excluded from their communicants. Yet such denominations profess to belong to the body of Christ!"

Br. Editors—let us so use the word as to make it mean something—for now it means so much that it actually has no meaning! A. B. G.

SOMETHING NEW UNDER THE SUN.

A worthy and active agent in Ohio—I omit names and places for obvious reasons—sends us the name of a Presbyterian clergyman as a subscriber to the present volume. He is said to be a very amiable man, who never would go to hear a Universalist preach until last Fall. We trust he will candidly and fully make himself acquainted with our sentiments, in order that, if convinced of their truth, he may understandingly advocate them—or, if not convinced, that he may give a reason for opposing, not what is *not* Universalism, but Universalism itself. Such opponents are worthy of esteem and confidence—such accessions are valuable. Are there no others to follow this reverend brother's example? Surely it is time for our opposers to awake and prepare themselves for the task of proving all things, and holding fast that which is good. A. B. G.

TO CORRESPONDENTS.

Br. Lewis' articles are accepted, but may not all appear soon. "Brief Criticisms," "The Infidel Husband," L. L. S.'s anecdote, do. by J. F., are "laid up for a rainy day," as we are apt to "run out of" such articles in the Spring. If the authors wish them to appear sooner, they will be inserted earlier. Virgo, Brs. J. M. Austin, A. H. Curtis, Dr. A. W. Benton, A. C. and A. R. Gardner, are welcome, and will soon appear. We hampered ourselves by a miscalculation, or some of them should have appeared sooner. M. S.'s article will be copied as soon as we have room. Brs. C. Spear, Sanderson and S. W. Fuller, will see that we have got nearly "out of" their budgets. If the latter cannot send us "differences" in which we agree, why 'e'en let him send us agreements in which we do not differ.

If Br. A. T., of Southville, will designate the portions, on which he founds his rebuke, I will either explain or retract. But as it is, I am perfectly unconscious of wrong doing, in thought, word or deed on that subject. As to "A Looker On," I have his word that he is *not* a Universalist in faith. As to the evils complained of in his communication, let my advice in that very article be followed—let the guilty be rebuked—and more good will be effected than can be done by charging the innocent and sincere with them.

TO READERS.

I had designed commencing the second quarter of the volume with Br. Austin's "Reminiscence," (a prize article,)—but designing at the same time to print it in pamphlet form as a cheap tract for distribution, and, for various reasons, being unable to do this at present, I have deferred its insertion in the paper. I would regret this brief delay, were I not satisfied that our numerous and excellent correspondents will prevent you from regretting it.

The attention of societies is invited to the articles by Apollos—they are the result of some experience and much study, both in matter and style. A. B. G.

FALSE REPORT.—The Br. who so kindly states that we have already lost fifteen hundred subscribers, is informed that he may now cease the report. We have the evidence of an honorably increased list that we have not so rapidly lost public confidence—and the approbation of our own consciences, and the testimony of more than thirty ministering brethren, besides that of numerous lay brethren, that we have not *deserved* to lose it. Few publishers have labored harder than we have done, since August last—not merely to increase our subscription list—but to secure such good and numerous correspondents, and otherwise to improve the paper, as to *deserve* an increased list. If we do not *continue* to deserve it, it shall not be our fault, but our misfortune.

ECCLESIASTICAL FUNDS.

Br. G. Rogers proposes that the General Convention take the publishing of our hymn book into hand, and from it raise a fund for various purposes. I say *no*. Let us be wise, and keep our ecclesiastical bodies free from money matters, if we do not want corruption, waste, and despotism among us. Such a fund would destroy all individual energy, competition, and freedom. And where will it end? The Methodist Book Concern began very humbly—and what is it worth now? No one, except its few well-paid managers can tell. Probably \$3,600,000—perhaps \$10,000,000—perhaps more. And when a widow, or a preacher, or a number of its preachers, or of its societies, stand in its way, what are they before it? Chaff before a tornado! Better a hundred different hymn books at any price, than have such a mammoth among us, regulating our wages, dictating our sermons, and breaking down our publishers. A. B. G.

NOTICE.

All persons indebted for former volumes of this paper, are requested to make immediate payment of the balance due from them respectively, either to me personally, or to the authorized agents for this paper in their respective neighborhoods, or to Messrs. Grosh and Hutchinson, the present publishers. Having ceased to be the publisher, I wish to close up all outstanding and unsettled accounts as early as possible. And this request must be attended to by those especially who have discontinued taking the paper. Former and present agents are especially requested to look to such accounts. Notes of any size, from ones upward, on any solvent and good banks in the United States, will be received in payment of arrears—or bills of exchange, or drafts payable to my order, on any responsible merchants, or other good houses in this city or New-York. And such can generally be procured of any merchants in any place who do business in New-York. In such drafts, the exact amount to a penny can be sent, and there is then no risk of loss by mail.

Utica, March 18, 1836.

DOLPHUS SKINNER.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. WHITNEY at Russia, and at Newport in the evening—Br. BODEN at Fly Creek—Br. NEWELL at Sharon, instead of first Sunday—Br. WAGGONER at Little Lakes—Br. FRENCH at Field's settlement, and at Talcott's schoolhouse at 5 P. M.—Br. BRITTON at Brownville.

There will be preaching on the third Sunday inst., by Br. BRITTON at Muskalunge at 2, P. M., and at Sacket's Harbor in the evening—Br. WAGGONER at Oppenheim.

Br. WHITNEY will preach in the evenings of April 4th at Leroy—5th, at Newville—6th, at Paines Hollow.

Br. WHITNEY will preach on the evenings of April 11, at Colebrook—12, at West Brunswick—13, at Trenton Falls—and 14, in Rensselaer academy.

The Connecticut Association of Universalists will meet at Wolcottville, in that State, on Wednesday and Thursday, April 27th and 28th.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Gorham, for L. G. S. A. Y. and C. F. W. R., Caroline, for self, V. R. R. H. P. Y. A. N. and M. W. P. M., Appling, for S. F. and J. M. H.—Rev. P. M. Watertown, for self, I. C. A. E. H. C. A. T. R. A. E. B. and C. M.—E. J. P., Elba, for P. B.—A. L. Oweo—A. N. B. Manchester, for J. A. H. K. G. G. P. W. G. R. and J. C.—M. S. Watertown, (Pa.)—Mrs. S. H. West Creek—P. M. New-London, (O.) for self, J. G. and C. W.—E. P. D. Churchville, for H. S. A. C. S. and E. C.—S. H. Auburn, for self and E. H.—J. R. Grove, for self and S. R.—P. M. Truxton, for H. R. A. A. R. and L. B.—P. M. Portageville, for J. C. and L. O.—P. M. Hamilton, for A. S. and J. T. G.—P. M. Bridgewater, for I. T. and Mrs. T.—P. M. Cheshire, for I. D. B. and S. A.—A. S. Springwater, for J. R. and C. O.—O. L. Salisbury, for J. P. and S. A.—T. K. Dewitt, for self and J. H.—J. W. Richmondville, for self, A. B. P. and S. B. T. M. F. and M. C.—J. D. S. Nunda Valley, for Z. S.—B. S. Mount Clemens, (M. T.)—P. M. Andover, (O.)—P. M. Seneca Castle, for J. D.—A. McK. Hudson, for self, J. McK. and C. E.—P. M. Heuvelton, for self, L. P. I. B. F. and B. S.—P. M. Preston, for self, L. G. L. S. A. G. C. and D. McC.—S. A. G. West Chazy—A. E. N. Palermo, for self and S. D.—P. M. Russia, for S. P. T. and P. S. 2d—P. M. West Burlington, for D. F. St. J. and H. R.—M. C. Salem—P. M. Griswold's Mills, for M. G. G. F. and E. L.—P. M. West Lincoln, for W. E. and C. L. B.—A. U. Hornesville, for self, B. U. S. A. J. H. J. P. J. R. J. H. S. P. G. and W. W.—P. M. Alfred, for A. L.—Rev. E. A. G. Massena, for M. C. and H. R.—P. M. Greenfield, for J. S. P. and G. S.—M. Fort Ann—B. S. Bristol—T. E. Centreville, for C. H. and D. S.—G. W. East Pembroke, for self, T. C. S. S. W. U. P. B. M. I. F. G. and J. W. E. A. M. Apulia, for self, B. W. J. J. M. C. S. C. and V. E.—P. M. Rochester, (M. T.) for H. D. C.—N. W. Springfield, (Pa.)—D. B. Harpersville, for self, A. B. W. W. H. and W. S. G. B. Oweo, for J. A. and D. B.—R. P. P. Wilson—Z. M. Summerhill, for L. M. and M. B.—P. M. Otto, for self and J. B.—I. F. Van Buren, for self and B. E. D.—R. C. Scipio, (O.) for self and sixteen others—R. H. Detroit, (M. T.) for self, T. R. D. C. K. H. H. K. I. W. A. H. and N. L.—N. L. Madison, (Ind.) for D. H. N. J. C. M. D. A. N. B. J. W. and J. S.—L. O. West Richmond, for self, W. J. and S. T. S.—P. M. Madrid, for J. G. and D. H.—J. M. White Creek, for self, J. A. A. and N. H.

INSTITUTE.

P. S. H. B. and H. L. Lyme, (O.) \$1 each—Mrs. N. Middlefield, \$1—T. F. Litchfield, on subscription, \$5—F. B. Brooklyn, (Pa.) \$1—W. K. K. Jordan, \$0.50—W. T. E. C. and E. H. G. Hewlet Hill, \$1 each—H. C. Fayetteville \$1

From the Western Review, March 1831.

THE ADVANTAGES OF WORKS OF MORAL FICTION.

(Concluded from page 104.)

The most interesting analogies of nature are in favor of the pleasure derived from the charms of fictitious writing. What more splendid picture can be found in the world of fancy, than that which is presented by the thousand hues of an autumnal evening sky! Was the pencil that painted the clouds employed in levity and sin? Who sprinkled such exquisite colors upon the plumage of birds? Who poured fragrance and beauty over the fields and the groves? Who dyed the rose and the violet, and pencilled the carnation and the lily? Before the surly nakedness of the fanatic can be defended as the taste of the Deity, the face of creation must change, and all that now gratifies the senses and the mind, must be converted into flatness and stupidity. If the Author of nature chooses to dress his works in brilliancy, his servants may be allowed to follow his example, without the charge of heresy or impiety. The flowers of the meadows are as wicked in their ornaments as young men and young women are in theirs. Lambs that skip on the hills, are as irreligious in their redundancy of spirits, as a choir of dancing youths, in their liberality, activity and grace. A peacock is the concentration of all that depravity which consists in colors, proportion and elegance. It is astonishing that the Controller of all things should permit such a piece of ostentation to live. A "true blue," ought to shoot every beautiful bird that he sees, pull up every brilliant and fragrant flower, throw ink over all the golden hues of evening, and put a Quaker's drab suit upon every form of nature. A Shaker, too, who means to be consistent throughout, should preach his doctrine against marriage, not only to men and women, but to all the males and females among the domestic animals about his house, and to all the stamens and pistils of the vegetables that he raises. He should eat no mutton and beef, for these are the fruit of the violation of those rules which he holds sacred; and even his eggs, his chickens and his bread, are produced by conformity to those wicked laws of nature which are prohibited to the Shaker saint. Even water contains animal life, and is therefore impious in its character, and should not be drank by a Shaker.

This nonsense, however, is not confined to professed simpletons. All sorts and degrees of artificial religionists are, so far as their artificial faith is concerned, essentially absurd and perverse. The peculiar glory of the sound philosophy of Newton, Bacon, Locke, Smith and Stewart, is this leading principle, "FOLLOW NATURE." A great object of present learning and science, is to drop the artificial measures and institutions by which the operations of nature have been so long embarrassed, and to give to the organization and tendency of the system of things fair play. Medicine, politics, ethics, religion, are equally benefited by this mode of investigation and of action. It would not be more absurd to breakfast, dine and sup on drugs and medicines, for the promotion of health, than it is to make war upon nature for the improvement of government and the welfare of the soul. The maxim is not indeed to follow nature without cultivating it, but it is to make the cultivation blend with and promote the original object or purpose of nature. Narrow-minded persons are constantly proposing and urging measures which interfere with the natural course of things, and which are excessively troublesome and offensive. Such artificial and false views are exposed with great efficacy, in the best works of moral fiction, and are held up to public censure in a manner too striking to be disregarded or forgotten. The immense variety of able books in this class, and for this end, may well excite our gratitude, while they aid in reforming our creeds and our policy.

The language of genius, taste and sentiment, in this form, to a greater extent than in any other, enlivens, refines and diversifies conversation. It warms the heart, excites the sympathies, expands the understanding, and elevates the principles of the human race. Poetry and novels ought especially to be read by old people, and by all such as are in danger of losing their interest in the persons and affairs of the society about them. This kind of reading renews youth and all the more generous and amiable affections. It is a corrector of selfishness and spleen, and offers a mirror to the fancy of each individual, in which he may discover his true likeness. All the virtues, especially the social and domestic virtues, are called out and strengthened. As it regards the common objection, that this kind of reading unfits the mind for severe study, and prevents a good education, it is easily answered. The objection rests upon the idea, that novels principally are read, and read excessively. The higher and stronger poets are forgotten; works which constitute a well known part of the severe discipline of a classical and thorough education. This essay is not intended, and any reader must be very stupid who thinks it is intended, to recommend an excessive or indiscriminate perusal of works of moral fiction. This kind of literature is to be mingled with other kinds in its just proportion, and is

to receive only its due regard. There is no more difficulty in accomplishing this, than there is in accomplishing any good and important object. Abuses are not vindicated, nor are they permitted, or presumed to be permitted, in this dissertation, to be substituted for uses, and then the whole subject to be placed under sentence of condemnation. The doctrine of this article is to be taken just as it is, and not for what a perverse opponent may choose to make it by a false construction, or a malicious interpretation according to his own prejudices. The doctrine is, that works of moral fiction, when mingled with other works, and when selected with ordinary judgment, constitute a very excellent and useful part of education and enjoyment, and afford a suitable excitement and recreation for the mind, by which its powers and affections are invigorated, exalted, refined, and in all respects improved. Our sympathies need cultivation as much as our intellects. Indeed, the well known tendency of business, and of the competitions of life, to harden the heart and to nurse selfishness, shows the peculiar utility and importance of reading works of moral fiction as a countervailing influence. Avaricious and morose people should be especially urged to this course of reading: and those who have not formed their characters, should attend to it as a precaution against sourness and contraction. The education of many minds, within our knowledge, has been so conducted as to blend, with the happiest effect, the influence of this class of works with the more sober and calculating spirit of severer studies. Wherever the case is otherwise, there has been some fault on the part of the parent or instructors, or some peculiarly unhappy combination of circumstances as it regards the pupil.

One of the great advantages of works of moral fiction is their tendency to extend and improve the imagination, a department of the mind which is of the first importance, whether we consider its nature and uses in reference to intellectual, or to moral greatness. This view of our subject is ordinarily very much undervalued. The imagination is often represented as a trifling faculty, as intended only to amuse and cajole, as fit for none but poets, painters and deceivers. A thorough attention to the nature of the mind and a full knowledge of its most honorable and useful achievements, are necessary to point out the real value of the imagination. So far from being a trifling faculty, or a mere instrument of sporting and deluding, it is employed in the most important operations of the mind in regard to the future, and is essential to the illustration of truth and to the exercise of the great and disinterested virtues. It is by the power of imagination, by the lively pictures of this faculty, that our sensibility is awakened with respect to scenes not present, and that rewards for good deeds, and punishments for bad, when retribution is far removed into time before us, have their peculiar influence in exciting to virtue or deterring from vice. Imagination is necessary to science, to literary cultivation, to political economy, to oratory, and to all the arts, and to religion itself. Without imagination to lead the mind forward in the course of discovery from one phenomenon to another, and from analogy to analogy, how could physical knowledge have advanced as it has done since the days of D'Alembert and Bacon? How could Newton have ascertained those universal laws of nature by which it is now known that the whole planetary system is governed? How could Burke have predicted the effects of revolutionary principles begun in his day, and developed in ours? How could the results of the past be applied to the future? How could even our holy religion make its promises support and animate the soul? Take away imagination, and what have you left, upon which illustrations of things not seen, and hopes of glories yet to come, are to be founded? Take away imagination, and how can the mind ascend from this world to the next, from the society and events of time, to the society and events of eternity? Induction, analogy, the glow of moral sentiment, the animation of feeling, the aspirations of magnanimity, the rewards of present sacrifices and disinterestedness, the promises and pictures of the heavenly world, all demand the most interesting and constant services of imagination. This faculty improves all the virtues, and elevates all the intellectual and moral powers. The strongest men have it most; the best men know its value, and the worst men cherish it least. To the bad, it is incessant torment. The cold and selfish hate it, for it is their enemy. The benevolent and magnanimous are its favorites, and it multiplies all their rewards and future triumphs.

For the cure of narrowness, selfishness and prejudice, two methods may be pointed out. The first is, "travel." The second, "read well chosen works of moral fiction."

MARRIAGES.

In New-Berlin, March 24th, by Rev. W. Bullard, Rev. W. M. DELONG, to Miss MARTHA ASHCRAFT, of Hartwick.

In Pratt's Hollow, March 2, by Rev. A. Dinsmore, Mr. HETZERIAH GATES, to Miss CAROLINE CLARK. Mr.

BENJAMIN J. SPRING, to Miss SOPHRONIA STEBBINS. And Mr. WILLIAM NASH, to Miss LYDIA VINCENT.

Also, at Morrisville, March 3, by the same, Mr. NORMAN F. MATTESON, to Miss JANE BOWERS.

In Canaan, October 14, 1835, by Rev. J. H. Sandford, Mr. EDWARD VERY, to Miss SUSAN H. FISH, both of Belfast.

In Watertown, on the 8th of February, by Rev. P. Morse, Capt. COMFORT WASHINGTON ALLEN, of Parish, Oswego county, to Miss HANNAH MEHITABEL HENDERSON, of Champion.

DEATHS.

At Clockville, Madison county, on February 4, of consumption, Miss MARY L. BLAIR, aged 17 years. Amiable in life, resigned in death, she gave the world another striking proof, that while the soul-ennobling faith of a world's salvation leads the living in the path of virtue, it enables the dying to triumph in death. May her surviving widowed mother, and brothers, consider that although their loss is irretrievable, her gain is incomparable. The consolations of the Gospel were tendered by the writer, on Monday following, to the mourners and to an unusually large concourse of people. W. BULLARD.

In Upper Lisle, Broome county, on February 7, Miss CHLOE DAINS, aged 30 years, after enduring a lingering consumption for eleven years.

Although I do not consider it positive proof of the truth of any doctrine that its believers can rejoice in their dying hour, yet it is truly gratifying when the dying can, like sister Dains, receive death as the visitation of our heavenly Father. More composure and peace I never witnessed than she manifested. The funeral was attended on the 9th February, and the consolations of the Gospel offered to the afflicted mourners from Heb. ii: 14, 15.

C. S. BROWN.

At Sandy Hill, on the 13th of February ult, Miss DOROTHY T., daughter of Mr. Jonas Lamsen, aged 25. We enjoyed the happiness of an acquaintance with the amiable subject of this notice while living. The following is but a well deserved tribute to her memory, which we cut from the Sandy Hill Herald. "She was the idol of many and the friend of all. None knew her but to admire her goodness, none mentioned her but to exalt her virtues." "Her death will be universally lamented, for envy or malice never exerted their power to claim her as a victim." She died in the full possession of her mental faculties, and calmly leaning upon the "Saviour of all," and the promise of a Father's grace, she met the king of terrors without a murmur or a fear. Deeply, very deeply, do we sympathize with the parents, and relatives, and friends of the deceased, and fervently do we pray that the rich consolations of the Gospel of peace may be theirs.—Union.

UNIVERSALIST REGISTER FOR 1837.

The publishers wish to receive full and correct information respecting all societies, preachers, Conventions, and Associations in the order—the names, number of members, increase or diminution etc. of societies—residence etc. of preachers in fellowship with the Associations, and Standing Clerk's address of each—and the boundaries and number of Associations in fellowship with the Conventions.

Ministering brethren in particular will please communicate all the information they deem useful for the work—especially all the corrections they can make of the number for the present year.

To the Standing Clerks of Associations and Conventions we also appeal for the information they can give us respecting these bodies.

It is hoped that no one will withhold any corrections necessary, that the work may be made as perfect as the nature of it will admit.

In order to get it early to press, we must particularly request all returns of information to be made to us early in June next.

Cortland, N. Y.

G. SANDERSON,

O. WHISTON.

* * Will brother publishers please to copy? *

THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY SATURDAY,

By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within three months; \$2.00, if not paid within three months; or \$2.50, if not paid within the year. No subscription received for less than one year, unless the money be paid in advance; and no paper discontinued till all arrears are paid, except at the discretion of the Publishers. Agents, or Companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail, must be paid, or free. To City subscribers, who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00, if not paid within the year.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, APRIL 9, 1836.

NUMBER 15.

For the Magazine and Advocate. TWO EVILS.

BY REV. HOSEA BAILLOU.

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii: 13.

At first view, this language would seem to convey an idea, that the prophet entertained a very favorable opinion of the people whose character he was authorized to describe; for a people to stand before God, having the stain of but two wrongs on their character, must, at first thought, be a remarkable circumstance, and one not a little commendatory. And who would wonder if this recommendation had been the real intention of the divine declaration? God was not speaking of the wicked Gentile idolaters; but of his own people. It is generally believed that the Lord's people are far better than those who are called the world's people.

Before we allow ourselves entire confidence in the opinion, that the people of God, of whom our text speaks, were much better than the rest of the world, it may be proper to inquire something concerning the two evils, which they had committed. If, on examination, we find these evils to be very small, and of a venial character, we may then feel some confidence in the belief, that God's people were better than the rest of the world; and then we can mingle our views with our pious neighbors, who very much love to dwell on the subject of the righteous and the wicked; the people of God and the people of the world; and of the two classes of mankind. The following are the two specifications:—They had forsaken God, the fountain of living waters, and hewed them out cisterns, broken cisterns that could hold no water. These specifications, though but two, are really of a startling character. As all goodness is of God, a people must have forsaken all goodness who had forsaken him. This looks very dark! How is it with the other? Horrible to relate! It represents them in pursuit of enjoyments in evil only. Was there ever a people more wicked, more involved in sin? And is this the people whom God called his own? Is there here no mistake? Were God's people the most perverse in the world? "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. i: 2, 3. "As I live, saith the Lord, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they." Ezek. xvi: 48, 51. Such is the language in which God spake of his people; and such was their character and conduct.

Having such a scene of depravity before our eyes, and looking on a people in so foul a condition of sin, the least emotions of humanity or compassion would induce us to inquire, if such sinfulness can be washed away? To this question the following is a very ample reply: "Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i: 16-18. In the light of this divine truth who need to despair of the favor of our heavenly Father? If the worst, the most sinful people who ever lived were acknowledged by God himself to be his people; and if he has condescend-

ed to assure such that their sins, though of the deepest dye, should be made white, whom will he cast off forever? On whom is it inconsistent for him to have compassion?

The figure used in our text to represent the wicked works of God's people, very justly represents the character of false doctrines, and the wrong doings of the sinful of all nations and all ages. Look at that doctrine, which has for ages been idolized and believed by the Christian church, which teaches that our heavenly Father, from all eternity, predestinated some of the human family to a state of perfect and endless felicity; but the most of our race to a state of endless woe. We would not impose on any one so much as to ask him to prove such a doctrine, either by Scripture or reason; but we would respectfully ask the reverend divine, who thinks this cistern is a sound one, and that it will hold water, whether he therein finds that water, of which Jesus spake to the woman at the well, as follows: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"? Ask him if in that doctrine he enjoys a feast of fat things, of wines on the lees well refined? Ask him if he has never discovered the leak in his cistern through which his comforts all escape? Does he know that he is one of the elected to everlasting life? No; he is never quite certain of this important fact. This is a breach indeed! A broken cistern this. It can hold no water. But he hopes he is born again; that he is regenerated; and if he is, he feels confident. *If he is!* Does he know this for a certainty? This he does not pretend. Here then is a leak, through which his comforts escape. But suppose, by some possible means, these several leaks could be stopped, is he sure that those, who are as dear to him as his own existence, are all elected to everlasting life? No; and here he ponders in soliloquy, "Must I forever look down from the bowers of divine repose, and see her whom I have loved, who is the mother of my children in the realms of endless despair? Must I spend eternity a witness of the everlasting sufferings of my own offspring?" Who can describe the anguish of that heart, which thus longs for the water, the water of everlasting life, but lo! his cistern can hold no water!

If the foregoing describes a cistern which is now generally abandoned, shall we try another, which is hewn out by those doctors, who esteem themselves more expert than the former? Shall we seek for living waters in that doctrine, which makes the favor of God, and the future, eternal state to depend on the use we make of our free agency? We may arrive at all the information, respecting this cistern, which we need, by inquiring of those who have hewn it out,—Do they feel certain, that the use which they will make of their free agency, will be such as to secure to them the divine favor and immortal bliss? By no means. But were it possible to stop this leak, are they certain that all those, in whose welfare they are so deeply interested, will make this good use of their free agency, and with them enjoy this state of everlasting felicity? By no means. Then this cistern is as broken as the other. It can hold no water.

Let it be proclaimed unto all people, that they are invited to return to God, the fountain of living waters. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken dili-

gently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv: 1, 2. Of God, the fountain of living waters, we have the following testimony: "Who will have all men to be saved and to come unto the knowledge of the truth—who worketh all things after the counsel of his own will." 1 Tim. ii: 4; Eph. i: 11.

Before this communication is closed, the writer would, with a most sincere good will, whisper a word in the ears of all, who are so unhappy as to have forsaken God and his commandments; and are endeavoring to find enjoyment in the paths of wickedness and vice; to such he would say, you are hewing out to yourselves cisterns, broken cisterns that can hold no water. Let each one put the question to his own conscience, Have any of the views I have practiced yielded me real enjoyment? As he must answer this question in the negative, let him listen to the language of our Father in heaven: "Son, give me thine heart, and let thine eyes observe my ways." "Come, eat of my bread, and drink of the wine which I have mingled, forsake the foolish and live; and go in the way of understanding."

Boston, Mass., March 19, 1836.

For the Magazine and Advocate.

"HOW DID YOUR GOD ORIGINATE?"

BY REV. J. M. AUSTIN.

The above is the favorite and stereotyped inquiry of the atheist. When driven by the strong force of clear reason from every other contested point, he retreats behind this question, as to an impregnable redoubt, from the shelter of which he can dart his poisoned arrows of skepticism at the unwary and thoughtless. To people unused to deep reflection or metaphysical reasoning, and especially to the youthful mind, which seldom looks beneath the surface of things, this question sometimes appears to possess great weight. And I have no doubt, that in consequence of not being able to return a definite answer—one which would even satisfy themselves—many, very many, have been driven into the bewildering mazes of gloomy atheism. I design in the present article, briefly to examine this subject.

The candid, unbiassed mind, under the influence of enlightened reason, can discover numerous and satisfactory evidences of the existence of a God. There is a concise and plain process of reasoning, which, to my mind, will abundantly establish this important truth. It is this:—A being or power cannot impart to a created object, any principle, faculty or power, which himself or itself does not possess. This proposition is self-evident. Apply it to the human body. Man possesses the principle of life, the power of motion, and the faculty of thought, or mind. That these powers and faculties are not inherent properties of the matter composing the human body, is evident from the fact, that they all, sooner or later, depart and leave the body in that state termed death—which, indeed, is merely a destitution of these powers. Here, then, are the three properties of life, motion and mind, superadded to the matter which forms our bodies. Now in accordance with the proposition above recorded, it is clearly evident that the great First Cause of our existence, must also possess life, motion and mind, or it could not have bestowed these properties upon us! And that First Cause which possesses these powers, and all those other characteristics that are susceptible of proof equally as convincing, we adore and worship as God.

Thus far we can proceed with the utmost assurance and certainty. By this plain *a posteriori* argument, the existence of an intelligent Deity, is

proved as distinctly and conclusively, to my apprehension, as the simplest mathematical question can be demonstrated. This is as far, in this state of existence, as we can go—as high on the vast scale of *causes*, as we can now ascend. Our present circumscribed capacities cannot grasp the subject to a greater extent. The pinions of reason, after soaring with unerring precision up to the full recognizance of the existence of God, there tire and fail! Nearer to the Fountain of infinite perfection our minds cannot arise, while chained to the imperfect organs of this frail body. But what shall we do in this case? Because our reason is not absolutely infinite, and therefore cannot scan infinity, shall we cast it aside entirely, and declare its dictates all unworthy our confidence? Because we cannot understand *how* the existence of Deity originated, shall we disregard all those evidences in earth, and seas, and skies, which proclaim in the voice of reason and truth, that he *does* exist? Such a course would be unworthy a rational being. Upon the same principle, the school boy because he cannot solve a problem in Euclid, might deny the simple proposition that “two and two make four.”—His teacher would properly instruct him, that his not understanding the higher rules of mathematics, is no reason why he should doubt the correctness of those rules which he does understand. And I repeat, that our ignorance of the origin of God's existence, cannot in the remotest degree, affect those numerous evidences which are conclusive of the reality of his existence. Do we understand how the sun was created? how the different rays and colors of light are formed and so beautifully blended together? or how those eternal sources are fed, which flood the earth with light and warmth and beauty? No—no—none of these things do we understand. Now I insist that a man could, with the same propriety, go out into the broad glare of the mid-day sun, and while its rays were pouring into his eyes with blinding intensity, contend that there is no such a thing as *light*, because he cannot understand the *manner* in which the sun is formed, as to declare in face of the unnumbered evidences which abound, that no such a being as God exists, because we cannot comprehend his origin.

But how does the atheist propose to relieve us of this difficulty? Only by involving us in one infinitely more incomprehensible! He informs us that all beings and objects are formed by the fortuitous combination of atoms, or that they are the result of the operation of the laws of nature; and that these laws of nature have been in existence and operation from eternity. But we inquire how these laws could have been in being from eternity? how they could have originated in the first place? how matter could have formed and ushered itself into being, or how it could have been in existence at all without being formed? or how it could originate and bestow upon itself laws for its own operation and government? Can he answer these questions? He cannot—they relate to subjects entirely beyond his comprehension. The truth is, the atheist is precisely as much at a loss to account for the origin of all things, upon his own theory, as we are to account for the origin of God. He obtains not the least advantage in this respect, in adopting his atheistical sentiments. And if he rejects theistical principles because we cannot tell him how God originated; he is bound by the same rule to abandon atheism because he cannot inform us how his eternal laws originated and obtained their power! But the atheist has an additional difficulty to encounter. To support his theories, he must contend for known impossibilities—he must maintain principles that are in direct opposition to the operation of those very laws of nature, which he believes control all things. He must contend that dead, inert matter, has the power to impart *life, sensation and motion*—that blind, dormant, senseless matter, has the ability to create *thought, reason, judgment*, or his scheme entirely fails. And yet these are palpable impossibilities—absurd violations of every impulse of nature's laws!

I readily admit, that to our minds, the origin of God is an unfathomable mystery; and as I have

already intimated, we cannot understand this subject, simply because our limited perceptions cannot comprehend infinity. Could we understand the origin of Deity, or his mode of existence, he would be *less* than God, or we should be *more* than man. None but an infinite mind, can comprehend an infinite Being. But in allowing that the origin of Jehovah is a mystery, I maintain that to *deny* his existence, is to involve the whole creation in a mystery a million times more dark and incomprehensible! It requires vastly more credulity to believe that this earth and yonder “spangled heavens,” with all their magnificence and beauty, sprang forth of their own accord from nonentity, than to believe that they were created by an omnipotent and infinitely wise God—although our feeble abilities cannot account for the nature of his existence. In a question of this nature, why choose the harder, darker side? why adopt the more mysterious and unreasonable of the two propositions? Why believe that order, beauty, life, thought, reason, came forth unassisted from chaos and insensibility, rather than that they have been caused by an intelligent Deity, whose origin we cannot comprehend? Reader, why? Let judgment hold the balance and impartially weigh these propositions, and the reflecting mind will not for a moment hesitate which to adopt. Let us follow implicitly the dictates of reason, as far as its powers extend, and an enlightened faith, based on that reason, will supply its deficiencies!

And need I say, that a belief in the existence of an intelligent and benevolent Creator, is of more value than all earth's glittering gems? Need I say, that in retiring to our couch, and in sinking to defenceless slumber, the assurance of an overruling Providence, who permits not even a sparrow to fall unnoticed to the ground, imparts a feeling of safety and peace, which nought else can give? And when we are called to part with those who are bound to us by the sweetest, tenderest ties of our nature, as is the sight of land to the despairing shipwrecked mariner, tossed upon his frail plank amid the wild, lashing waves of the ocean, so is the belief to our soul, that our beloved ones have been called hence by the Father and Friend of the world, and that ere long we shall join them in a holier and happier existence! But what shall I say of the reverse of this belief? Alas! how cheerless, how desolate, must be the condition of that man who is so unfortunate as to disbelieve in the existence of an intelligent God and Father above! No arm superior to his own to interfere in his behalf—no wisdom, no power, goodness or love, but that which dwells in feeble, ignorant, selfish man! The highest, brightest fate he can anticipate for himself and the objects of his affections, is to struggle a few brief days amid the anxieties and evils of life, and then go down, to perish with the brute, in deep, black annihilation! He cannot but exclaim:—

“Annihilation! how it yawns before me!
Next moment I may drop from thought, from sense,
The privilege of angels, and of worms,
An outcast from existence! and this spirit,
This all-pervading, this all-conscious soul,
This particle of energy divine,
Which travels nature, flies from star to star,
And visits gods, and emulates their powers,
Forever is extinguished!—”

Reader, may God in mercy, preserve you and me, from this dreadful belief; and may he impart unto us a knowledge of those vast truths respecting his existence and perfections, which fill the soul with the smiles of hope and joy.

Danvers, Mass.

For the Magazine and Advocate.

THE WATERER.....No. IV.

SUPPORT OF PREACHING.

“Bear ye one another's burdens.”

In my last, I urged upon brethren the necessity of procuring a regular ministration of the word; and having, perhaps, on the strength of this, contracted with a clergyman to serve them, and begun to circulate a subscription, they have learned how much more liberal people are in words than in figures. Promises of liberality are like sermons—

the extemporaneous, more specious and attractive; but the written, more safe and valuable.

Reader, did you ever circulate a subscription paper among *liberal* people? The first man you ask to sign it, will answer you, perhaps, with an air of concealed originality, and republican independence, “I contend that it is as much trouble for me to ride to meeting, and ride home again, as it is for the minister to preach.” So said Mr. Pinchshilling, a wealthy farmer, when asked to subscribe for the support of Rev. Mr. Lettice, an eccentric clergyman, whose preaching he constantly attended, and very much admired. Whereupon Mr. L. drove his single carriage to Mr. P.'s for five bushels of wheat. The wheat was measured and the preacher was starting off, when the farmer inquired, “Will you have this charged, Mr. L.?” “Charged!” said the clergyman, “I contend that it is as much trouble for me to come after wheat, and transport it home, as it is for you to measure it out.”

“Yes,” said the farmer, “but my grain costs me a great deal of *time and labor*, before I can get it ready for *delivery*.” “So does my preaching,” answered the preacher, driving forward with his grain. “But stop, stop,” said Mr. P., following after him, “I pay out *money* too, for ploughs and harrows.” “So do I, for books and stationery,” was the response. “But my business is the only means I have, of supporting and bringing up my family.” “So is mine,” replied the ready man-in-black. “Well, go with the wheat, I am convinced you have the argument.”

If, then, we are to have a clergyman, whose whole time is to be devoted to our service—who, during the week, must supply himself with materials of information to instruct us on the Sabbath—who must at all times be ready and in waiting, to attend and administer the consolations of the Gospel, at the bed-side of the sick, and to the mourning relatives, when their friend is carried to the tomb—he must be comfortably, though not extravagantly sustained.

Clergymen, unfortunately for themselves, and to the regret of many for whom they sometimes labor, like other men, have mouths and bodies, and consequently must have food and clothing. Like other men, they have, or may have families, from whom they may be called away; and observation shows, that their families, like other families, when left in indigence, are liable to suffer.

But in many places where our clergymen are comfortably provided for, there still exists an evil. It is desirable that the burden of their compensation might be shared more equally, according to the means and circumstances of those who profess friendship to the cause, in order that it might cease to be a burden.

There is many a believer in the final restitution who is benevolent, but poor; and who is led, by a zeal for its propagation, actually to diminish the means of comfort for himself and family. There are others, possessed of earth's temporal good things in abundance, and professing the same principles, who do not appear to care the value of a shilling in these hard times, whether or not mankind believe these principles; nor the value of a dollar, whether the doctrine itself is true—whether, in short, the world be saved or damned.

There are those who professedly believe that the benevolence of Deity is impartial and unbounded; and yet their benevolence is confined within the limits of their own families—the boundaries of their own possessions—hemmed in by their own line-fences, (if I may be allowed an agricultural simile,) and never extends beyond them.

They are sunk down in the mire of that unsocial, selfish, slavish, sordid avarice, which narrows the affections, contracts the mind, and clogs up those channels through which God and nature had designed should flow the milk of human kindness.

Brethren, if you would prosper, “bear ye one another's burdens”—be ready and cheerful to share, equitably, in the bearing of a common burden.

APOLLO.

For the Magazine and Advocate.

THE FULFILMENT OF THE LAW.

BY REV. O. ROBERTS.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 18.

The Redeemer of the world came to accomplish an end, than which nothing can be more desirable. It is that which Christ himself declares shall not fail of accomplishment. Contrary to the belief and expectation of many in his time, he said, he came not to destroy the law or the prophets, but to fulfil. The object then, of his coming, is the fulfilment of the law, and the accomplishment of the prophetic declarations concerning him and man's ultimate glory.

Now what law is that which it is positively declared shall be fulfilled? An answer to this question may be found in Christ's answer to the Jewish lawyer, or teacher of the law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii: 37-39. Again: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii: 12.

Let it be distinctly understood, that, as love is an active principle, the loving of our neighbors as ourselves, is the same as doing to others as we would do to ourselves, or doing to others what we would wish them to do for us, were our situations reversed. This is the sum of "all the law and the prophets," which Christ came not to destroy or subvert, but to fulfil. And the fulfilment of this law is, of course, the obeying of it. As Paul says, "Love is the fulfilling of the law."

Here, reader, you may discover, 1. That Christ was sent to fulfil "the law," or lead all mankind ultimately to obey it. 2. What that law is. 3. What is its fulfilment. It is pure and ceaseless love to God, and love to all mankind. O what a glorious and desirable end is this! And how pleasing the contemplation, that the universe of intelligences shall be forever dispossessed of hatred, and all unkindness—constituted one grand family of redeemed spirits, enjoying a strictly incorruptible unity of praise, and harmony of soul! Let God be praised; and let man not only rejoice at the prospect, but let him ardently begin the work of love on earth, which is to be consummated in heaven.

For the Magazine and Advocate.

CONTROVERSY AND PRACTICAL PREACHING.

It is alleged by our Partialist neighbors, that Universalists are fond of controversy. With what grace such allegations are made, may be ascertained by looking into the Partialist prints of the present day. There, we think, is controversy enough; and that too, in matters of minor importance.—Universalists, 'tis true, have labored much in the field of controversy, and have thereby elicited much truth. It has also been necessary for them to labor much in rooting out the foul slander which has been heaped upon Universalism by their Partialist neighbors. The doctrine is misrepresented, stigmatized, and scandalized. Its abettors have shared in the same abuse. They have been assailed on the right hand and on the left, with all the vituperation of bigots and fanatics. And can it be expected that all this will be endured without any exertions in self-defence? We are told that we are fond of controversy—that we often find fault with the doctrines of others. But the fact is, we are assailed on every hand. The Presbyterian, the Baptist, the Episcopalian, the Methodist—Partialists of all denominations, together with the atheists and skeptics—all these pitch battle with us, and we must fight them all. This is the reason why we are supposed to be fond of controversy.

Those Partialists, who read our periodicals but superficially—who take up the paper—read part of

an article, perhaps, from some correspondent, complaining of the bigoted conduct of some Partialist neighbor—throw down the paper, declaring that Universalists are always quarrelling, and finding fault with others—that their papers are filled with contention—when the truth is, they read only such articles, and those partially, and then decide on, and condemn the whole paper. Now if our Partialist brethren will read our periodicals impartially they will find much to approve. But this they will not do, for fear of being convinced of the truth of our doctrine.

Our papers and preachers, we admit, have been compelled to do much in the way of contention, and in this we hope we have obeyed the exhortation of the apostle, to "contend earnestly for the faith which was once delivered unto the saints." In this, we know something has been done in the way of the Gospel of peace. Our preachers now, (some of them certainly,) dwell much upon the practical precepts of the Gospel.

We have attended some meetings in Auburn, and have heard enough to know that that society is highly favored in that respect. It has "line upon line, precept upon precept." It is not ignorant of Christian doctrine or duty. The Christian virtues are there always enforced; not only with energy and pathos, but with argument and example. The congregation, too, show by their profound silence and attention, that they approve of practical preaching. 'Tis then the grateful tear is seen stealing its way across the smiling cheek. There is a solemn but pleasant stillness. They move not—they sleep not—but every eye seems to sparkle with joy.

With such a ministry as that congregation is blessed with, what society will not flourish in the Christian graces? That society has flourished—yea, and will flourish. It cannot be otherwise. I do not make these remarks, thinking there are no other societies so highly favored in this respect. Nay, I hope, and I think, there are many. Nor do I make them as a "religious puff"—but because I think them simple facts. Facts, too, which if they existed in every society, would ere long create a heaven on earth.

The time is at hand when Universalist preachers can dwell more upon the Christian graces than they have done heretofore. They can exhort mankind to love their enemies from principle; and from the fact that this is the character of their Father in heaven. To love our friends is no great virtue. Hence, our Saviour says, "If ye love those who love you, what reward have you? Do not even the publicans the same?" The publicans were considered by the Jews the worst people in the world; but they loved each other. So do thieves and pirates. So did the Jews: but there was no great virtue in all this. But this was the high-toned religion of the day among the Pharisees. They had their party distinctions. It was good religion, they thought, to love their friends and hate their enemies. This was the view they had of God, and they were virtuous in imitating their God. But Christ instructs them in a more excellent way. "Ye have heard that it hath been said by them of old time, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies; bless them that curse you," etc.

But how are we to love our enemies? My enemy seeks my injury. He offers me insults and abuse. How shall I love him? The spirit of retaliation forbids it. It rises in my breast involuntarily. How shall I subdue it? From the consideration that he is my enemy—that he is God's enemy? No, we say: upon Partialist principles we can never subdue this spirit. How then shall it be subdued? Answer: By doing good to that enemy. But how can a person love an enemy, and do good to him? We will tell you, reader. When we take into consideration the fact that he is our brother—that God, our heavenly Father, loves him—that Christ died for him—that he will cleanse him from all impurity—that we, as brothers of the same family and children of the same heavenly Parent, are destined to the same

immortal home, where we shall together sing the same song and praise the same God with the whole ransomed creation throughout eternity—when we take these things into consideration, can we any longer retain a revengeful spirit? Can we hate him? Can we but love him? No: we cannot. In this way we can love an enemy. With these views and feelings, we can bless those who curse us, and pray for those who spitefully use and persecute us.

Universalists, above all others, can obey this precept. These being the principles, and views, and feelings of Jesus, he could with propriety say, "Love your enemies." Universalists can with propriety obey this injunction. In obeying it, they will be imitators of God, as says the Saviour, "Love your enemies—that ye may be the children (practically) of your Father in heaven." That God loves his enemies, and is impartially good, Jesus plainly declares, and as proof, refers to the sun and rain, which impart their blessings to the evil and the good—the just and unjust. Let moralists contend for this faith and these principles, then will our contentions end in brotherly kindness and charity towards, even our enemies.

A. C.

Elbridge, N. Y., March, 1836.

For the Magazine and Advocate.

INTEMPERANCE.

Of the many vices to which mankind are exposed, none renders its victims so wretched and miserable as the vice of intemperance. When once an individual yields to its influence, of him there is no hope—he is gone—he becomes a spectacle of wretchedness and ruin! Where is the individual that has not seen the prostration of many a noble minded person, of many an ornament of society, to this foe to human felicity? I presume there is not one.

I was well acquainted with George S., a young man, who resided some years since, in this place. He was a young man of excellent abilities, and was much respected by those who knew him. Soon after S. became of age he left here, and located himself in the city of A. Something like three or four years after his removal from here, I made a visit to that place, and as I was one day traversing its streets, I was greeted with a "How do you do?" It proved to be by George S. But O, what an alteration had taken place!

"Had dire disease,
Or ruthless poverty, thus changed a brow
Where beamed bright fancy, intellectual light,
And soaring dignity of soul?"

Ah, no! those bloated cheeks, those inflamed eyes, those swollen lips, that feverish and trembling hand, told but too plainly that he had fallen a prey to vice and folly—that he had become a drunkard. O how it pained me to behold him thus! After conversing a short time, we separated.

Making inquiries, not long since, respecting S., I was informed that he was no more. Pursuing his ruinous career, he went one Sunday with several of his frolicsome and drinking companions, on a hunting excursion. By some means, (best known to God,) his gun burst—poor S. was severely wounded—and ere many days had passed, his body was consigned to the cold and narrow tomb—and his undying spirit returned to the ever living, and as I confidently believe, ever merciful God. When I see young men indulging themselves in the practice of drinking, a practice not only useless but pernicious, I think of poor S., and would say to them, Awake, awake, and listen to the voice of wisdom ere it is too late. "Wisdom crieth without: she uttereth her voice in the streets: she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? Turn you at my reproof." "Turn ye, turn ye, for why will ye die?"

W. R.

"Shall mortal man be more just than God?
shall a man be more pure than his Maker?"

For the Magazine and Advocate.
LETTER VIII.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"For a great door, and effectual, is opened unto me, and there are many adversaries." 1 Cor. xvi: 9.

DEAR SIR—After your labors to introduce into the world natural death as a consequence of Adam's transgression, you might proceed to prove, or rather "to show," that another and different death was also a consequence of the "fall." By your being so inclined to multiply deaths, as you seem from your writings to be, a person would almost be disposed to infer that you were partial to death, or rather deaths. It is certain that the doctrine you advocate is more a doctrine of death, than life. But of your "second" death, you say—"The penalty of the law also included moral or spiritual death. Spiritual death is a state of guilt and condemnation. Adam gave evidence that he had brought himself to this condition, by his conduct immediately after the fall, and before he was expelled from paradise. . . And they heard the voice of the Lord God walking in the garden, in the cool of the day, and they hid themselves from the presence of the Lord God, among the trees of the garden." Gen. iii: 8. And Adam said—"I heard thy voice in the garden, and I was afraid; because I was naked, and I hid myself;" verse 10. Here Adam gave proof that he had lost the knowledge of God, and he was in a state of spiritual blindness, by supposing that he could hide himself from the omniscient God. He showed himself to be guilty;—"he was afraid." Had he been innocent, he would not have been afraid to meet his God. He was ashamed;—"I was naked;" an evidence that he was unholy. St. Paul says—"For if by one man's offence, death reigned, by one, much more they that receive abundance of grace shall reign in life, by one, Jesus Christ." The death that reigned by one, is opposed to the abundance of grace and of the gift of righteousness conveyed through Jesus Christ. The abundance of grace and of the gift of righteousness is spiritual life; then, whatever else this death comprehended, it must have comprehended moral death."

That Adam died a death "in sin," as a consequence of his disobedience, I do not deny. If this be the death which you are pleased to call *spiritual* or *moral*, then I agree with you, that Adam, the day he ate of the forbidden fruit, died a spiritual death. No believer in Christianity will deny this death as having passed upon Adam for his transgression.

But whilst you declare this simple truth, you must clothe it with something mysterious. You say—"Adam gave proof he had lost the knowledge of God—was in a state of spiritual blindness"—this is to me somewhat mysterious. How do you learn, Sir, that by partaking of "the tree of knowledge of good and evil," Adam lost the knowledge of God?—or became spiritually blinded? "Why," you gravely respond, "by supposing he could hide himself from the omniscient God." It would seem that you are yet to learn that a knowledge of God is essential to a consciousness of sin. Man cannot feel the weight of sin against God—or in other words, sin does not appear in its exceeding sinfulness, without a knowledge of God. The commandment must come, before sin will *revive*. Guilt implies a knowledge of the being injured as well as of the nature and application or effect of the act committed. Hence, Sir, the evidence you introduce to prove Adam lost the knowledge of God, proves the contrary. Adam felt his guilt, and his declarations show that he had a knowledge of God, and sorrowed that he had sinned against him. That he had more knowledge of himself is also evident; for after his disobedience he was awakened to a knowledge of his nakedness. I think, Sir, you must admit that if Adam had lost the knowledge of God, he would not have been "afraid." But having a knowledge of him, and sensible he had disobeyed him, he felt his guilt—was "afraid." So, instead of losing knowledge by tasting of the tree of knowledge, I think we are obliged to confess, he acquired still greater knowledge.

You quote Rom. v: 17—"For if by one man's offence death reigned," etc. By reference to the improved Polyglot Bible, you will find this verse improved and corrected by a marginal note, or correction; and although the correction may militate against your favorite theory of all having died in Adam, still, in calmer moments, you must prefer the corrected translation. The marginal note makes the verse read thus—"For if by one offence death reigned, by one (offence); much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." This passage will be disrobed of absurdity, when it is considered, the apostle is teaching the greater abundance of grace over sin. He is teaching, that whilst one offence brings death, yet much more those who receive abundance of grace, of the gift of righteousness shall reign with the Saviour. He is teaching, that while death reigns by one offence, yet the free gift is of many offences unto justification (verse 16)—or to sum up the whole in his own language, he is teaching that "where sin abounded grace did much more abound." (verse 20.)

Ah, say you, grace is to those who receive the abundance—that, all will not receive. I shall merely suggest that the "gift of righteousness" is a "free gift," and it is not for Elder Keyes to say to whom it is to be bestowed, or from whom it is to be withheld. If it be a "free gift," it cannot be a reward for works; if it could be, we should hear considerably more boasting from modern Pharisees than we now hear. As if to settle this question, and stop the mouths of those who might be, and were disposed to claim the gift of life as a reward of good works, the apostle says, (Rom. iv: 4, 5,) "Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth (maketh just) the ungodly, his faith is counted for righteousness."

I suppose you do not believe that God will justify the ungodly. If not, you cannot be in possession of that faith which can be accounted for *righteousness*. If you say you believe God will justify, that is *absolve* and *make just*, the *ungodly*, I trust you will not prefix a *condition*, so as to make the justification, or free gift, a matter of *reward*. Give God the praise of doing all things after his own power, will, and wisdom. As we agree that sin brought death into the world, and that that death, (one of your three deaths,) is moral or *spiritual*, I have nothing more at present to say on this branch of your communication. Your next branch, is your third death, which you are pleased to term "eternal." It is my intention to speak of that soon, in its turn. Will you in the meantime ponder upon the actual utility of such a death, (eternal,) as a penalty for a transgression of moral or divine laws? Be so good as to see if you can be enabled, on serious research and reflection, to discover any possible good resulting to God or man from such a penalty. Would you be pleased to be corrected by such a chastisement from God? Is it parental? AMICUS.

For the Magazine and Advocate.

TEMPERANCE.....No. X.

BY A. W. BENTON, M. D.

Wishing to embrace every opportunity of gaining information, for the purpose of getting rid of my errors, as well as for learning new truths; and as "A Friend to Temperance" has kindly and gratuitously offered me the assistance of his instructions, I would gratefully avail myself of their benefit. He will probably discover from the tenor of my last number, that I have applied myself in a measure to his second lesson. At this time I have a few other remarks and inquiries to make; and if I appear inquisitive, or dull of comprehension, I hope he will not be weary in well-doing. But to the lesson. He says he would not take away the glass from the drinker by force, by which I suppose he means physical force, as I presume he would have no objection to the force of truth and reason. Now I am a wayfaring man, and want things made plain. I want to know if he intended the implied charge, that temperance socie-

ties generally have used physical force? If so, his proof.

He asks a question of those "who are so ready to proscribe." Did he think any one would acknowledge himself proscriptive, by taking the question to himself? Perhaps he thought me proscriptive, from the fact of my asking the question—Ought Christians to patronize the vender of ardent spirit? Let us examine this subject again, and in the light of his own reason see how his question ought to be answered. He says "he would win the drinker from his glass by persuasion." This amounts to about the same thing as persuading him to withdraw his patronage from the vender of ardent spirit. But from the tenor of his article I infer that he would answer the question in the affirmative, i. e. that we ought to patronize the vender. Let us then bring his two positions side by side. He "would do away the disposition to drink by destroying the appetite;" and at the same time patronize, or support and encourage the vender, whose business it is to create and pamper this appetite. This, it is true, does not much resemble the fable of the ape, which "hugged its offspring to death," but strongly reminds me of the man I once read of, who, out of fondness for his children, reared, for their amusement, a young tiger, till it became full-grown, and devoured them. It will be recollected that "A Friend to Temperance" declares, that "self-interest is the ruling principle of man," and so far as the vender of ardent spirit is concerned, I am not disposed to dispute his assertion. As for myself, in thus speaking, I would choose not to use the word man in its most unlimited sense. Now this being the case, it is for the vender's interest to dispose of his rum, gin, whiskey, etc., as fast as possible, of course, his "ruling principle" will prompt him to induce all he can, to use them. If so, I cannot see what prospect my friend has of "taking away the disposition to drink," unless he considers himself a man of much more influence than the vender, with whom he affectionately sympathizes, and for whom he has such a tender regard.

But let us see if temperance men withdrawing their patronage from the rum-selling merchant, and giving it to the temperance merchant, amounts to proscription. For illustration, we will suppose there are two merchants, A and B, in a town, both of whom formerly sold ardent spirit. But from a sense of duty, A abandons the traffic in ardent spirit; and B, from a sense of *duty* also, continues the traffic. The consequence will be, that a majority of A's rum-drinking customers will leave him, and trade with B. They will withdraw their patronage from him. Now if none of B's temperance customers leave him, and trade with A, B will be the gainer, and A the loser. But if an equal number of B's cold-water customers leave him, and trade with A, has B any more reason to complain of proscription than A had when his moderate drinking customers left him? Is it not evident then that temperance men ought to patronize temperance stores, to keep up the equality of patronage?

"A Friend to Temperance" thinks it would be worse than useless to withhold the products of our farms from the distiller, because he thinks the "consequence would be, coarse grains would rise in value." Admit it. What would be the next consequence? Why, that whiskey would rise in value, and consequently there would be less of it drank. But he seems to have forgotten, that furnishing the distiller with the product of our farms has a much more powerful effect in raising the price of grain. Immediately after harvest, while grain is cheap, the distiller engages his immense supply of grain, and the consequence is, a scarcity of grain in the country; and before the next harvest, the poor day laborer has to pay double what the distiller did, for grain to bread his family. I envy not the happiness that farmer enjoys, who exacts 75 cents, or a dollar, from the hard earnings of the disconsolate wife, for a bushel of rye; while he reflects that he has sold of that same grain, for 50 cents per bushel to the distiller, to be converted into whiskey, to be sold to the drunken husband!

South Bainbridge, March 10, 1836.

For the Magazine and Advocate.

PRAYER.

"Pray without ceasing."—Bible.

Prayer is a pleasing and delightful exercise for the pious and contemplative mind. When the world has forsaken us; when the storms of affliction are howling around us, or the dark billows of despair are about to overwhelm us; then how delightful it is to withdraw ourselves from the "busy bustling scenes" by which we are surrounded, and pour forth our sorrows in the ear of our Father and our God, knowing that he is ever willing to grant the requests of those, who ask in "faith, without wrath, nothing doubting!" None need ever fear to approach their heavenly Father in a proper spirit, and ask him to bestow on them such things as are "requisite, not only for the body, but for the soul;" for the Saviour hath expressly declared, that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

But it is to be feared, that many, very many, who profess to have an interest at the throne of grace, receive not, because they do not ask aright. Christ informs those by whom he was surrounded on a certain occasion, that, "they did not receive," from the fact that "they asked amiss." It may not be altogether unprofitable to inquire in this place, what manner of spirit we should possess, when we come into the presence of the great I AM!

I would remark, however, negatively, First—That we should not come into divine presence with a self-righteous spirit. In order to show that this spirit is condemned, I need only refer the reader to the prayers of the publican and Pharisee. It appears that these two men went up into the temple to pray; the Pharisee stood thus, and prayed with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I pay tithes of all I possess." "But the publican, standing afar off, would not so much as lift his eyes towards heaven, but smote upon his breast, and exclaimed, God be merciful to me a sinner!" Here, in the case of the Pharisee, we have an example of an intolerant, self-righteous spirit; and how many there are of the professedly religious of the present day, who exercise just such a spirit as this Pharisee did, I will not undertake to determine; but I would respectfully suggest to every reader the propriety of asking himself the following question, "Lord, is it I?" who possesses this spirit?

Secondly—We should not offer up our petitions in a cold formal spirit. It is to be lamented that many who profess to have "Christ formed within, the hope of glory," and who are proverbial for their pretended piety and sanctity, are too deeply imbued with this spirit. How often do we hear, on visiting the house where "prayer is wont to be made," these frozen, lifeless petitions issuing from the mouths of those who arrogate to themselves all the religion, and to question whose creed would be deemed sacrilegious? Can such persons expect to have their desires fulfilled? Can they expect such prayers will be approbated by the Almighty? No; but on the contrary, to all such Jehovah saith, "bring no more vain oblations before me."

Thirdly—We should not come before heaven's King with a selfish spirit. By this I mean, that we should not ask, or even desire to be the sole recipients of divine favor, but we should, in accordance with the apostolic injunction, "pray for all men," that they too should be made partakers of that grace which "bringeth salvation" alike to all, and that they may bring forth the peaceable fruits of righteousness, and live quiet and godly lives, to the glory of their great Creator.

Lastly—We should not come with a partial spirit—that is, having our minds fettered with the creeds and traditions of men, and believing that the promises of the Gospel have reference to only a select few, and that, consequently, our prayers should be as circumscribed as our creed. This manner of spirit should be avoided by all those who expect to receive "good gifts" from the hands of

their heavenly Father, and to enjoy that religion which "cometh down from above," and fills the believing soul with "joy unspeakable, and full of glory."

But, how should we come before God, our Father, almighty maker of heaven and earth? Answer—We should come with a lowly, humble, and contrite spirit, feeling that we need the things for which we ask. We should also be deeply impressed with a sense of our utter helplessness, and that without the aid of our heavenly Father we should be in no better condition, than "orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm." God grant that both writer and reader may always possess this spirit, and ultimately obtain everlasting life through Jesus Christ the Redeemer.

J. M. C.

For the Magazine and Advocate.

Messrs. EDITORS—I read your papers—am pleased with many truths therein exhibited, and wish them free currency throughout the world. I am called a Calvinistic Universalist, because I ascribe omniscience, omnipotence, and benevolence to our Creator, and believe there is no point in infinite space, or period in eternity, that is not as familiar to him at one time as at another.

Yet I believe that man was created mortal—that no covenant of life and death was made with him—that his return to his mother earth was the end of him, under the first creation. That subsequently no law was given, the penalties or promises of which extended beyond this life. The decalogue had no promises or penalties annexed, except the fifth and third—one was length of days in the land, and the other that he would not be held guiltless, and when detailed in the judicial law, the highest penalty was stoning to death. But does our existence end here? No, we read of being created in a character who is emphatically called the Saviour of all men. The second Adam—the Lord from heaven—the quickening spirit—whose life is the light of every man—he being the resurrection and the life, in whom the record says we have "eternal life;" and I believe it is through him alone, we have any account of consciousness after this life.

How then can he who is called the Saviour of all men, and who has all power, be instrumental in quenching most of the human family for endless misery?

M. S.

Waterford, Pennsylvania.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, APRIL 9, 1836.

REMOVAL.

On or before the first day of May next, the printing office of this paper will be removed to Knickerbocker Hall—and the publication office to a room directly under the Hall, and immediately over the Utica City Library, Catharine-street, five doors from Genesee-street.

APOLOGY.

The melancholy and truly afflicting event announced in the obituary on the last page, with the circumstances preceding and attendant upon it, will, I know, be sufficient to excuse any defects or omissions noticed in the paper during the past and present weeks. A. B. G.

UNIVERSALISM IN GERMANY.

Our readers will remember that under this head, a few weeks ago, we published several extracts of a letter from Professor Sears—in one of which he stated that he had in his possession a copy of a lecture delivered by Professor Tholuck, of Germany, in which he discussed and defended the doctrine of universal salvation. Thinking that it had been a public lecture—that it was not inconsistent with the object of Professor Sears to give said lecture to the public, and believing that it would be especially interesting to Universalists, I immediately wrote to

Professor Sears respectfully soliciting a copy of Dr. Tholuck's lecture for publication, etc. As I mentioned this fact incidentally to several brethren, who may be anxious to know the result of my application, I deem it proper to state that I have received a very frank and courteous refusal from Professor Sears, in which he says:—"The lectures which I have in manuscript were never designed for the public, and I should feel that it would be an act of injustice to the author to commit unnecessarily any thing of his to the press, without his knowledge and consent. His reputation would be concerned in any thing that should be published as coming from him, and therefore he ought to have a voice in deciding what should be printed in his name."

The sentences I have italicized form the reason for refusal—a reason unknown to me when I made my request—and Professor Sears does me justice in saying, as in the close of his letter, "I feel a confidence that you will justify the course that I pursue in regard to this whole matter." His course was in my opinion necessary, and proper; and it is presumed highly satisfactory to all, except, perhaps, the Editor of the Lutheran Observer and others who would rather deny than admit the truth of Professor Sears' description of the religious views of Tholuck and others.

Having made known the existence of my request, I deemed it but proper thus to notify the substance of the refusal and its reasons—also to express my concurrence in its propriety.

Our readers may rest satisfied I shall spare no pains and lose no reasonable opportunity of procuring them any needed information on important or interesting subjects.

A. B. G.

QUOTATION CORRECTED.

The Editor of the Christian Palladium is respectfully informed that his Michigan correspondent, Zenas, has not fairly quoted the extract he gives from Br. Balfour's "Inquiry into the Scriptural import of the words Sheol, Hades, Tartarus, and Gehenna: all translated Hell in the common English version." See Palladium, vol. iv: pp. 324, 325. Zenas omits one sentence in his quotation, without giving the reader even a sign or intimation thereof. By this omission, only, is he enabled to make out his misrepresentation of Mr. Balfour's views—viz: that Mr. B. includes the destruction of Korah and his company among the innocent blood that has been shed by the Jewish nation—and that Korah and company escaped their punishment, and that the innocent suffered it for them. I do not say Zenas has wilfully misquoted the sentence, or knowingly made these false charges or inferences therefrom—mistakes are common to all, and the error may be the result of carelessness, as well as of intention. I hope it is. But that his readers may see there is an error, will Br. Badger please give the sentence in full, accompanied with these remarks, or the substance of them? I ask what I will feel it my duty to grant should any of our correspondents ever commit a similar error. To show the misquotation fairly, I will enclose the omitted sentence in brackets, [thus]:—"It has been shown that 'the judgment of the great day,' does not refer to a general judgment at the end of this world, but to the judgment of God on the Jews at the close of their dispensation. [Now, though Korah and his company were punished on the spot for their rebellion, yet we are told, all the sins of the Jews as a nation, which had been committed during past ages, were at that time visited on the nation:] On that generation came all the righteous blood that had been shed upon the earth. Of course the rebellion of Korah and his company is included. They were delivered into chains of darkness;" etc. Balfour's First Inquiry, p. 99. It is the rebellion of Korah that is included among the sins of the nation—not his destruction. And though Korah, as an individual, was punished, yet as a national sin, the rebellion was also visited on the nation. If the Jewish nation was innocent, then the innocent was punished—but Korah and company did not escape. And if this assertion is to be blamed, it is not

Mr. Balfour that uttered it first, but Jesus—see Matt. xxiii: 35, 36.

As to Mr. Balfour's views—his work will speak for itself—and by referring to it, the reader will see that Zenas also erred in saying, that Mr. Balfour "has not shown" "by what authority he calls Korah and his company the angels that were cast down to hell." For Mr. Balfour fills six or seven pages, (pp. 93-100,) with his proofs and arguments on this very subject. And though they are not conclusive to *my* mind; no more, perhaps, than they are to the mind of Zenas; still I must say, that Mr. Balfour *did* show by what authority HE made the statements condemned; whether that authority is sufficient, or not.

But enough. The object of this article is the correction of mistakes, not controversy. I believe Editors should be careful to correct all such. It would make their correspondents careful how they quoted, or inferred what the author never intended as his meaning. Differences of opinions would be clearly understood, and divisions among Christians would lose their bitterness, now imparted by misrepresentations and false accusations. Candor would soon infuse a more Christian temper and spirit in our controversies, and the professor would be gradually moulded into the possessor also. I verily believe that there are hundreds now in our fellowship who received their first bias to conversion by finding, that what they believed respecting us were merely the false accusations and gross misrepresentations of our opposers. If so—what a lesson to those who believe they may "do evil that good may come!" The good comes, it is true—but not what *they* deem good—not the good they *desire* to effect.

A. B. G.

BAPTIST BIBLE.

Some time ago Mr. Beebe highly eulogized the common English version of the Bible as almost inspired—the best that human talents, learning, industry and piety could ever make! None but bad men, infidels and arch heretics would ever find fault with it, and they hated it only because of its correct and excellent rendering of the original. (I quote from memory, after a slight perusal of the articles, but am confident I give the sense and substance thereof.) Such was Mr. Beebe's conviction a few weeks ago.

Wonderful to tell, what mighty revolutions take place within a few days, as it were! An earthquake shakes the foundations of cities, and they are covered with waters. He who holds the winds in his closed hand, lets loose the tornado, and forests are levelled before its might as grass before the mower's scythe! The works of centuries are compressed within as many years—the revolutions of ages are performed within one generation—kingdoms change governments and rulers within a few months, and Mr. Beebe's opinion respecting the common English version of the Bible, has been quite changed within as many weeks! Astonishing—pro-di-gious!

Since the American Bible society requires the Baptists, in their translations, to copy after the aforesaid unrivalled and almost inspired version, Mr. Beebe speaks quite contemptuously of "the principles of the translation into English, by King James' College"—and he says (Hear Mr. Beebe!—) "Had the Greek word been translated by the College of James I., what a different aspect the Christian community would now present. A fraternity holding not only 'one Lord, one faith' [which one?] but 'one baptism,' etc."

The plain truth is, that if there are mistranslations of the original because "the man, James Stuart" was a Pedobaptist, there may be others, because he was a trinitarian—others, because he was a Calvinist—others, because he was an Episcopalian—others, because he was a Partialist; and others, because he believed in *wiches* and hated *tobacco*! Come—come, Mr. Beebe, be reasonable for once, and allow a little for each heresy of our brother, King James I.

A. B. G.

P. S. Since penning the foregoing, we learn that a general dissatisfaction with the common version is be-

ginning to be expressed by the Baptist papers. "The Christian Secretary" proposes a *Baptist* translation of the Scriptures into English. It says:—"Numbering, as the Baptists do, in the United States, nearly five hundred thousand communicants, the work *can* be done, *must* be done, *will* be done; and that without the fetters imposed upon the learned, by a HALF-REFORMED KING at the head of a *national church*, centuries gone by."

This, according to Mr. Beebe some weeks ago, is speaking very much like a wicked man, an infidel, or an arch heretic! The Episcopalians writhe some under the severity of this language applied to the *head* of their church. For ourselves, if the Baptists can give us a version that will better express the sense of the originals, than any version now extant, we shall rejoice at the *consistency* of the American Bible society which circulates translations of the erroneous Vulgate among the Spanish and Portuguese, but refuses to circulate a Baptist version among the Baptist converts among the Burmese.

A. B. G.

THE KNICKERBOCKER.

This ever welcome monthly, for March, is now on our table—justly deserving of an earlier notice which we were prevented from giving for want of time to peruse it—filled with matter that must be honorable, wherever read, to the American press, and cannot fail of securing to the enterprising publishers, and the enlightened Editor, the well earned meed of praise and approbation from all whose good opinion is worth coveting. This number is rich in original and valuable papers from some of the most eminent writers. The first of a series of letters from Palmyra, not only promises but commences a mental feast well worth partaking of. The second number on Philology from the pen of Noah Webster is certainly most interesting and valuable to the republic of letters. The tale of Hannah Hervey, by Rev. Timothy Flint, is well written and of a wholesome bearing. The Execution at Sea is rather insipid, but we get more than a compensation for that in the *light* of the "Comets and Eclipses." There are some exquisite pieces of poetry, and some well digested and judicious editorial and literary notices. We like the Editor's style, because it is plain and intelligible: wherever censure is deserved he does not spare: wherever praise is due he will not withhold it. We like his spirit for it is purely American, and of course patriotic.

D. S.

"HOW DID YOUR GOD ORIGINATE?"

Under this question of the skeptic, our readers will find an excellent article in this paper from the pen of Br. Austin. Is it not singular that these sage querists never ask us, "How did eternity begin?" "Where did infinite space commence?" The truth is, we must admit self-existence *somewhere*—we cannot imagine a creation, or a universe without it. It is as difficult to conceive a beginning, without a self-existent principle, thing or being to originate that beginning, as it is to conceive the beginning and end of all duration, or of all extension. And though we cannot comprehend infinity of either kind, yet the difficulty—yes, the absolute impossibility of conceiving a universe without these infinities, is sufficient to cause us to acknowledge their existence. In the same manner, and for the same reasons, every intelligent being must admit some self-existent thing, principle or being, by which or by whom the present order and operations of the universe were originated and established.

But that order and those operations denote harmony, design, and therefore intelligence in the originator. The pantheist contends that a *thing* (the material universe) without intelligence or design, so arranged itself as, by the organization of *itself* to produce intelligence and design! The atheist contends that a principle equally as blind and unintelligent as the pantheist's thing, or material universe, (being, in fact, an abstraction of creative power or energy,) so modelled, and formed, and arranged matter, as to cause it to display intelligence, life, etc. In both these theories, we perceive the acknowledgment of

infinite self-existence—but in these theories the Creator is manifestly inferior to the created, in life, intelligence, etc.—the fountain is lower than the stream it sends forth—yes, as much inferior and lower as idiocy or fatuity is inferior to, and less than the highest intelligence, wisdom and goodness of humanity!

Now we (Christians) only add to the infinite existence acknowledged by both pantheists and atheists, that that existence is a *being*—not a *thing*, not a *principle*, but a being—having all the properties and qualities, and faculties of their "thing" and "principle," besides all others which they so lamentably lack. This being is infinite in extension and duration—and infinite in creative energy or power, no less, nor no more than their infinite and self-existent thing or principle. But as man has life, intelligence, etc., he must have received them somewhere. Say he received them by organization—he must have received such a cunningly devised organization from some source, *able in itself, and previous* to the organization of matter, to *devise* and *design* its mechanism and its results. Go to the pantheist's universe of matter *unorganized*—is it able to bestow what it has not itself? Or, go to the atheist's abstract creative energy, or principle—can it give what it has not?

I trust no more is necessary, in conjunction with Br. Austin's article, to show that our skeptical brethren—for they are our brethren, and our God is their father—in endeavoring to avoid belief in an incomprehensible Creator, have adopted faith in a positive impossibility and absurdity—from which may God save us and deliver them!

A. B. G.

IMP-IETY.

This is not a new word, but a different form of an old one. It is intended to express the crime of disbelieving in, or speaking lightly of, the *imp*, *alias*, devil. This, with some persons, is a greater blasphemy than if directed against God.

Partialist. Do you know the belief of H. C.?

Universalist. Yes—if it can be called such, which is no belief—he is a rank atheist—

P. What! he?—he?—an atheist? not believe in a God?

U. Yes, he—did you not know it?

P. (Musing)—Well—what of that? there are *worse* men than he is. There, for instance, is J. G.—he does not believe in a DEVIL!!

A. B. G.

THE RECORD.

MEETING-HOUSES.—The brethren in Stratford, Conn., aided by the brethren in Trumbull, have raised one thousand dollars to build a meeting-house, to which they expect to add enough more to enable them to begin the work on the first of May next. This is the scene of Br. F. Hitchcock's labors and an evidence of their utility.—The society in Charleston, S. C., has contracted for the erection of its meeting-house on the corner of Anson and Laurens-streets. The Evangelist says it will be ready for occupancy in three months.

SOCIETIES.—The society in Cincinnati, Ohio, is still onward. It has received an accession of twenty members since Br. Rogers commenced preaching in the Winter, and has paid *one-half* of the entire sum for their property, instead of *one-fifth* as called for by contract. A society was recently organized in Bolton, Conn. They enjoy the occasional services of Br. Henry Brown, but intend to secure stated preaching soon. The society in Reading, Pa., we rejoice to hear it, is prospering under the labors of Br. Perry.

REMOVALS.—Br. S. A. Davis from Funkstown, Md., to Pittsburg, Pa. Br. H. W. Morse, (who has pursued his ministerial studies under the direction of Br. Cobb, of Malden,) to North Reading, Mass. Br. Potter informs us by letter from Cooperstown, where he has faithfully labored for thirteen years in word and doctrine, by precept and example, that he has received and accepted an invitation to settle with the society in Lockport, Niagara county. We grieve to lose Br. Potter from this

region, but comfort ourselves with the hope that it will be for his good, and the good of the cause. He will remove to Lockport early in May. Br. O. Wilcox, of Boonville, (Sheldonville, P. O.), has received and accepted an invitation to settle in (little) York, town of Fowler, St. Lawrence county. Br. Matthew H. Smith, late of Hartford, Conn., has concluded to settle with the society in Quincy, Mass., vacated by the removal of his brother, D. D. Smith, to Portland city, Maine. Br. David Bidlecom requests all communications hereafter addressed to him at North Gage, Oneida county.

PREACHERS.—Still more new laborers in the Gospel field! Br. M. B. Smith, Postmaster at Burlington Flats, we are informed has commenced preaching the doctrine of impartial grace, with great ability and to good acceptance. Br. John D. Hicks, of Springfield, Otsego county, has also commenced in the same good work, as we learn by the same informant. God be with them to bless their labors! Richard Blaylock, of Indiana, is named below as a new preacher in the Indiana Association.

ASSOCIATION.—The First Indiana Association of Universalists met at Greenville, Floyd county, October 2, 1835, and after an address from Br. E. B. Mann, adjourned till next day. Saturday morning, met according to adjournment, and after examining the accounts of the book agent, it appeared that the Association had on hand, in books, accounts and cash, clear of all demands, one hundred and eighty-three dollars and seventy-five cents. Received several lay brethren, Richard Blaylock, minister, and the first Universalist society of Greenville, into the fellowship of the Association. Appointed a committee to consider the revival of the Constitution, and a plan for circuit preaching. Chose Br. Mann, Book Agent.

Sunday morning. Elected Brs. E. B. Mann, President; William Course, Vice President; John Popham, Treasurer; H. Sharp, Jacob Sharp, Abram Froman, Trustees; Thomas Capehart, J. Cooper, S. Harding, Committee of Discipline; and William Course, Secretary, for the ensuing year.

Adjourned to meet at Leavenworth, Crawford county, Ind., on the Friday preceding the first Sunday in October, 1836.

CONFERENCES.—One of Universalists was held at Hartford, Washington county, on February 25 and 26. The services were tolerably well attended. The society in Hartford are prospering under the labors of Br. A. Gates. The Chautauque Circuit Conference convened at Panama, March 6, 1836. Br. C. Morton, Moderator; Br. A. Williams, Clerk. Five Sermons were preached and the meetings well attended. The only important business before the Council, was the discussion of the question, whether the Conference should continue to meet quarterly. In this discussion, which was amicably conducted, there was a feeling manifested which, if cultivated, cannot but be beneficial to the cause. Notwithstanding the inconvenience of travelling to a distance to attend its meetings—the trouble of providing for those who attend; the brethren, without a dissenting voice, determined that the meetings should not be suspended.

EDITORIAL CHANGES.—Brs. A. A. Folsom, of Hingham, and Abel Tompkins, of Boston, (the latter, a layman,) have purchased the Universalist and Ladies' Repository from Br. D. D. Smith. It will be published, as heretofore, in Boston. Br. Smith will continue the present volume to its close, and then act as Associate Editor. Office of the Universalist is 32 Cornhill. Br. George Rogers, of Cincinnati, has become a joint partner in the Sentinel and Star in the West, which will be removed from Madisonville to Cincinnati, and edited and published by him in conjunction with our worthy lay brother, Judge Tizzard.

ITEMS.—The discussion between Revs. J. Breckenridge and A. B. Cross, Presbyterians, and Rev. L. S. Everett, Universalist, of Baltimore, Md., is to be forthwith published in pamphlet form, and offered very cheap. It is the most abusive of Universalists and their faith, of any attack on us I ever read. If it does not make our

opposers in this region blush for their champions, they must be past feeling. A few copies will be procured and kept for sale at this office. Br. Rayner's Book of Prayer will be published early this Spring. In addition to Luther Lee's work against Universalism, we are to be favored with an attack by Jeremiah Leslie, of Zanesville, Ohio. The Pioneer and Liberalist says Alexander Campbell is out on us. Glad of it; for hitherto it has been as hard to tell whether he was with us or against us, as it is to know what American Unitarians believe respecting the destiny of all men.

Br. Sawyer has published, in the last Union, a letter received by him from Professor Tholuck, which must settle the question for the Editor of the Lutheran Observer in regard to German Universalism. Br. Sawyer is Secretary to the Historical society. We shall give the letter itself in our next.

Dr. Ely has resigned the editorial charge of the Philadelphia to Rev. John McKnight, late of Chambersburg, Pa.—“opposed to ultra-orthodoxy on the one hand, and latitudinarianism on the other”—“a gentleman of letters, of sound common sense, and of good taste.”

The Doctor retires to Marion College, Missouri, in which he is Professor of Polemic Theology. He says, in his valedictory, that he wishes for his successor, “as much editorial courtesy as we have received from all Editors, with the exception of a few deistical and three or four Presbyterian neighbors.....We part with them all, even with Br. Engles and Robert J. Breckenridge, in peace. Heaven send them a better mind; and grant Albert Barnes deliverance from their tender mercies.”

Peace be with the Polemic Professor—may he find that truth which giveth peace.

Br. C. F. Le Fevre is expected home from his European tour about the 1st of May next.

The Baptists propose holding a General Convention in New-York city, in May next, to take into consideration the subject of their exclusion, from the funds of the American Bible society, so far as their foreign translations are concerned. It is probable they will form a Bible society of their own, unless the mammoth changes the decision of its Board. A. B. G.

TO CORRESPONDENTS.

Justin, of Van Buren, is informed that the article in the tenth number, current volume, over that signature, is said to have been copied from the Herald of Truth, volume ii, number 46—over the initials of our correspondent, J. M. C., of Baldwinville. This is a most despicable piece of meanness, impudence, imposition and theft in Justin, aggravated by the fact that the very article, thus palmed off as his own, inculcates a very different course of conduct! It is truly stealing “the livery of Heaven.” I do hope the time is not far distant when every person making pretensions to common decency and honesty will quit stealing—for such is the crime here reprobated. May Justin, and all others, see the loathsome guiltiness of such meanness, and “sin no more, lest a worse evil befall” them.

The acceptable favors of Brs. Hammond, A. H. Curtis, Asher Moore, E. A. Garfield, and others were duly received.

The obituary from Br. French was in time, but forgotten by me—it will appear next week.

The several inquiries after truth will be attended to as soon as circumstances will permit. A. B. G.

STANDING NOTICE.

The Executive Committee of the Clinton Liberal Institute respectfully solicit donations of one dollar, or upwards, from all the friends of unsectarian education, for the use of said Institution.

* * Remittances can be made to this office, by any of our agents, in the same letters containing money for us, and will be paid over immediately to Br. Skinner, and acknowledged in the paper. EDITORS.

NEW AGENTS.—William Spencer, Nicholville—John Donaldson, P. M., Nelson—Orson Fuller, Churchville—Jacob Potts, P. M., Williamstown—Enoch T. Bond, Genesee.

LIBERAL OFFERS.

Having purchased a number of files of volumes three, four, and five, from Br. Skinner; and being desirous at once to increase the subscription list to the present volume, and to get these volumes into circulation, that both may do more good than they now do lying dead in our office, we hereby make the following

PROPOSALS.

1. Any person sending us five dollars free of expense to us, shall be entitled to three copies of the present volume, and one copy of either volume three, four, or five.
2. Any person sending us six dollars, in the same manner, shall be entitled to four copies of the present volume, and one copy of either of the volumes above named.
3. Any person sending us ten dollars in manner above named, shall be entitled to seven copies of the present volume, and two copies of any one volume, or two volumes, of volumes three, four, or five.
4. Any person sending us fifteen dollars in manner aforesaid, shall be entitled to eleven copies of the present volume, and two copies, or two volumes, as above stated.
5. And any person sending us twenty dollars, as above prescribed, shall be entitled to fifteen copies of the present volume, and a copy of each of the volumes three, four, and five.

Applicants will state to whom the several papers of the present volume are to be directed—what volumes are claimed of three, four, and five—and how they shall be sent. They are unbound, of course, but perfect.

GROSH AND HUTCHINSON.

FORMER VOLUMES AND NUMBERS.

We have now on hand a plenty of volumes two and three (old series) of the Evangelical Magazine for 1828 and 1829, convenient for binding together.

Also, a few, and but a few, complete sets of the Magazine and Advocate—the first six volumes, (new series,) from 1830 to 1835 inclusive, bound and lettered, at two dollars per volume. Volumes three, four and five will be sold separate, if desired, as we have a plenty of those volumes on hand. But volumes one, two and six (as we have but a few complete files of them remaining) will not be sold except in sets with the other volumes.

Of the last (or sixth) volume, we run short of several numbers. We are out of numbers 26, 27 and 46, (excepting the few perfect files we have,) and nearly out of numbers 41, 43, 44 and 45. If any of our subscribers who have the three numbers first named and do not keep files for binding, will return those numbers, or either of them to this office, we shall feel greatly obliged to them. We will cheerfully give three (of those numbers of which we have a plenty) for one that we are out of. D. S.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. BRITTON at Muskallunge at 2, P. M., and at Sackets Harbor in the evening—Br. WAGGONER at Union meeting-house, Oppenheim—Br. C. B. BROWN at Mexico and at Union Square at 5 P. M.—Br. NEWELL at Newville.

There will be preaching on the fourth Sunday inst., by Br. WAGGONER at Middleville—Br. C. B. BROWN at Oswego in such house as the friends may appoint.

The Connecticut Association of Universalists will meet at Wolcottville, in that State, on Wednesday and Thursday, April 27th and 28th.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J J L, Springfield, for self and S W—P M, Burlington, for E P, W R and F M—P M, South Chili, for self, N T and B S—P M, Knowlesville, for A K—J R, Salina, for D M, S R M, H M and C B W—N B, Henrietta, for S R and S O—P M, Pharsalia, for S L and P B—P M, Avon, for J R and J K—D C, Romulus, (M. T.) for self, D G, W S and E D—A W, Antwerp, for E B, D B, E B, H, T W, S C, J H W and B B—G W B, Brownville, for A H, A P, F A P and W M—J F, Lawrenceville, for self and D C B—H B, McLean, for R S, H B and B F—P M, Earlville, for self, C R, J M, Wid. M, J H G and A T—P M, Churchville, for self, J H, I A W and W P—Rev. J G 2d, York, for D M, J W H, F W, A P, E T P, E C, J K, A C, L P B, J R, R S, A R and G R—A T, Somerville, for self, L M, H A and M T—P M, Preston, for G W—J H B, Crown Point, for self and A P—P M, Champion, for A L B and Z R—P M, Williamstown, for self, J C, H P and J B—E F, Martinsburgh, (O.)—J G P, Fleming, for self and E H—P M, Union Square, for E G, A V, H S, B T, S W, P D, J M D, W K, A K, W C and J M—H C, Tully, for A S and Mrs. B—P M, Livonia, for A B and R—P M, Canaan Centre, for C B—Rev. J A A, Leyden, for D M and C H—J H, Rehich Mills, (O.) for self and J W S—P M, Middleport, for J K and J B—P M, Ledyard, for W C—P M, Mineral Point, (M. T.) for A W C and P B—P M, Clarkson, for E W.

POETRY.

For the Magazine and Advocate.

THE DEATH OF SISERA.

JUDGES, CHAPTER IV.

BY MRS. JULIA H. SCOTT.

The fugitive paused at the Kenite's tent,
And the blood on his dark cheek came and went
Like the lightning's flash, or the waves of the sea
When they rush to their caverns tumultuously;
And his breath came quick and a cold sweat stood
'Neath the glittering clasp of his helmet rude;
And a shade as of death passed over his face,
For he thought of his flight and its deep disgrace.

He drew his bright sword from its iron bed
And a scalding tear on its surface shed,
Then broke it in twain, and the fragments cast
In a stream which the tent of the Kenite passed—
"So brittle," he cried, "were the hopes of the morn—
So soon was the laurel wreath trampled and torn—
So perish the honors my prowess had sought,
For the warrior is humbled—the chieftain is naught."

But the arras is raised, and a fair form stands
In Heber's door-way with beckoning hands,
And a smile so kind, and a voice so sweet,
That the warrior is lured to her dread retreat.
He enters the door and his parched lips drain
Sweet milk from the flocks of fair Zaanaim's plain,
And he lays down his weary limbs to rest,
With the Kenite's mantle upon his breast.

What bodes, dark Jael, that smile of ire?
And the snake-like gleam from thine eyes of fire?
Why closes thy hand on that long sharp nail?
And the huge hammer rests in thy fingers frail?
Thou wouldst not injure the fallen great?
Oh, darker than death is their vanquished state,
And Sisera's lord is with thine at peace—
Away! let thy murderous purpose cease!

With a cat-like stealth did the traitress steal
To the prostrate chief, and beside him kneel,
And she raised her hand, but he spake in sleep
Wild words which might make the hardest weep.
Oh listen, dark Jael, thou too hast a son,
Couldst thou spare from thy bosom that darling one?
He speaks of his mother—mad woman, away!
But when did the tiger's eye turn from her prey?

She raised her hand, and a crimson stream
Gushed forth to the low tent's rafters beam;
And the chief like a gilded lion rose
And wildly called for his craven foes;
And he felt for his sword—when his dim eye saw
That a woman had dealt the treacherous blow!
And he fell with a groan on the blood-stained floor,
And yielded his life at the Kenite's door.

THE POWER OF FAITH.

An acorn and a nut were lying side by side in the earth, at a small distance from the surface, on a bright warm day in Spring, when the former feeling a new energy stirring within said to his friend the nut, "I am tired of my inactivity! It is now more than four months that I have been dozing here in the dirt, but Spring has brought back the pleasant sunshine, and I intend to put forth my sprouts, and cast down my roots and become a plant; I will attempt to become an oak. What say you to this, my friend? I hope you are of the same mind."
"Alas!" replied the nut, "I feel no less than you an inward prompting to unfold the germ that is within my breast: but I fear lest some evil should befall me in my unguarded growth, and I should perish. Now I am out of the reach of danger, and securely am I armed in my coat of mail; but were I to put forth my tender shoot, the rat of the earth might devour it in a moment, or the foot of the careless wild goat might crush me to my death. So," continued he, "though I have a desire to accomplish the end of my creation, and to become a tree, yet the dangers are so many, that I dare not hazard the attempt—I shall not put forth this Spring."

"Poor nut," said the acorn with a sigh, "I hope you will change your mind; you can be but little worse off than you are now, even if the earth rat does visit you. Pray consider, and doubtless you will think differently upon it."

But the nut—fearful of danger—had closed his shell, and heard not the kind counsel of his friend. But the acorn immediately put forth his little shoots, and soon found himself in a new world. The sun smiled upon him by day, and the dews refreshed him by night. He grew up noiselessly, for he was modest, and rapidly, for he was full of faith, and soon attained an eminence among the sons of the valley.

In time the acorn became a mighty tree, the parent of forests. His trunk was a mighty column, and his many boughs spread out a wood of verdure. The stag and the wild goat found shelter from the keen arrows of the storm, under its arms. The robin and the Summer thrush repaid his protection by the delicious harmony of their voices, and the cheerful squirrel found in the oak both a house and a granary.

The wanderer laid down under his cool shade, to repose from the heats and fatigues of his dusty travel. He knelt at his morning prayer—while the new risen sun greeted the old oak, and kissed his forehead—and said, "Blessed be the oak which has sheltered me, and blessed be the hand that planted it; may they find peace."

Thus centuries had passed away; time corrupted the mail of the nut, and the earth worm with his frightful fangs tore out his heart. "Alas," said the expiring nut, "alas, that I had no faith!"—*Register and Observer.*

MARCH OF INTELLECT.—A beggar some time ago applied for alms at the door of a partisan of the anti-begging society. After in vain detailing his manifold sorrows, the inexorable gentleman peremptorily dismissed him. "Go away," said he, "go, we cannot give you nothing." "You might at least," replied the mendicant, with an air of arch dignity, "have refused me grammatically."

ELEGANT EXTRACT.—Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.—*President Quincy.*

INFLUENCE OF WOMAN.—Capt. Marryatt in his new and popular stories of the sea, says—"Man is but a rough pebble without the attrition received from contact with the other sex; it is wonderful how the ladies pumice a man down into a smoothness, which occasions him to roll over and over with the rest of his species, jostling, but not wounding his neighbors, as the waves of circumstances bring him into collision with them."

TO ANTI-PHRENOLOGISTS!

The Boston Phrenological society, referring to an advertisement published in July last, offering a premium of one hundred dollars for the best article to *disprove the doctrines of Phrenology*, being desirous of obtaining a greater number of well written articles, from which to make a selection, have extended the time from the 1st of March to the 1st of July, 1836. All articles sent to the Recording Secretary before that time, free of expense to the society, and containing matter equal to fifty printed pages octavo, small pica, will be laid before a committee of professional gentlemen, who are disbelievers in the science of Phrenology, and the premium will be awarded, provided any article is received which in the estimation of the committee may be worthy of it. The rejected articles, of course to be at the disposal of the society.

JOHN S. SLEEPER,

Rec. Sec. of the Boston Phrenological society.
March, 1836.

MARRIAGES.

In this city, on the 26th ult., by James Dean, Esq., Mr. JOHN FRANSAM, to Miss PHEBE JANE CONGER, all of this city.

In Columbia, Herkimer county, on the 17th ult., by Rev. Mr. French, Mr. DEWITT PURCHASE, to Miss POLLY, second daughter of Charles Young, all of Columbia.

In this city, by Rev. D. Skinner, Mr. WILLIAM R. TUPPER, to Miss AMANDA WHEELER, both of Minden.

In New-Hartford, by the same, Mr. JOSEPH RICHARDSON, to Miss HANNAH BEST, both of that place.

In Rossie, on the 23d ult., by Rev. A. Wood, Mr. BENJAMIN BARKER, to Miss MARGARET MYERS, of the former place.

DEATHS.

In this city, on the 28th ult., RUFUS KING GROSH, second son of Jacob Grosh, Esq., of Marietta, Pa., and eldest brother of the senior proprietor of this paper, in the 28th year of his age.

An uncommonly severe attack of scarlet fever, in December, 1834, deprived his very feeble constitution of its elasticity, and rendered his health more than usually fluctuating. His mind, too, uncommonly active and firm, was deprived of much of its cheerfulness and energy—which last was restored as he drew near to the bed of death, and especially manifested itself in enduring most patiently his sufferings, uncomplainingly submitting to every direction of his physician, and in constant endeavors to lessen the labors of those who ministered to his wants. He was confined to his room but six days; and

though his mind wandered much, his patience and submission never forsook him, and his gratitude for kindness, and his cheerful recognition of friends were manifest in every lucid interval. More might be added, but this notice is intended for those who knew him best, and loved him much, and who will often bedew his memory with the tears of affection. May they be enabled to bow with submission to God, in this, his providence, gratefully remembering how long the deceased was spared through many dangers and sicknesses—how gently he was removed from us, and how kindly the same kind Parent has provided for our everlastingly blissful reunion with him in another and a better world.

"I will arise

* * * * *
And give my soul to peace; for death is but.

A kind and gentle servant, who unlocks

With noiseless hand life's flower-encircled door,

To show us those we love."

A. B. G.

In East Hempfield, Lancaster county, Pa., on the 14th ult., VERONICA GROSH, relict of Matthias Grosh, in the 67th year of her age. She had for sometime been afflicted with dropsy, which increasing in severity, gradually terminated her earthly existence. Some years since, when the doctrine of universal salvation became a common theme, as a new doctrine, it found in her an old believer. For many years her reflections and experience had filled her with such confidence in God, that she was confident he would not make any one endlessly miserable.

The funeral was attended on the 16th, and a discourse preached by Rev. Jacob Myers.

In Marietta, Pa., October 26, 1835, Mr. ABRAHAM ZUBLIN, aged about 48 years. About six weeks previous to his decease, he fell from a rail road bridge, in Virginia, where he was working at a contract, which brought on a fever. In a few days, however, he was able to return to his family, and continued improving in health, when he was suddenly taken down, and in two or three days departed, leaving a wife, four children, and a large circle of relatives and friends to lament their deprivation of a kind husband and parent—a firm friend, a useful citizen and an honest man.

In North Norwich, on the 6th of March last, Mrs. NANCY CORBIN, in the 53d year of her age, consort of Sylvester Corbin, Esq.

In the death of this amiable woman, the society of which she was a member, and the circle of friends in which she moved have sustained an irreparable loss. The husband is deprived of an affectionate companion—and the children grieve for the loss of the kindest and best of mothers. The Christian community likewise will feel deprived of one who studied to adorn the doctrine of God her Saviour, in all things.

The deceased had been for many years an exemplary and firm believer in the doctrine of the final restitution. She bore her illness, though distressing, with fortitude and resignation to her heavenly Father's will.

She selected Psalm cxvi: 7, from which she requested the writer to deliver a discourse at her funeral. The services were performed at the Baptist meeting-house in the presence of a large concourse of sympathising friends and acquaintances.

Peace be to the memory of our departed sister! We trust she has gone to participate largely in that rest which she so fondly anticipated, as remaining for the people of God.

May infinite mercy heal the wounds of the afflicted relatives and friends—and give them the glorious hope of meeting again the kindred spirits that have gone before them in the paradise of God, where pain and sorrow shall be banished forever.

N. D.

In Cleveland, O., on the 10th of March last, after a short illness, Capt. GEORGE W. KNIGHT, formerly of the firm of Knight and Place, merchants of this city, aged 30 years. It will be gratifying for his friends to learn, that though he was among strangers, he was kindly attended, and every necessary aid was afforded by his physicians.

THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY SATURDAY.

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, APRIL 16, 1836.

NUMBER 16.

THE PREACHER.

ORIGINAL SERMON.

BY EVANGELIST J. LEWIS.

"But wisdom is justified of her children." Matt. xi: 19.

The proper application of these words will hardly be perceived, and their pertinency duly appreciated, unless the reader be well acquainted with the context, commencing at the 16th verse. Permit me then to transcribe the whole passage. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children."

The declaration in this passage, that "John came neither eating nor drinking," was by no means intended to convey the idea which we, in this age, should most naturally receive from the words—namely, that he subsisted entirely without food or drink. Its import is merely this, that his diet was not of the ordinary kind. Luke, in his memoirs of our Lord, represents him as saying, on this occasion, that "John the Baptist came neither eating bread, nor drinking wine." See Luke vii: 31-35. And Matthew and Mark both inform us, that his food was "locusts and wild honey."

The expression "He hath a devil," is the same as saying, in the language of the moderns, "He is insane." The Jews of our Saviour's time, as also the people of most other nations, supposed that insanity, hypochondria, epilepsy, etc., were occasioned by the agency of what our translators call devils, but which is better rendered *demons*, as the English word demon comes from the Greek word used by the evangelists in their accounts of those that were possessed. With respect to the nature of these demons or devils, it may not be amiss to state that they were supposed to be human ghosts, or the souls of dead men, who were believed to have the power of entering into, or taking the possession of, the living, and of producing, by their presence and influence, those effects which we in modern times attribute to diseases of the brain and nervous system.

The term "wisdom," as employed in the Scriptures, is of various import. It seems to denote knowledge in general; contrivance, skill; a discretionary faculty not unlike what we call common sense; the practice of moral virtue; religious attainments; religious truth. This last I take to be its meaning in our text. Wisdom is there *personified*, being represented as a parent, and denotes Gospel truth, or what St. Paul denominates "the wisdom of God in a mystery, even the hidden wisdom," taught and explained by himself and his fellow-laborers in the Gospel of our Lord Jesus Christ.

By wisdom's "children," we are to understand her votaries and advocates; in other words, the religious reformers of that age. These were Jesus with his disciples, and also John the Baptist.

The expression "justified of her children," signifies justified in, or respecting, her children's conduct; since it was manifest that the charges preferred against them by their religious opposers, were dictated by a fault-finding disposition, and had no foundation in truth.

John the Baptist used only one kind of food—the Scribes and Pharisees called him a crazy man.

Jesus ate and drank of whatever was set before him—him they denounced as a glutton and a tippler. The dietetic habits of John and of Jesus were exactly opposite, yet these bigots found fault with both of them in relation to that subject. Jesus therefore compared them to a group of children under the influence of sheer peevishness, charging their mates with doing every thing wrong and not any thing right. Then, adverting to the charges which they had brought against John and himself, and thus evincing the justice of his comparison, he declared that wisdom was justified of her children; which is the same as to say that it was evident that wisdom's children were not in fault, for they were blamed both for doing and for *not* doing.

In view of this subject, permit me now to advert to certain circumstances in the present age. Universalists claim to be religious reformers. They profess to believe that their distinguishing tenets were held and advocated by the first Christians; and that many points of doctrine which are now commonly received as a part of Christianity, are mere inventions of men. Universalism is spreading; but, like every other reform, it has to encounter great opposition. Objections the most startling, and apparently of the most weighty kind, are constantly being brought against it, and in considerable numbers. To these objections Universalists have by no means been backward in replying. They have shown that the greater part are totally unfounded in truth, and they contend that some things brought as objections against the doctrine, ought rather to be considered as arguments in its favor. And what is a singular fact, scarce a new objection has been invented for a number of years. They are all old ones, or nearly all, and have been refuted scores and hundreds of times! Still, however, they are brought forward again and again, and are repeated, and reiterated, and insisted upon, as though they had never been answered, and were in fact unanswerable. This being the case, Universalists have been in a manner compelled to repeat, and continue repeating, their refutations; and they will probably have to do so for a considerable period yet to come.

Jesus, in refuting the charges brought against himself and John, as related in the passage which contains our text, saw fit merely to bring those charges together, and thus exhibit their contradictory nature. I design to take a similar course in answering the objections raised against Universalism. I think it can be shown that many, if not most of these objections, are contradictory to other objections which are likewise brought; and if this can be shown, I shall deem it a fair conclusion, that in this case, as in the one to which our text refers, "wisdom is justified of her children."

1. What is more common than for our opposers to charge us with holding and teaching that mankind go to heaven in their sins? And yet it is also asserted that we believe and teach that sinners are to be cleansed from their sins by the fire of hell in a future state! The placing of these allegations together I deem to be, in ordinary cases, a sufficient answer to both; but for the benefit of some persons into whose hands this may fall, I remark further, that Universalists do *not* believe nor teach as either of the above charges represent. On the contrary, they hold and inculcate that mankind are to be saved, *not in*, but *from* their sins; and that this is to be effected by the grace of God, through the mediation of Jesus Christ, "who taketh away the sin of the world."

2. It is frequently said that Universalism is a new doctrine, lately invented. Yet, perhaps in the very next breath, the same individual will de-

clare that it was preached by the serpent in the garden of Eden! Let those two assertions be placed side by side, and we should think they would sufficiently neutralize each other, by merely being left together. For some, however, it may not be entirely useless to remark, that our sentiments are neither so new as the first statement pretends, nor were they preached so long ago, as is declared by the latter. For though "the restitution of all things," (which is our distinguishing tenet,) is indisputably a very ancient doctrine, it being, according to St. Peter, that "which God hath spoken by the mouth of all his holy prophets since the world began;" still, from the very nature of the case, it was not till after the serpent had been preaching his doctrine, and man by transgression had come to know good and evil, that Jehovah gave the very first intimation of this restitution, by declaring that the seed of the woman should bruise the serpent's head.

3. It is often averred that Universalists do not believe what they profess, for that their doctrine is so manifestly false, no one can really believe it. But perhaps the very next thing we hear on the subject, is, that Universalists are given over to believe a lie, that they may be damned. "Whereunto shall I liken this generation?" If our opposers themselves believe the first declaration, they manifest no little folly, in laboring so earnestly to put down a doctrine no person believes in—and if they believe the latter assertion, they manifest no less presumption in attempting to save those whom the Almighty has "given over"! That reasonable beings should engage so earnestly in propagating what they *know* to be false, and what they know no one will embrace, is very strange, indeed, to say the least—and some may believe it possible for that very reason—and that God should "give over" to damnation those who believe him all goodness and ascribe to him the highest fulness of glory, may also seem very credible to the same class—but for our own part we can believe neither of their querulous complaints of Universalism. For God "hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things, in Christ, both which are in heaven and which are in earth, even in him; in whom also we have [already] obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i: 8-13.

4. We are frequently and perseveringly certified, in the face of abundant testimony to the contrary, that Universalism will never give us peace and confidence in the dying hour. Yet, in the next breath, to show us that they are not opposed to the enlarged benevolence and charity which leads to the entertainment of our faith, the adversary will tell us how earnestly he desires it to be true—how he would rejoice in it, if God would accomplish it—that he "would be the happiest being in the world" if he could only believe it! Though there is a contradiction here, we will not be so uncharitable as to pronounce *both* sides of it opposed to truth. The latter may probably be the language of the *man*—but the former, we are certain, is the teaching of the *sectarian*. That such is the fact, and not merely my assertion, will be evident when you demand, and receive from him, the proofs by which he would substantiate his first declaration. He will bring some apocryphal individual, whose name is an *initial* and whose residence is a *blank*, that "was once a Universalist—but when he came to die, he

was wrapped up in unutterable and indescribable agonies of soul, for fear he should be—saved endlessly, with the whole human race? No—not that—but “for fear he should be endlessly damned.” So that instead of being rendered miserable in his dying moments, by his belief in Universalism, the poor soul died in despair for the want of it! Oh, miserable man without a name and without a residence, had he only continued to believe in Universalism, he would have been, and died, “the happiest man in the world!” Surely—surely “Wisdom is justified of her children.”

Many such pairs of assertions might be adduced, but my object is merely to furnish a sample. I therefore conclude with the following:—

Universalism is commonly denounced by its opposers as the worst doctrine that ever was preached. It is stigmatized as licentious, heretical, abominable, damnable; and, indeed, almost every other epithet expressive of badness, is frequently heaped upon it. Yet, strange to relate, we are sometimes told by individuals of the same class, that our doctrine is “too good to be true!” Strange, that while “every good and perfect gift cometh down from above,” the only truly good and perfect doctrine should come up from beneath! We end as we began, “But Wisdom is justified of her children.”

For the Magazine and Advocate.

IDLENESS.

BY REV. ASHER MOORE.

The laws of Solon declared, that “no son should be obliged to maintain his father, if he had not taught him a trade.” And “he that was thrice convicted of idleness, was to be declared infamous.” The habitual idler is seldom a solitary individual: for he still possesses so much of the man as to be social in his nature. He commonly has some places of resort, to which he stately repairs for the purpose of squandering away the invaluable blessing of time. At first his visits are less frequent, and his stay much shorter, than after he has made a regular business of laziness! The wants of his family would occasionally enter his mind, when he first commenced the habitual neglect of his proper business and duties to himself, and those under his care. But *habit* being allowed to exercise an unrestrained influence over his feelings and conduct, he soon became alike indifferent to the duties of a husband, a father, and a man. He now seeks his highest good in an unmanly and stupid indolency. And because he “provides not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” 1 Tim. v: 8.

But the idleness of this man not only deprives himself and family of the comforts and happiness of life; but it also leads to other species of wickedness. Although it may seem a *solecism*, it is nevertheless true, that the idler is always employed! Man is an active being; and when not engaged in some suitable calling, he will be employed in prostituting his time and talents to vile and unlawful purposes. And indolence, in innumerable cases, is the first step, not only to crime and infamy, but also to the prison and the gallows!

Furthermore—The blighting influence of the idler's example not only affects himself, and those whose supporter he ought to be; but it also extends to others around him. Being fond of company, he is ever ready to persuade the industrious man to forsake his daily avocation, and visit the alehouse, or some other place of public resort, to “kill time.” He is acquainted with many sports and amusements: and he thinks it much better for a man to enjoy life, than to die a slave at the work-bench. And so far from being a mere drone in society, he is actively engaged in multiplying the number of idlers.

Now this individual, although he may not be an exceedingly vicious man, and may seem to do nothing either for or against the morals of community, is constantly exerting a pernicious influence in his social circle. A few such men in a village, particularly if they happen to be engaging and captivating in their manners, may soon affect the

whole neighborhood, and lead the mass of the villagers into a state of deplorable laziness. And in that event, the effects which would necessarily follow need not be described.

While on this subject, we may incidentally remark that, in our judgment, every man should be engaged in some laudable employment. And his recreations, which are allowable and ought to be enjoyed, should never interfere with the faithful transaction of his business, and the discharge of his proper duties in life.

New-London, Conn., March, 1836.

For the Magazine and Advocate.

THE WATERER.....No. V.

ATTENDANCE OF MEETINGS.

“Not forsaking the assembling of ourselves together, as the manner of some is.”

In order to keep alive, in the mind, the spirit of religion, it is indispensable that believers meet together, frequently and regularly, for the object of religious worship and association—to learn the truths of the Gospel—to imbibe its hopes, and chasten their natures into conformity with its purifying requirements—for the cultivation of that friendly intercourse of mind with mind and heart with heart, by which the vital spark is fanned into a flame, extending itself over the whole nature, enlightening the understanding, gladdening the heart, warming the affections, and purifying the conduct.

Wherever this practice is entirely neglected for a length of time, the light of devotion gradually grows dim, and finally goes out. The people become estranged from one another—the golden chain of brotherhood is rusted asunder—the intellectual faculties grow dormant by disease—the springs of religious ecstasy cease to vibrate, and what was once a source of thrilling pleasure, becomes a burden and a task.

Nothing will sooner destroy the prosperity of a religious society, than a protracted neglect of regularly assembling themselves together. The flock becomes scattered—the moral pasture grows up to weeds and thistles—many of the flock become the prey of moral wolves, or fall into pits of vice, whence it is difficult to extricate them.

Besides, a society, by such neglect, loses its reputation for zeal and piety, and justly so. A religious society without meetings of worship, is like a government without a legislation. Its own members lose confidence in its stability, and it becomes a hissing and a by-word among men.

And when a society is blest with regular meetings, and a stated ministration of the word, those members who absent themselves, unnecessarily, wound the cause they professedly labor to sustain. The pious and warm-hearted, who are seeking truth, will be discouraged from embracing it, by such examples of indifference, sooner than from almost any other cause. I beseech you, therefore, brethren, not to forsake the assembling of yourselves together.

APOLLOS.

For the Magazine and Advocate.

HERESY DEFINED.

On the 25th ult., I had the pleasure of attending a “church meeting” among our Presbyterian brethren, not a hundred miles from Hannibalville, Oswego county, when I saw such bigotry exhibited, as is the legitimate fruit of a Partialist creed.

An individual who had, for a number of years, been a member of the Presbyterian church—who had always sustained an irreproachable moral character, and who cherished for a long time, with uncommon ardor, “the tradition of the elders,” was charged with embracing “heresy.” She was summoned to appear before her brethren of the church, to answer to this charge. Having received some encouragement from the deacon of the church, to believe that she would not be condemned without a hearing, she prepared an able defence of considerable length, which she intended to read when called to trial. But, alas! instead of being suffered to offer her defence, she was denied the privilege (no doubt because she was a heretic) of asking her pastor a few simple questions! Thus

the labor which she had spent in preparing her defence, was rendered of no avail, and she was condemned, as a heretic, to suspension from the church for three months—and that too without a hearing—at the expiration of which time, she will undoubtedly be excommunicated for embracing the heretical doctrine which teaches us that God “will have all men to be saved and come to the knowledge of the truth.”

As they had charged her with *heresy*, and repeated this charge a number of times in her presence, she requested them to define the term. The following is the definition, which is submitted to the public, in hopes of doing some good: “Heresy, to us, is a denial of our ‘Confession of Faith.’” This definition was given by Deacon H., and sanctioned by Rev. Mr. D.

Now, if this be a correct definition of the term heresy—(and who would presume to question an Orthodox definition of it?) then all Methodists, Baptists, Episcopalians, and, in short, every class of professing Christians, except Presbyterians, must bear up under the name of *heretics*. And as heretics, in the estimation of these pious saints, are to be doomed to suffer remediless woe, will not all but those who have embraced the doctrines contained in the “Confession of Faith,” sink beneath the wrath of an offended God, to the dark and dismal regions of despair, to rise no more forever? Nay, more; if it be heresy to deny the Presbyterian “Confession of Faith,” and all who embrace heresy are to suffer interminable woe, will not a vast majority of nominal Presbyterians share the like dreadful fate? Is it said that heretics may ultimately reach the regions of purity above? Then one of the following hypotheses must be admitted, viz., 1. There is “a change after death,” (which by Partialists is denied,) or 2. There are heretics in heaven, who never will be brought to a knowledge of the truth.

If the former be admitted and maintained, we may with propriety contend that all will be changed. If the latter is contended for, we ask if it is not a heaven-demoralizing doctrine? and if those who have been sound in the faith here, would not want a “church meeting” to be held there, in order to excommunicate those from heaven, whom they had here excommunicated from their church? If neither of the above hypotheses be granted, then we come to the painful conclusion that all who deny the “Confession of Faith,” held by the Presbyterians, (including a vast majority of the Presbyterians themselves,) must be forever excluded from heaven? Find one individual who openly and frankly avows his belief in the following portion of that precious book, the “Confession,” and I grant that you have seen something that my eyes have never been permitted to rest upon; or at least I never heard one acknowledge his belief in it. These are the articles to which I allude: “By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.”

“These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and so definite that it cannot be either increased or diminished.”—Con. chap. iii, § 3, 4. And if none of the members who belong to the church, to which we have alluded, believe in this portion of their sacred creed book, they, according to their own showing, are heretics. If they do believe in it, why not reject the Bible, or at least that portion of it which plainly contradicts this article of their creed, and preach up their sentiments without clothing them up in the heretical garb of Arminianism. Is heresy so much more pleasing to the mind of man than truth, as to warrant us in doing such violence to the latter, in order to secure its reception? I for one, think not. Truth, the fairest daughter of Heaven, must ultimately triumph over all her foes. And the sooner the filthy rags which superstition has hung around her lovely form, are torn asunder, the better for mankind will it be. Her attractions, when undisguised, are strong, and will secure the esteem of all who see them. D.

Wolcott, April 4, 1836.

For the Magazine and Advocate.

LETTER

To Rev. I. H. Walden, Baptist preacher at Massena, St. Lawrence county, N. Y.

DEAR SIR—Although I am a perfect stranger to you, still I hope you will receive this short and hasty communication as an act of kindness, and trust that a friendly answer will be given in return. It is to inform you that on or about the 28th day of June last past, I heard a discourse delivered by you, at Parishville, from the third chapter of Exodus, first clause of the fourteenth verse. It is not my intention (as you will plainly see) to say any thing for or against your discourse, but rather to receive information, if possible, in relation to an assertion made by you while delivering it. The assertion to which I allude, is as follows: "I have discontinued contending with Universalists, because they do not believe their doctrine." I have given the words *verbatim*, and you cannot deny them. Now, my dear friend, I earnestly call upon you to show by what authority you made this bold assertion. I deem proof very necessary in such a case as this, as you and every candid Christian will admit at once, that the unprejudiced mind can never be convinced of any truth by bare assertions. If you was in possession of proof, it was your duty as a Christian, to bring that proof forward; if you considered it as needing no proof, you labored under a great mistake—very great indeed.

"Do not believe their doctrine." By this, I suppose, you meant that they do not believe the doctrine they *pretend* to believe, not that they do not believe the doctrine they *do* believe. Therefore, if you prove that there are people who pretend to believe Universalism, and express themselves to that effect, when in fact they do not, you will then prove what I already knew before, and that is, that they are *hypocrites* and not Universalists, as you term them. I might make the same assertion upon the same principle, but shame! forbids me taking such a step. It really appears to me that any person possessing a mind half as large as the little end of nothing whittled down to a point, could not be guilty of the like. And now, my friend, before I close, I entreat you to pause, and consider for one moment the course of such conduct, the manner in which you have so boldly attacked the opinions of your fellow-men. I am confident that if you possess one particle of that charity which "suffereth long and is kind," which "thinketh no evil" but "rejoiceth in the truth," you cannot but acknowledge that, unless you abide by what St. Paul has declared, to wit, "Prove all things, hold fast that which is good," and produce some shadow of proof to substantiate so base an assertion, you must, (I repeat it,) you must acknowledge that you have done that, which a Christian ought not to do. And may you be brought to know that "the ways of wisdom are the ways of pleasantness, and all her paths are paths of peace."

An answer to the foregoing is earnestly requested, by one who subscribes himself your friend, rejoicing in the glorious doctrine of a world's salvation from sin and wretchedness and their ultimate restoration to holiness and happiness.

Canton, October 24, 1835.

JOHN F. AMES.

N. B. The Rev. gentleman, (?) for reasons best known to himself, I suppose, has paid no attention whatever to the foregoing communication.

Canton, April 5, 1836.

J. F. A.

For the Magazine and Advocate.

THE RIGHTS OF WOMEN.

The leading principles upon which the government of our highly favored land is established; and which are thought to characterize all its physical operations, are admirably delineated in that celebrated instrument which declares, that by nature mankind are equal—"that they are endowed by their Creator with certain unalienable rights—that among these are life, liberty, and the pursuit of happiness."

We question not the validity or reasonableness of these principles, because we believe that they

are founded upon the most equitable law in nature; which is that of *equality*. And we have only to regret that they are not more generally adhered to in the ordinary pursuits of life. For if they form the broad basis upon which the stupendous fabric of our political government is reared, we can perceive no reason why they should not form also a prominent feature in our civil and religious rights and privileges.

Loud are the prayers, and numerous are the signatures of those who petition our legislatures, praying for the furtherance of the privileges of education, as the most efficient means to secure the permanency of government, and lasting honors to some, and indescribable happiness to all its recipients. In unison with these petitions, the philanthropist and statesman plead for the *special* favor of government, in clear and vivid language and with irresistible arguments, maintaining it to be the height of human folly, to trust the perpetuity of our invaluable liberties to any thing short of a *general* diffusion of knowledge. Thus public feeling is excited—public interest awakened—special favors solicited, and *special* privileges granted. Seminary after seminary, college after college, and university after university are founded, and furnished with all necessary (if not superfluous) appendages. No cost is spared. Libraries, chemical, philosophical, and astronomical (and we might add *theological*) apparatus, are but specimens of public liberality. And all this for what? The *general* diffusion of knowledge? To teach the rising generation that by nature mankind are equal? "That they are endowed by their Creator with certain *inalienable* rights—that among these are life, liberty, and the pursuit of happiness"? Is it not rather for the exclusive benefit of a *part* of community; and that, too, definite and certain? For the peculiar favor of the *sons* of learning, to the total exclusion of the unassuming part of their species? Yes, all these benefits are conferred upon the darling *sons* of America; while her defenceless *daughters* are left to grope in ignorance and mental bondage. Not a single institution in our whole country, is reared for the amelioration of their condition. No chartered privileges—no liberal donations—no public appropriations—no fostering arm is extended to alleviate the mental sufferings of the hapless *female*; and "to raise her in nearer approximation to that higher and happier condition, the object of her hopes and aspirations in her present state of existence." Governed and guided by virtue alone, courteously receiving the scanty pittance assigned her for three months at a select school; or perhaps for a term at some inferior academy, she completes her education; and with but a mere foretaste of science, and its redeeming influences upon the soul; and shut out from all the departments of science which lead to further improvement, she is compelled to abandon her literary pursuits, and seek that happiness which is conferred only upon moral worth and personal merit.

But the unlettered boy meets with no such difficulties to impede his progress to knowledge and happiness. The way is not only clear before him, but every inducement is held out to call forth and enlarge his intellectual powers. His superior advantages inspire that confidence which ever insures success. And with glowing ardor and undaunted ambition, he enters upon the road which leads to "fame's high hill," whose "laurel spreads its everlasting green" over science and erudition. And his progress, though slow at first, and perhaps outstripped by the assiduous female when on equal footing, is eventually accelerated by a foretaste of those innumerable joys to which she must forever remain an entire stranger. At the age of sixteen or eighteen, they both leave the select school or academy, one with a mere preparatory to a four or six years' course in some college or university; the other with a "finished education." The latter returns to the busy scenes of domestic life. The former, after having enjoyed both public and private *exclusive* advantages; is honored, and receives many marks of favor, and innumerable emoluments for his superior acquirements. But the female, if not stigmatized, is

charged with imbecility of mind; and is considered in the most vulgar sense of the phrase, as a mere "helpmate." While, at the same time, by the fundamental laws of nature it is proved that they are originally equal.

But what renders this disparity in the means of intellectual improvement between the two sexes still more aggravating, is, that it is tolerated by those who make the loudest professions of attachment to the principles of equality—who disclaim all feelings of superiority over their fellow-beings—who contend that knowledge is happiness, as well as the germ of every ennobling virtue—and who, having science for a guide, and "equality" for a motto, make such an unequal distribution of the means of national, social, and personal happiness.

From the unmerited neglect of female education, we are induced to infer one of two things, either that females are considered not susceptible of as much mental improvement as males—that, therefore, their education is neglected on the principle that it should be encouraged most where it will shine most conspicuously. (Though philosophy teaches us that the *weak* should have superior advantages to the *strong*, as it is one great object of art to supply the defects of nature.) Or that they are considered susceptible of *more* mental improvement than males; and that their education is retarded, lest they should outstrip their timorous companions in intellectual and scientific improvement. The latter opinion, however, is not so prevalent as the former; though it may reasonably be inferred that it prevails to some extent; as many seem to regard with a jealous eye, every advance of female education. But the former is the more general and pernicious sentiment; and therefore the most to be deprecated. For it tends to a wider separation of the two sexes; and seems to sink deeper in ignorance that mind, which, if educated, enlivened, and invigorated by the blessings of education, would not detract any thing from the character and dignity of man. But by being better qualified to direct the infant mind to future scenes of usefulness, would "open new avenues to the dominion of man over the material creation," and increase his means of enjoyment.

Besides, we are not yet prepared to admit that females are not susceptible of as much mental improvement, as males. When any physical defect in the mind of woman shall be discovered—when all paragons of female magnanimity, whose characters have graced the pages of history, shall be forgotten—and when it shall be proven that Queen Elizabeth was a mere prodigy of female excellence, who, *not in common with her sex*, possessed a bold and original genius, or when the same privileges for mental improvement shall be extended to *all*, and not as *great* proficiency made by the female as by the male—then, and *not till then*, let it be said, that females are *not* susceptible of as much mental improvement as males.

Man has long taken for granted that which needs proof. He has long considered woman as his inferior in mental capabilities; forgetting that there is no possible distinction made in that holy declaration which declares, that "in the image of God created he him; male and female created he them." With this presumption, he "lords it over God's heritage," with unlimited sway,

"He doth bestride the narrow world,
Like a Colossus,"

and makes all things subservient to his insatiable desires.

I know that this is unpopular. And perhaps my temerity may incur the displeasure and indignation of the "lords of creation." Be it so. My object is not ambition. But I shall be most happy, in being instrumental in raising the character of the female sex to its proper and native dignity; that woman may with confidence assert those rights which are coeval with her existence—obtain equal privileges for education, and receive all its attendant blessings.

YARGO.

Le Roy, February 13, 1836.

For the Magazine and Advocate.

OBJECTIONS TO UNIVERSALISM CONSIDERED.....No. II.

BY REV. C. HAMMOND.

Among the objections urged against Universalism, is the complaint, that "Universalists preach too much against other denominations." If, by this objection is meant, that Universalists preach too much about the moral character of other denominations, and wickedly misrepresent them or their religious opinions, it may be replied, that Universalism does not approve of such a practice, nor am I sensible that it does prevail to any considerable extent, among us. So far as my acquaintance extends, there is no class of professing Christians more charitable in their remarks on the moral character of other denominations, than Universalists are. It is granted, that there may be instances, in which the moral character of other denominations has unjustly suffered through a misunderstanding; but it should not be forgotten, that while they may have unjustly suffered once, Universalists are constantly the subjects of abuse and slander from all quarters; so that if the objection proves any thing against us, it proves much more against our opposers.

But, it is said, Universalists are harping too much about the opinions of other denominations, and preaching too much against them. Well, would the objector have us preach in support of what we do not believe? Would he have us to adopt that sickly policy, which prohibits all investigation of erroneous sentiments, and forbids the support of our own? If this is his demand, we assure him, that we hope never to prove ourselves so cowardly, and so reckless to all sense of moral duty, as to meet his accommodation. Error is admitted by all to be an evil. Hence, those who have embraced it, must suffer its consequences, until it is removed. Does the objector require of me to let those errors alone, and look indifferently upon the misery of those who are suffering from these causes? Would such conduct be consistent with the character of a philanthropist, or with a profession of love for their welfare? As certainly as God has made it our duty to do good, just so certainly has he required of us to expose error, wherever we may find it; that the unhappy subject thereof may enjoy that happiness, which the truth only can impart. And I can see no good reason, why a person should be dissatisfied because I investigate his opinions; for if those opinions are correct, they will stand; and if they are incorrect, he may profit by my labor, and receive truth for error. In either case, he will lose nothing, but may gain much.

Sober and candid investigation should, however, be distinguished from invective, misrepresentation, and abuse. If I labor in the cause of truth, it is against error; or if I labor in the service of Partialism, my labors, as a consequence, are against Universalism. If I labor to support the doctrine of universal salvation, I preach no more against endless misery, than the person who contends for the truth of this doctrine, does against Universalism. I certainly have the same reason to object to the doctrine of all other denominations, because they preach against my faith, as they have to object to Universalism, because I preach against them.

"But," says the objector, "I do not like to hear Universalists run down other denominations." If by this, he means their moral characters, I say, agreed. If Universalists ever say of other denominations, that they are totally depraved, it is wrong; for their doctrine will not support them in making the statement. The truth is, there are a great many virtuous and worthy people, in all Christian churches, and as to the number of bad members, or the degree of their depravity, it is not the duty of any Universalist to decide. We believe that they are much better, than they say they are. At least, it seems almost incredible, that any church should be as wicked as its pastors often represent them to be. But, be this as it may, the imperfections of others should not be taken as a standard of our duty. Christ is our example.

Let us teach what he taught, though the whole world object to it. Let us live as he lived, though we live alone. In doing this, we shall not preach against any individual or denomination; though we show them all their errors and sins; but we shall preach for their edification, consolation, and moral improvement. We say, then, to the objector, that although the habit of evil speaking may have obtained, in some cases, among us; yet we have never run any one down to total depravity, or represented them as worthy of no better fate, than endless misery.

For the Magazine and Advocate.

DIALOGUE

Between a Universalist and a Methodist.

Methodist. What evidence have you that the doctrine of universal salvation is true?

Universalist. What evidence have I? The best evidence in the world—the words of Christ and his holy apostles. Christ's language is, "And I, if I be lifted up from the earth, will draw all men unto me." "The Father loveth the Son, and hath given all things into his hand. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." Paul, in his letter to Timothy says, God "will have all men to be saved, and to come unto the knowledge of the truth." "For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." To the Ephesians, he says, God "hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Such is the evidence upon which the doctrine of universal salvation rests. "Line upon line" of similar testimony might be adduced, to prove that all will finally be saved and come unto the knowledge of the truth.

M. Yes, but don't you know that the word *all* in the Scriptures, does not mean all? does not mean *every body*? Have you never read the passage which says, "Then went out to him (John,) Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan?" Now, you do not believe that each and every individual in the land of Judea was baptized by John in Jordan—for it is evident that the Pharisees and Sadducees, who comprised a considerable portion of the Jews, had no part or lot in the matter. Just so with passages which you have quoted. They do not mean that every individual of the human race is finally to be saved, any more than the one to which I have directed your attention means, that John baptized every individual in Judea.

U. Brother, do you believe that Christ died for all mankind?

M. Do I believe that Christ died for all mankind? Certainly I do—all Methodists believe that "for all, for all, our Lord was crucified."

U. But what evidence have you that he *did*?

M. Why, the apostle Paul says, "We thus judge, that if one died for all, then were all dead," "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."

U. But remember, brother, that all don't mean all. Have you forgotten the passage which says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan?" Can't you see that all don't mean all? Brother, be careful! Calvinistic weapons were never made for Arminians to wield. They answer Universalists as good a turn as they do Arminians. If you wish to ascer-

tain the true meaning of the word *all*, "search the Scriptures," and in so doing keep this rule (and it is an important one,) in view, viz. "That whenever we meet with the word *all* in connexion with any point of doctrine, it always means literally and mathematically the whole, including all its parts; but where it is used *historically*, it frequently admits of *hyperbole*. This use of the word is consistent with common sense and common usage. To illustrate this rule, consider Heb. ii: 8. 'For in that he put *all* in subjection under him, he left nothing that is not put under him.' And also 1 Cor. xv: 27. 'For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he, [only,] is excepted, which did put all things under him.' In these passages the apostle gives instances of the word being taken in its fullest latitude, when connected with doctrines. When we meet with it in relation to the death of Christ for men; the same extensive sense of the word is necessarily understood, as Psa. liii: 6. 'The Lord hath laid on him the iniquity of us all.' The prophet had been saying, 'All we, like sheep, have gone astray; we have turned every one to his own way.' It is evident that he here describes the whole human race; for we have all sinned and come short of the glory of God; so that he asserts, that all who have gone astray, have had their iniquities laid upon Christ. This can never be disproved, unless it can be shown that some men have not sinned; which would be an express contradiction both of Scripture and experience." In historical passages it is different, as in the passage quoted by you, which we know means only a part. I presume, therefore, that the rule which I have laid down, is strictly true, and if kept in view, in reading the Scriptures, will be of great service to you, and to all sincere inquirers after truth. W. E.

For the Magazine and Advocate.

DEDICATION AT BANGOR.

On March 10th, the new Union meeting-house at Bangor, Franklin county, N. Y., was dedicated to the worship of the one living and true God. This house, which is neatly finished, and pleasantly situated on the road between Malone and Hopkinton, was erected by the assistance of the friends of five different sects, viz., Baptists, Universalists, Christians, Methodists, and Presbyterians; therefore, each denomination felt an anxiety to employ a preacher of their own choice, to preach the dedication discourse.

Not being willing to agree on any one to officiate on that day, they finally resolved, that each denomination should obtain a preacher of their own choice, and each be permitted to deliver a discourse. That no misunderstanding might arise between the parties, a committee was appointed to arrange the order of services; and after some conversation and disagreement, they hit upon the following expedient. The names of the five different denominations were respectively written on a slip of paper, and drawn from a box. They were drawn in the following order, viz., 1. Presbyterian, 2. Baptist, 3. Universalist, 4. Methodist, 5. Christian. And by these the following preachers were appointed—by the Presbyterians, Mr. Parmalee—by the Baptists, Mr. Case—by the Universalists, the writer—by the Methodists, Mr. Graves—and by the Christians, Mr. Denio.

On Thursday, at 10 o'clock, the people began to assemble. The weather was pleasant, and at half-past ten, the house was comfortably filled—Mr. Parmalee arrived. After the usual ceremonies, introductory to his discourse, he named the fifteenth Psalm, as his text. In his exordium, which was very prolix, he expressed great anxiety and concern of mind in relation to the probable result of that day's meeting. He stated that he hoped, inasmuch as the people had assembled peaceably, that nothing might be said, or done, to mar the happiness of that day's worship. And after making an apology for not being prepared, (having had but eight days notice for preparation,) and the embarrassment of being obliged to preach the first discourse, he proceeded to remark, that he

expected the congregation, and especially those that were to follow him in the ministry, would give their undivided attention to what he was about to offer, as he expected to return the compliment with equal candor; that he hoped doctrines would be laid aside; that all might be done in unanimity and with harmony.

He then proceeded to his text, and strange as it may appear, he preached a discourse purely doctrinal, from the beginning to the end! Not one sentence escaped his lips, in relation to the dedication of that house to the worship of the one living and true God, which was the occasion of our assembling on that day. I have been thus particular in relation to Mr. Parmelee, not that I expect to give the particulars of all the proceedings at that meeting, but that the public may judge of the integrity and sincerity of a man, professing to be a follower of Christ, and a leader of the people—a man, who, for nearly thirty years, has been a Presbyterian preacher.

Saying nothing of his misquotations, and extravagant and erroneous conclusions, at five minutes past one, he closed. At the close, it was announced that Mr. Case, the Baptist preacher would occupy the stand at two o'clock. Two o'clock arrived, and Mr. Case did not appear, (*being called upon to officiate at a funeral*;) and I was called to the desk.

After the ceremonies of reading, prayer, and singing were over, (and the singing in the afternoon was such as did honor to the choir,) I selected Isa. xxv: 6-8, for my text. I considered the figurative language of my text, what was to be understood by the phrases "mountain," "feast," "veil," "covering," etc. As I began, there was a mighty stir among the clergy—paper and pencil was in good demand. It was novel to see, though painful to relate, that very Mr. Parmelee, who, but one hour before, enjoined the most profound attention and seriousness, join with Mr. Graves, (Methodist,) in making derision of the great subjects of religion! and this too, by *laughing, sneering, etc.*, so as to attract the attention of the audience to their unbecoming behaviour, and call down upon their own heads the public contempt, which their *heartless, anti-Christian* conduct so justly merited!

When I came to remark on the "veil" and "covering," spoken of by the prophet, I remarked that, undoubtedly, it signified ignorance, blindness, and superstition. The Rev. gentlemen laughed visibly; as I saw it, I remarked, that, lest I should appear singular in this view of the subject, I would notice, that Dr. A. Clark, Dr. Thomas Scott, and several other critics, take the same view of the subject. As I proceeded on, one and another laid by their paper and pencils, and appeared more quiet. The house was every where filled to overflowing, and the whole congregation seemed completely absorbed and overwhelmed with the sublimity and grandeur of the inspiring theme.

I lastly, set apart, offered up, and dedicated that house, the fruit of their zeal, and pious labor of their hands, to the worship of the one living and true God. The equal interest of all was plainly manifested on that occasion.

Here an opportunity presented itself for doing good. There were numbers present on that occasion, who never before heard the glad sound of the trumpet of universal salvation, many of whom had to say—"it was good for them to be there." The friends of Universalism in the vicinity of Bangor, express their satisfaction with the result of this meeting; and believe, that that meeting will eventuate in much good to the cause of universal reconciliation.

At the close of our services, it commenced raining, and continued to rain until dark. The Methodist gentleman, Mr. Graves, occupied the desk in the evening. I was not present, but was credibly informed by those who were there, that his entire theme in all he said was against Universalism. Not one word concerning dedication! I was informed that he called me a *liar* and a *deceiver*; and stated that I had made a false quota-

tion from Drs. Clark and Scott—that neither of those authors had any such remarks as I had quoted, on Isa. xxv: 6-8. Either he did not know what they *did* say on the subject, or he intended to deceive.

Ye reverend leaders of the people! Can you, in view of your conduct at Bangor, say to your people, "be ye followers of me?" Can you say, "Go thou, and do likewise?"

I cannot do justice to this subject and to the honor of those reverend gentlemen who were present, but who did not officiate on that occasion, viz. Rev. Mr. Case, and Rev. Mr. Dunning, without remarking, that their conduct on that occasion was such as did honor to their names and professions. Let these gentlemen's conduct be contrasted with that of Messrs. Parmelee and Graves, on that occasion, and where will the latter conceal their blushes?

I should not have stated these proceedings thus minutely, had I not been specially requested so to do, by the friends of truth. The grand object of this request was, to show the public the great disparity between the *precept* and the *example* of those leaders, who expect *heaven and happiness* as a reward for their good works.

I was informed that the Rev. Mr. Denio, the Christian, preached a sermon the day following at that place. The weather was very unfavorable, and the success we have not learned.

In conclusion—It is confidently to be hoped, that the time is not far distant, when those who teach the people, and to whom they look for practical example, shall learn, not to be the first to trespass on those wholesome precepts they so earnestly recommend for the practice of others. While we pity the ignorance of those who profess to be leaders of the people, and know not that virtue in practice is preferable to vice; we will throw the cloak of charity over their infirmities, and say—"Father, forgive them, for they know not what they do."

E. A. GARFIELD.

For the Magazine and Advocate.

LETTER TO THE EDITORS.

Henderson, Knox county, Ill., February 3, 1836.

DEAR BRETHREN—Having a few moments to spare, I trust you will not deem it amiss to give you a few particulars, relative to the cause of truth and righteousness in this part of the moral vineyard and heritage of our Lord.

When I removed to this place last Spring, I found a few who had the independence of mind to fearlessly advocate the *truth*; and a few copies of the "Sentinel and Star in the West" were taken; but this seemed not to create any alarm among the Partialist ranks. But as soon as the fact was ascertained, that a preacher of universal salvation had settled in this section of country, a great cry rose from the camp—"we must put him down, and if we can't by fair means, we must by other." But, alas! they were overheard. But they acted according to their saying, as I shall shortly show.

I pursued my course, proclaiming the glad tidings of the Gospel to the inquiring multitudes. At almost every meeting I was attended by the clergy of several denominations, frequently to the number of six or eight, with their books, pens, ink, and paper, on the right and on the left, to register whatever I might declare amiss, or whereby they could entangle me in conversation. Thus they continued for some length of time, frequently two or three attacking me at the close of my meetings, calling me by many hard names. I will relate one attack as a sample.

At an appointment in Knoxville, I had the happiness to deliver my joyful message to a very large congregation of devout hearers, from the words of our Saviour, recorded John x: 11-16. I discovered that I had many hearers of another faith; among whom were some clergymen. At the close of my sermon, I invited Rev. Mr. Clarke to close by prayer; at which Rev. Mr. Owen asked Mr. Clarke to give him the privilege to make some remarks. It being granted, Br. Owen took from a book a paper, which had been previously prepared, containing several propositions, declaring that

the devil was the first Universalist preacher, and several others of the same tenor; asking, as he proceeded, several questions, which he wished the devil's preacher to answer, etc.

When he closed his remarks, I asked the use of his notes, which he granted. I then stated that I would inquire what is Universalism? Secondly, What doctrine did the serpent preach in the garden of Eden? Thirdly, Compare them together. Fourthly, Search for the doctrine, which at the present day, agrees with the doctrine of the serpent. And where do you think I found it? I found it in the creed of the Presbyterian church, the same to which Br. Owen belongs. I had not proceeded far, before Br. Owen rose from his seat, and went to the door to go out, but probably thinking his notes would betray him, he returned, and stepped up to the desk, and reached out his hand, and said, "If you will let me have my notes, I will be going." I solicited the use of them for a short time, but to no purpose. He, like the hireling in our text, when he saw the wolf coming, fled, to the no small edification of our hearers, and left me to pursue my course as I saw proper. Perhaps I need not add, that he has not molested me since.

Now brethren, if you can send me a young brother, who can stand such buffeting, send him along; I have more calls than I can attend to.

A. R. GARDNER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, APRIL 16, 1836.

REASONS.....NO. IX.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

6. Of His *justice*. It has been shown under a former division of our subject that the justice of God stands directly opposed to the doctrine of endless misery. And it now remains to be shown that this attribute of the divine Being, so far from opposing, is actually in favor of the doctrine of final universal salvation. By taking this ground we do not by any means design to argue, nor do we believe, that man can *merit*, or on the score of *works*, justly claim salvation at the hand of God. For we are assured that after having done all that we are commanded to do, we are still unprofitable servants—we have done no more than simple duty required, and therefore on the score of merit can claim nothing towards salvation. And furthermore, we are assured that salvation is of grace—free, unmerited grace—not of works.

How then, it will be asked, if salvation is not of works, but of grace, can *justice* favor the idea of its universality, or even of its existence or occurrence at all? Answer; For the same reason that God requires all men to be holy because *he* is holy, he also requires all to be just because *he* is just: and as he requires all to be just, he will most assuredly seek and employ means of rendering them so. His *justice* can never be satisfied with the endless *injustice* of man: nor will anything short of the conformation of man—of man universally—to its righteous principles, ever fully satisfy the claims of divine justice, or the demands of the righteous law of the Most High. His law is the law of eternal justice: and that demands of all the exercise of love supreme to God and universal to man. And, respecting the accomplishment of the grand design of this righteous law of God, we are expressly assured by the Saviour that one jot or tittle of the law shall in no wise fail, but *all* shall be fulfilled. Now it is evident, when we consider what the requirement of the divine law is, that every jot and tittle of it shall be fulfilled, all mankind will be just and righteous, yielding strict obedience thereto, and thereby fulfilling the law; than which it is evident nothing else can satisfy the divine justice.

7. Of his *paternity*. God is not only infinitely wise, good, powerful, holy, merciful and just, with reference to all men, but he is also their *Father*. O, what an endearing name! what an enrapturing thought! that God is

my Father—that he is *your* Father—that he is in fact the Father of *all*. “Have we not all one Father? hath not one God created us?” Malachi ii: 10. Being the everlasting Father of the whole human family, he can never feel otherwise than as a Father towards any of them. For he created them, and not they themselves; and he perfectly knew before he created them what they would be. Human beings, and all other creatures, being imperfect, know not, when they become parents, what their offspring may be, nor how they will conduct; and from this cause as also from many other imperfections which the creature inherits, they are liable to change in their feelings and fluctuate in their parental conduct towards their offspring. Not so with God. He had no coadjutor in becoming the parent of mankind. Self-moved therefore—no cause operating upon him but his own eternal nature, will and purpose—he knew what he was about and what would be the nature and character of his offspring. And having voluntarily become the parent of mankind, no cause aside from himself—and his own nature is immutable—can ever divert his parental regard from the children he has created. To illustrate and enforce this truth he, by means of the prophet Isaiah, calls the attention of his once despairing people, who supposed he had forsaken them, to one of the most tender and pathetic similitudes in all nature; thus: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee.” Thus he shows that his affection far transcends that of an earthly parent, nay even that of the tenderest mother for her darling child, the son of her own womb, as far indeed, as infinite love exceeds finite. And this in the instance just cited, is obviously predicated of the parental relationship which God sustained towards that despairing people. Wherever therefore this relationship exists, there the divine love must ever exist and operate in all its native energy and efficacy. And inasmuch as he stands in this relation to all mankind, as above proved, he will never cease to interest himself on their behalf and seek their good, as of his own children.

It may be objected that God is not the Father of wicked men—that he stands in the relation of parent only to the pious and godly, etc. But this objection is without foundation, as is shown by the following facts. 1. Christ directed his hearers to pray, saying, “Our Father, etc.—forgive us our sins,” thus instructing sinners to call God *Father*. 2. Again, he says, (illustrating the superiority of God’s love for his offspring over that of man for his,) “What man—if his son ask bread, will give him a stone? Or if he ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall *your Father* which is in heaven give good things to them that ask him?” Matt. vii: 9-11. Thus calling God the *Father* of those who were *evil* or *wicked*. 3. The very people addressed in the touching figure of the mother and her sucking child, above noticed, were almost, if not quite, the wickedest people on the face of the earth at that time: and God, by that very prophet, (Isaiah i.) thus speaks of their deep depravity; “Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know; my people doth not consider. Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters,” etc. Thus, however wicked and corrupt they were, they were still his people, still his *children*; and as such they shared his affection—he could not give them up.

It will require no labored argument to show that the parental character of God has great weight in favor of the final beatitude of all mankind. An appeal to earthly parents on this point will be sufficient for that class of our readers. Nay, we fear not to appeal to them in reference to the most froward and sinful of their children, and ask them if they feel any less affection or solicitude for them than for those children that have never disobeyed their commands or crossed their wishes. They will an-

swer that they feel the same affection and even more solicitude and anxiety than for those who have always been obedient. And this feeling certainly accords with the feelings of high Heaven, if what Jesus said be true, that “there is joy in heaven over one sinner that repenteth more than over ninety-nine just persons that need no repentance.”

8. Of his immutability. Having seen what are the amiable and glorious perfections and parental character of the divine Being, the idea of his immutability, super-added thereto, is an essential requisite to enable us to repose entire confidence in him for time and eternity. For if we supposed him ever so amiable and perfect now, and yet believed he were liable to change—to become the reverse to-morrow of what he is to-day—the opposite in eternity of what he is in time—we could never repose entire confidence in him—the mind would forever be fluctuating in doubt and vacillating between hope and fear. But having the assurance that God is the same yesterday, to-day and forever—that he is in one mind and none can turn him—that he is without variableness or even the shadow of turning—we cannot for a moment doubt or waver in our confidence in him. We know that time cannot change, or eternity make the slightest alteration in his character. Eternally and unchangeably wise, powerful, benevolent and paternal to all, he can never regard any of his children with any other feelings than those kindly affections with which he first called them from nonentity into being. Change and vicissitude may occur with them but never with him. They may grow worse or better in character, may remember or forget him, may love him more or less at any one time than another; but these changes affect not him. In the beautiful language of another, on the eternity of God, we may say respecting his character and immutability, when we look to his throne, “change and decay have never reached it; the revolutions of ages have never moved it; the waves of an eternity have been rushing past it; but it has remained unshaken; the waves of another eternity are rushing towards it, but it is fixed and can never be disturbed.” Respecting the character of God we may well adopt the language of the prophet, “not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken—For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us.” Isaiah.

9. Of his truth. That the truth or veracity of God is pledged in favor of the final salvation of all men is as clear as language can well make it: For he hath “spoken of the restitution of all things by the mouth of all his holy prophets since the world began.” He has not only spoken or predicted this grand and glorious event, but pledged his *oath* for its accomplishment, (see Isa. xlv: 23, 24,) “that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil.” Now as God has pledged his word and oath in favor of this doctrine, we may safely confide in his veracity for its accomplishment, and exercise that hope which is *sure* and *steadfast*, without the least uncertainty, doubt or wavering: “For God is not a man that he should lie, nor the son of a man that he should repent. Hath he said it, and will he not do it? Hath he spoken it, and shall he not make it good?” “As the rain (says God, Isaiah lv: 10, 11) cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” D. S.

Subscribers in the vicinity of Brownville can pay their subscriptions either to Rev. J. Britton, G. W. Britton, or Alanson Skinner, Esq., as best suits their convenience—each being an authorized agent for this paper.

“PARTIALIST.”

Oh what a weary, heart-wearing business it is, to try to please *every* body. The story of the countryman, his son, and his patient ass, is an admirable illustration; but there are few Editors that cannot give you as good a one—yes, *many* of them. For instance—By what name shall we call the combined body of believers in the final salvation of but a part of our race? If we speak of any single denomination, we can use the name by which it is generally known—but sometimes we wish to name all who believe as above stated—or some one person who believes thus, but belongs to no denomination—and we want an expressive, proper, brief term by which we may be fully understood. What shall be that name?

“Orthodox” signifies sound in the faith, so we cannot consistently call them that—and if we do, they will complain that we call them so in derision of their claim to it; and our friends will say it is a tacit admission that we are in fact, what our opposers call us in name, heretics. “Our opposers” will not be a proper term, for many do not oppose us, but only differ from us in sentiment. “Antodox” sounds to them too much like a nickname, invented purposely for them. And there are those of our friends who deprecate any thing that will cause our opposers to say that we are not pious, or Christians—and this they will certainly say if we intimate any contempt for their doctrines. “Limitarian” is objected to by the Arminian, because it is the ancient name of Calvinists, given them by Arminians, who in turn were called Universalists, by the Calvinists. The Arminian will protest that he does not limit the death and atonement of Christ, or grace of God, to but a portion of mankind. And the Calvinists will deny that they “limit the Holy One of Israel”—and the ignorant of both classes will suppose we call them Limitarians, because we deem them to possess limited and contracted views and feelings. “Partialist” is objected to by one of our friends as a *harsh* name—and by some of our opposers, because they suppose we call them so to intimate that they believe God to be a partial being—or because we suppose them to be partial, unjust, etc. Now these are difficult cases. We cannot do easily without a name, and yet every name we use is objected to, without a substitute being provided. The wincing and complaints of our opposers remind us of the poor fellow who was flogged at the whipping post. After striking “higher up,” and then “lower down,” and then “more to the right,” and then “more to the left,” at his requests, the impatient whipper cried out that, strike as he would, he could not please him! It is even so. The doctrine they hold is a reproach to the age in which they live—to the religion they profess—to any one who upholds it—and they begin to feel that it is so. Hence any name that will express that doctrine, will elicit their complaints.—And the more expressive the name, the worse will they hate it. Hence, we need not attempt to please our Partialist brethren in a name for the distinguishing feature that separates them from Universalists. We can only disavow all intention to offend, or insult, or nickname them.

But what shall we say to our friends who are so full of sympathy for our opposers, and so fearful of giving them offence? I have but one thing to offer for their consideration. If that fails in giving them comfort, they must even weep on over our impudence in calling “things by their right names.” Let us turn to the example of Jesus and his apostles. Surely they had benevolence for their opposers. Surely they were dignified, prudent and pious. Yet such is the language in which they spoke of those of “the contrary part”—“generation of vipers,” (Matt. xii: 34,) “evil and adulterous generation,” (Matt. xii: 39,) probably meaning by “adulterous,” a departure from the proper worship of God; “ye hypocrites,” (Matt. xv: 7,) “wicked and adulterous generation,” (Matt. xvi: 4,) “Scribes and Pharisees, hypocrites,” (Matt. xxiii: 13,) “ye serpents! ye generation of vipers! how can ye escape the damnation of hell,” (Matt. xxiii: 33.) Thus Jesus spoke of some of his opposers—and when he spoke of the whole body of them, collectively, he called them *devil* and *satán*—in plain English, the deceiver or accuser.

and the adversary. Now I believe our opposers generally, are better than the generality of those who followed not Christ, eighteen hundred years ago; and hence I would not give them these titles—especially as all now attach a meaning to them which they did not, probably, convey then. But I must insist on using language that can be understood—that will clearly convey my meaning—disavowing all intention of wounding any person's feelings, or of giving offence by so doing.

When I speak of those who believe in a *partial* salvation of mankind, I must use a word descriptive of their faith. There are but two that are convenient.

1. *Limitarian*.—By this term I do not mean a man of limited, contracted mind or feelings—nor one who limits the power of God—nor one who limits the extent of the atonement—but I mean one who believes in a *limited* salvation. Salvation is the peculiar, the distinguishing topic on which we disagree. To that point the distinguishing term must refer, in order to express the difference between us. A believer in a limited final salvation, then, is what we mean when we call any one a Limitarian. If our Limitarian brethren choose to understand us differently, that is their fault, not ours. We cannot be responsible for every meaning they may choose to put upon our words.

2. *Partialist*.—This is the term I prefer. It is not liable to be misunderstood in consequence of having been differently used in ancient controversy, as Limitarian is. It contrasts better with our own denominational name, to which it is opposed in meaning. *Universalist-Partialist*. I always use the term Partialist to denote "a believer in a final *partial* salvation of mankind"—even as I use the term Universalist to denote "a believer in a final *universal* salvation of our race." I cannot find better and more definite terms to express these two meanings. Hence I shall continue to use them. I shall use them both in the same manner—precisely the same. Neither is a nickname—neither is a term of reproach, unless the doctrine it expresses is disgraceful, and of that let each party decide for itself. If our opposers put a meaning on the word Partialist different from mine, I am no more responsible for that than I would be responsible for their understanding the word "heaven" in my articles to mean "a dungeon."

In short—I shall endeavor always to treat the great body of our Partialist brethren with all due kindness, candor and respect. I shall call them *Partialists* very kindly and respectfully—for such are my feelings towards them—and when I wish to treat any of them to a well merited rebuke, or their conduct with deserved contempt, I have no fear that I shall not be able to find words sufficiently expressive, without perverting or degrading the words Limitarian or Partialist. And I shall use them, too, whether they will esteem me pious or not—Christian or infidel.

A. B. G.

UNIVERSALISM IN GERMANY.

The following is the letter named in our last. Being from Professor Tholuck himself, it is presumed the Editor of the Lutheran Observer will shroud himself up in "dignified silence." The authors named by Professor Tholuck are of what is called "the Evangelical party"—holding to all points in popular theology, save that of endless misery, and somewhat visionary and mystical in their views and interpretations of the Scriptures. A copy of one of the works of Rev. John William Peterser, is extant in Pennsylvania, and referred to in Br. Whittemore's *Modern History of Universalism*, pp. 121-123. The works of (as he termed himself) "Henreich Young, genannt Stilling"—i. e., Henry Young, surnamed Stilling, are also extant in Pennsylvania, in several volumes, octavo. [F] Will Br. George Grosh please give us a few specimens of this author, by translating some of the best portions of his views of "the restitution of all things" into English, for the Magazine and Advocate? I believe they will be very acceptable to the public at this time.

But, from what I can learn, I have reason to believe that there are some excellent later works on the subject of universal salvation, published by the Rationalist party;

(who are not all infidels, as represented by Tholuck, no more than what are called liberal men in this country are all infidels, as asserted by our self-styled, Evangelicals;) and have hopes that copies of them may yet be procured from Germany. An order has been sent for them, whether it will be successful time will show.

These disclosures and proofs of the advancement of our distinguishing sentiment among the German divines, wrings many a groan from the hearts of Partialists. Mr. Wilson, the Editor of "Zion's Advocate," says—"It can no longer be concealed," (what a pity!) "that Tholuck all along has been secretly a Universalist." (O terrible!) "And this is Tholuck! The *evangelical* Tholuck!! The hope of Germany and of the world!!" Oh, Ah—Awh! It is too bad, to believe that all men will become holy—but when "the hope of Germany and of the world" embraces such a terrible doctrine—such an awful sentiment—can any combination of the letters of the alphabet possibly express the groan that should rend a good man's philanthropic bosom? But we advise our opposers to bear it patiently—we think there is yet more in store for them.

A. B. G.

The Secretary of "The Universalist Historical society" feels justified by existing circumstances, in now presenting to the public the following letter of Professor Tholuck, of Halle, Germany, on the subject of German Universalism. It will readily be seen that it confirms in many material points the statements of Professor Sears, in another part of our paper of this week. This letter of Professor Tholuck was written in answer to one addressed to him in June last, in which the statements of Mr. Dwight and Professor Sears were alluded to; and it was therefore with a distinct view of what these gentlemen had said in this country on the subject under consideration, that the following information was given.

"Halle, August 23, 1855.

"Rev. Sir—I seize the opportunity offered by Mr. L. to answer the lines which you had the kindness to address me.

"It is true that the doctrine of final restoration, (*apokatastasis-ton panton*) is the prevailing term in our country; it is received by many of the evangelical party in this country. It is, however, far from being the universal belief. It came particularly into notice through Turg-Stilling,† that eminent man who was a particular instrument in the hand of God for keeping up evangelical truth in the latter part of the former century, and at the same time a strong patron to that doctrine. I should say, however, that the leading men at present are rather opposite to it, particularly Hengstenberg, the Editor of the Evangelical Church Gazette, who considers that doctrine as most prejudicial to evangelical seriousness. Others like Neander do neither oppose it nor do they venture to receive it. Several passages of Scripture, as Matt. xii: 32; xxvi: 24, that are generally less attended to, seem to them more convincing to prove eternal punishment than even those that speak of *aiônios kolasis*.

"As to books treating that subject, I cannot mention any of recent date:—in the beginning of the former century, one very strong patron of that doctrine, Petersen, has written a great many interesting books on the subject. I shall mention, however, to Mr. L., a part of a journal published by myself in which you will find an article concerning the proofs brought forward in favor of the *apokatastasis* and against it.

"I must add, however, one observation, that most of our divines receive and teach the doctrine of a state of probation and trial hereafter, in which souls may be converted till the day of final judgment. On this doctrine I have preached myself a sermon before the University which you will find in a small volume of sermons that will come out in the month of November.

"Believe me, Sir, to be with the greatest regard, your most obedient.

"Rev. T. J. Sawyer.

A. Tholuck."

* RESTITUTION OF ALL THINGS. See Acts ii: 31.

† This is a misprint—the name is Turg-Stilling.

T. J. S.

A. B. G.

The foregoing we are informed by our friend Mr. L., was written in great haste on the eve of his unexpected departure from Halle, at the period of its date, and we have reason to hope that we shall gain still further information from the same authentic source. We hope the Editor of the Lutheran Observer will believe Professor Tholuck to be as well acquainted with the opinions of his countrymen as any one in Germany; and he does not hesitate to declare that many of the evangelical party in Germany are Universalists, and most of them not only believers but teachers of the doctrine of a future state of probation. But we have not time the present week, nor indeed is it necessary for us to offer extended remarks. The accompanying letter of Professor Sears is a most satisfactory article and presents the subject in its true light. That Professor Tholuck is himself a Universalist there can be no doubt, and to establish this fact the explicit testimony of Professor Sears is scarcely necessary to any one who has carefully read his writings.—*Universalist Union*.

THE SERMON.

Not for the merits of the addition, but because of its probable demerits, I think it but just to relieve Br. Lewis from all responsibility for that portion of the sermon beginning with "If our opposers themselves believe the first declaration," etc., in division number 3, down to the close of division number 4. It was added by me, not to better the sermon, but to lengthen it—as the economic old lady mixed lard with her butter and sand with her sugar "to make them go further!" As the noblest metals, only, bear spreading abroad most, I trust Br. L. will excuse my boldness in thus endeavoring to show the value of his sermon by an extension of its applicability.

TEACHER WANTED.

A gentleman competent to teach a good select school, who can procure good recommendations, and would like a permanent situation as a teacher, may find a situation by applying at this office, immediately.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. WAGGONER at Middleville—Br. C. B. Brown at Oswego in such house as the friends may appoint. Br. Grosh at New-Hartford—Br. S. R. Smith at Madison—Br. WHITNEY at Marshall, near Esq. Dick's—Br. EATON at Oswego (court house) at 5, P. M.—Br. BRITTON at Adams, subject, Matthew xxv: 46—Br. C. S. Brown, at Brooklyn, Pa.

There will be preaching on the first Sunday in May, by Br. WHITNEY at Paine's Hollow—Br. C. B. Brown at Ellisburg—Br. C. S. Brown at Lisle, at which time the Eucharist will be celebrated—Br. BRITTON at Depauville, and at Lafargeville at 5, P. M.

Br. WISNER will lecture at Olean Point on Tuesday evening, May 2d, thence he will proceed to Pittsburg, Pa., Marietta, Belpre, Cincinnati and Dayton, Ohio. Returning he will call at Columbus, Cleveland, Buffalo, Lockport, &c., preaching at each place if requested.

Br. C. S. Brown will lecture on the evenings of April 15th, at Friendsville, Pa.—19th, at West Bridgewater—20th, at Montrose—25th, at Harford—26th, at Gibson—27th, at New-Milford.

Br. WAGGONER will deliver a temperance lecture at Newport, on the fourth Sunday inst., at 5, P. M.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Sandy Creek, for J. Paul & C. H.—S. T. Minden, for self and D. M.—P. M. Dewittville, A. C. H. N. T. and E. C.—P. M. Union Town, for self and E. A.—P. M. Theresa, for A. W. S. C. I. C. and H. P.—P. T. W. South Worcester—H. R. S. Shelby, (M. T.) for self, L. D. P. W. H. O. and A. G. D.—P. M. Middlebury, (O.) for H. C. C. S. I. D. and T. B.—P. M. Lancaster, for G. G. and R. U. W.—G. H. R. Rochester, for J. M. G. B. C. G. P. H. A. H. and J. W.—P. M. Eaton's Corners, for A. G. C. F. J. K. and J. B. A. M. Amos, for self and H. P.—Rev. P. M. Watertown, for A. H. T. P. H. C. L. H. W. P. and J. F.—P. M. East Townsend, (O.)—P. M. Goli's Mills for R. B. and B. R. H.—P. M. Penite Hollow, for J. P.—J. G. Man-field, for self, W. S. and S. P.—P. M. West Burlington, for H. R.—E. H. W. Herzington, (Pa.) for C. P. and M. W.—W. C. R. South Wales, for self, N. W. E. N. and D. S. T.—F. R. North Penfield, for self, A. R. C. J. J. I. L. O. R. J. Y. P. R. G. and P. V.—A. W. B. South Wales, for H. S. C. A. R. J. V. and W. C.—P. M. Perinton, for self, A. F. C. W. T. J. M. and J. B. E.—P. M. West Windsor, for I. D.—G. C. Louisville, (Ky.) for self, W. A. J. B. H. C. S. L. A. W. W. F. I. L. R. J. B. and H. S. H.—P. T. I. Waddington, for E. and H. M. J. C. R. A. S. W. F. J. R. S. J. D. A. T. M. and C. E.—Rev. M. L. W. Dundee, for A. A. and A. C.—P. M. Auburn, (M. T.) for E. C. J. L. H. T. and M. H.—P. M. Barry, (M. T.) for A. E.

POETRY.

GOODNESS OF GOD IN AFFLICTING.

I know not the author of the following lines, but they are so applicable to my present feelings and circumstances that you will highly gratify me by inserting them in the Magazine and Advocate. C. B. Brown.

How without rule are the decrees of God!
How he chastises! How he spares the rod!
Scarcely does it ever seem that right prevails;
How oft guilt flourishes, and virtue fails!—
What must I think of this severe decree,
Which through the will of God now humbles me!
Am I to think him kind who could destroy
Every fond hope I had of lasting joy?
Am I to think him merciful who knew
The pangs I felt, and yet his aid withdrew?
Am I to think him good who could ordain
To innocence and worth disease and pain?
Am I to think him wise who could withdraw
The fairest pattern that the world e'er saw?
The best example of the purest life;
The fondest mother and the chastest wife?
The mildest mistress and the kindest friend;
Could bring such virtues to an early end?
He who could reillumine the languid eye
And have deferred at will the heaving sigh?
Have turned aside the threatening dart of death
And helped the feeble pulse, the shortening breath?
Am I to think him gracious, good and kind;
Who saw the bitter anguish of my mind,
And yet alike unmoved by prayer or tear
Tore from my bosom all I held most dear?
Yes, GOOD HE IS! and on this hope I live;
He knows the scene's unfinished—he can give
In some superior world of peace and bliss
A compensation for the pains of this!

To part so soon, perhaps, what'er the pain,
May make it happier to meet again;
Perhaps the very stroke that caused my grief
May have proved kind to her and brought relief.
I'm left to suffer what I scarce can bear;
She is in shelter and above all care!
She left her children innocent and free,
I have to guide them through life's stormy sea.
She left me safe, and (for I hid my woe)
Saw me look at ease and thought me so;
But had she known my smiles were all pretence,
Scarce Heaven's high summons could have called her hence!
Almost, had she but seen my aching heart,
She would have given up heaven, not to part!
To comfort me she would have shunned no pains,
To comfort me she would return again;
But that she knows my better doom;
Sees in my present pangs a bliss to come;
Sees for the chastened, God reserves the best
And for the heavier laden, sweeter rest!"

From the Passion Flower.

THE VISIT.

In one of the freezing days of our climate, a young physician but recently married invited his wife to accompany him on a visit to one of his patients.

"You are romancing, James; what! visit a family without an introduction or an invitation, or exchanging cards?"

"In this family, my dear Amanda, there is no ceremony of cards," said James, "but they will not be the less pleased to see you."

"I never used to go to see poor people," said Amanda, thoughtfully; "but," continued she, after a short deliberation, "I'll go with you, James, any where."

They passed from the handsome street of their residence to a public square, and crossing over entered a small alley, in which Amanda saw a row of houses in a manner that showed they were for the laboring class. Crossing the whole range they entered the last house and at the first door Dr. Ledson gave a gentle rap. A common woman opened it, and welcomed him.

Two chairs were immediately set, one with the back broken off, the other rickety and unstable.

Before the fire were two little children seated on the hearth, making a noise which the attendant female vainly endeavored to quell. A girl of about ten years of age came out of a small pantry bed room, and smiled as she spoke.

In a large rude chair sat a thin female. She rocked herself incessantly. She looked up when Dr. Ledson addressed her, but neither smiled nor spoke. Her complexion was sallow by illness, her lower jaw had fallen from its socket, and her teeth chattered with the vain endeavor to close the mouth.

At receiving some nourishment from the hand of her companion, she seemed revived.

"I am glad to see you, Doctor, though I had hoped to have been released from my wretchedness before now. I do not complain, but my bones have started through the skin, and I suffer,"—she shivered and stopped an instant. "I thought it very hard when I lost my baby last Summer; but I see it was kind, what would have become of it now? I must leave these, young enough, to take care of themselves, and my husband is none of the sturdiest."

She did not weep, she was past that human feeling. Amanda looked on in silence. She had learned more of life's state from the scene than she could have acquired from volumes. She felt now a wiser woman at eighteen, than she would otherwise have been at twenty-five.

It brings down all our vanity and little repinings, a spectacle of such woe. Even the almost total insensibility of the sick, was more touching than ordinary sorrow. It gave a feeling of so much that must have been endured before.

"Is this your sister?" said the woman.

"No," said James, and Amanda smiled as he replied, "it is my wife."

"Is it your wife?" said she, showing some vivacity. "How sweet she looks. Can she sing. Oh, can she sing 'I would not live always?'"

How often had Amanda sung that carelessly before. She felt awed and humbled now by every syllable that floated on her soft rich tones around in the narrow apartment.

The dying looked up so thankfully, that she even looked pretty. A slight hectic relieved her vivid countenance. She said audibly, "I hear the angels singing now around me," and then relapsed into a monotonous groan of weariness.

The little girl shook hands beseechingly as the young couple left, and in a subdued voice Amanda whispered, "we will take care of you."

Who like the physician, save indeed the minister, is called upon to see human nature in every stage, in every shadow of a tint? The rich and the poor, the delicate and the coarse, the learned and the ignorant, come before him without disguise.

Amanda thought before, that she had loved her husband; but luxury is a dead sea atmosphere, in which the noble passions sicken and lie motionless. She clung to James' arm as she returned home, with a feeling of devotion to him, that she had never even imagined before; and in the pleasure she experienced in softening the horrors of her fellow-creatures' poverty, she found every day new cause to rejoice in having shared her fortune with one who, if he brought to her no addition of the earth's wealth, had taught her that there is a way of employing it, that will awaken the purest delight.

BIBLICAL ALLUSIONS.

Few things are more interesting than tracing the truth and accuracy of the holy Scriptures, by comparing what is said of the customs and habits of eastern nations, with what ancient and modern travellers have related of them. For instance, in the 9th chapter of the prophet Ezekiel it is said that "a man amongst them was clothed with linen, with a writer's ink-horn by his side," or upon his loins. It is well known to those who have travelled in eastern countries, that even at the present time, persons employed to write carry an ink-horn tucked in their girdle on one side of them, and pens or reeds on the other. The Psalmist speaks of the "dew of Hermon," a hill near Nazareth. Maundrell says, "we were sufficiently instructed by experience, what the holy Psalmist meant by the dew of Hermon, our tents being as wet with it as if it had rained all night."

In the 49th chapter of the prophet Jeremiah are these words:—"He shall come up like a lion from the swelling of Jordan." The banks of this river are still covered with a thick underwood of shrubs, in which several sorts of wild beasts harbor themselves. During the periodical overflowings of the river, these beasts are driven out of the covert, and this circumstance gave occasion to the comparison referred to.

These, and other instances without end, might be brought forward as satisfactory proofs of biblical allusions, and which are as authentic as they are interesting.

A young man who had wasted his patrimony by profligacy, whilst standing one day, on the brow of a precipice, from which he had determined to throw himself, formed a sudden resolution to regain what he had lost. The purpose thus formed was firm; and though he began by shovelling a load of coal into a cellar, for which he only received twelve and a half cents, yet he proceeded from one step to another till he more than recovered his lost possessions, and died worth three hundred thousand dollars.

He who spends most of his time in mere sports and recreations, is like him whose garments are made altogether of fringe, and whose diet is nothing but sauce.

MARRIAGES.

In Volney, March 15, by Rev. T. C. Eaton, Mr. ISAAC S. CLARK, to Miss JULIA ANN BREED, both of Volney.

In Leyden, March 31, by Rev. J. A. Aspinwall, Mr. ERI H. COMSTOCK, to Miss ESTHER THORNTON, all of Leyden.

In York, February 4, by Rev. J. Gage, 2d. Mr. ROBERT BROWN, to Miss ALMIRA RUSS, all of that place.

In Verona, on the 10th February, by Rev. O. Roberts, Mr. ORSON FOSTER, to Miss DULINE A. SMITH, all of Verona.

In Butler, March 24, by Rev. T. D. Cook, Mr. AUSTIN FENN, to Miss POLLY BIRCH.

By the same, March 30, Mr. CLARK BUGEE, to Miss FRANCES BROOKS, both of Butler.

DEATHS.

In Mexico, Oswego county, of a lingering consumption, on the 21st of March, Mrs. SOPHIA BROWN, consort of Rev. C. B. Brown, and daughter of Edmund and Lavinia Stone, formerly of Templeton, Mass., in the 41st year of her age.

In the long continued sickness of this excellent woman, there was a constant exhibition of the combined influence of native amiableness and the Christian virtue. Few, very few, have been called to partake so largely of the bitter cup of suffering. For more than eight years she was unable to even make a bed, during which time she was a pattern of fortitude, patience and submission. She was a practical Christian from her youth. For more than nineteen years she had shared in the endearments, the duties and the cares of conjugal life; and yet what is truly remarkable, a word of difficulty never occurred between herself and her companion. She was esteemed and beloved by all who knew her—was one of the most tender and affectionate of mothers, and a faithful and industrious companion. Although a member of the Baptist church, yet for the last six months of her life she declared herself an unbeliever in the doctrine of endless misery, and with her dying breath she said, that she was ready and willing to go. She has left her deeply afflicted husband to be the sole protector of her two amiable sons, who, by their tears evince that, though the deceased while living, required their constant care, yet in her death, they feel that they have sustained an irreparable loss. Her funeral was attended on the 23d ult., and the consolations of the Gospel tendered to a crowded congregation of sympathising friends, by the writer.

Sandy Creek, March 26, 1836.

J. FRENCH.

At her father's, in York, on March 8th, Miss SILVA PERSONS, in the 21st year of her age. Though a member of the Methodist society, it is believed she died in the faith of a world's salvation. A short time previous to her death she selected as a text for her funeral discourse, Psalm xxiii: 4.

To her parents this dispensation was rendered peculiarly afflicting by the death of their son, Charles, about 11 months old, who expired a few hours after the interment of their eldest daughter.

May the "staff" as well as the "rod" of their heavenly Father, uphold and comfort them under these bereavements.

J. GAGE, 2d.

In Wolcott, on the 30th ult., IRENA, daughter of David Underhill, in the 3d year of her age. Thus is another spirit gone to the land of undisturbed repose, ere the bud of intellect developed its beauties, or felt the withering touch of vice.

"Adieu, thou dear departed soul,

Now gone from earth to heaven above,

Where streams of pleasure ever roll,

To drink full draughts of heavenly love." T. D. C.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, APRIL 23, 1836.

NUMBER 17.

PRIZE ESSAY,

Written for the Evangelical Magazine and Gospel Advocate.

UNIVERSALISM MORE FAVORABLE TO PURE, ELEVATED, PERFECT MORALITY THAN PARTIALISM.

By THE AUTHOR OF NOTES ON SACRED SUBJECTS.

How much to be lamented is it, that the morality and virtue of our race—of ourselves and our brethren—are so imperfect, faulty, incomplete! Think of the grief of a venerable parent whose heart is every day vexed by the folly, dissoluteness, and wrong-doings of his children. How great then must be the grief, which it is not irreverent to ascribe to our heavenly Parent, on account of men's departure from rectitude in spirit, in motive, and in life! Recollect the ecstatic joy of the father of the prodigal. And why this ecstasy? because his former grief, now removed from his heart, had been most depressing—most profound. "There is joy in heaven over one sinner that repenteth"—a joy (is it presumptuous to say?) most intense in the Holiest, and shared by all moral natures in proportion to their degree of holiness, that is, repugnance to moral evil. A lax, and feeble, and imperfect virtue is to be lamented also, because those who practice it know not "the peace which passeth understanding"—find not the "ways of pleasantness" nor the "paths of peace." Their souls are not in tranquillity; but are like "the troubled sea, whose waves do cast up mire and dirt." In professors of religion, moreover, do we lament and deplore this degraded morality, because in the laxity and imbecility, and failings of these, do secular men find what serves to indurate their impiety, sharpen their contempt, and make them rest satisfied with, yea, even proud of, a morality founded on expediency, honor, utility, reputation. "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for these sore evils!

But we hope for better things. In the increase of just and generous conceptions of God, of boldness and freedom of thought—in the dissemination, by original and powerful minds of their own enlarged and enlightened sentiments, do we perceive grounds for a hope of a yet purer and more exalted virtue. Christianity, fully and clearly understood, expounded and developed more rationally, and more in the "spirit of love," than has been its too common fate, possesses, we are convinced, a treasury of pure, impressive sentiments, and of efficient and exalted motives sufficient to enable us to attain to any height of virtue. Let a more rational and endearing exposition of Christianity be wrought out and received, and we fear not but the fruit of this will be a more enlightened and exalted morality and virtue. For in the prevalent views of Christianity, contracted and erroneous, are we disposed to seek for much of what we have been lamenting. It has been remarked by one of the most talented and erudite, yet anonymous writer of the age, that "almost every excellence in the science of morals has been attained by sages—except completeness and consistency: the completeness and consistency of its morality is the peculiar praise of the ethics which the Bible has taught." The expositors of Christian ethics seem to have fallen very generally into the defects of the ancient sages. "Our own times," continues our profound thinker, "have shown us notable examples of the brilliancy and vigor that may belong to partial systems of piety and morals; and we have now as great need as ever to revert to the source—the only source of a consistent morality." By reverting to this source, we believe, have the views of Christianity entertained by Universalists, been wrought out and eli-

cited; and the tendency of these views is, to produce a more exalted virtue than is the legitimate product of the too prevalent and "partial systems of piety and morals."

We have ventured this assertion concerning the tendency of the views, and doctrines, and sentiments espoused by Universalists, not without a firmly fixed persuasion of its truth in our own minds. It is the final result of many comparisons of the opposing systems, in many particulars, or individual points of view. We have made out to our own satisfaction, from our own feelings and spirit, from the observation of others, and from reasoning, this superiority of Universalist over partial views. Let these views be admitted for serious consideration, without prejudice or bigotry; let him to whom they are new be so fortunately situated as to have a living witness of their pure and happy efficacy moving daily before him, and let, above all, let him imbibe their spirit—"the spirit of Christ"—and taste in his own inward feelings that they do indeed inspire with more endearing and sanctifying conceptions of God; with more active and enduring benevolence to man; with more hopeful, grateful, satisfactory, tranquillizing emotions; and his doubts about the tendency of our more enlarged and generous views are resolved—are at an end. To feel this tendency is to believe it. May something be contributed to this blessed result, by the few concise observations which our limits permit us to make, intended to evince the superior adaptation of Universalism "to the practice and welfare of individuals, families, communities and nations."

I. Universalism promotes pure and perfect morality, by the doctrines which it teaches concerning the character and government of God. It doth not at all surprise us, nor need it surprise the professors of Partialism, that the "fruits of the spirit"—the virtues of humanity, are so rare and dwarfish in this age. The public prevalent sentiment is diseased, is unsound, and cannot bear healthful fruits. Truly in this case the tree may be known by its fruits. What more than all other influences gives color to the character? Is it not the character of the objects of our affection and esteem? Whence the influence of parental example? Above and beyond parental influence, above all other, is the influence of our ideas of God upon the soul. Therefore do we look first and chiefly to the views entertained of God's character and government, for an explanation of the sentiments and doings of every-day life. As the Deity is represented by Partialism, we need not wonder at not finding the fruits of his spirit, for alas! his spirit is not thereby infused. We cannot love such a Being. Nor can we reverence him; his acts are not those of consummate wisdom, and inflexible, untainted purity and rectitude. Are not the current and prevalent views of God, not those of a Father of unbounded wisdom and goodness,—a "Father of mercies,"—from whom come all the beauties and magnificence of the universe; all the strength, and power, and fruitions of intellect, all the sweetness and endearments of affection—in short, "every good and perfect gift;" but instead, such as represent him as a God of tyranny and self-willedness, instated in a throne of stern and unreasonable sovereignty and severity—as a frowning, inexorable judge—an unfeeling, relentless avenger? His revelation, instead of being viewed as bringing with it a new atmosphere of cheering light and warmth, and of enlivening hopes and prospects, an atmosphere of serenity, peace and joy, of buoyancy and bliss—instead of a communication of "good news to all people"—is not this revelation debasingly thought of more as a code of

laws and requirements not fitted to our capacities of fulfilment—above all power of performance—yet sanctioned and enforced by awful authority, stern judgment, un pitying severity? The Partialist professes, indeed, to believe in God as a God of goodness, and to view him in the light of a Father; but if the views of God's character and government which he professes to believe, have any influence, we fear he cannot feel the full influence of God upon his soul as the "Father of mercies," and the "God of consolation."

Oh! to be transferred from the cheerful, and bright, and blessed influence of Universalism—from an atmosphere in which the spirit can expand itself forever; in which it finds itself active, energetic, tranquil, happy, ever enjoying the smiles of a Father's countenance;—hence to be transferred to the grim horrors of Partialism, is like being torn by ruthless hands from the bosom of home, and being doomed, in a foreign land, to hardest slavery under an unmerciful and hard task-master! We would not lose hold of our conviction of our Father's mercy for all the riches, and pomp, and power this world can tempt its votaries withal. No language can express our feeling of the worth of this thrilling, glowing conviction of God's parental care and affection. Scarcely with patience can we listen to such sentiments as go to rob us of the guardianship and protection of that Shepherd, who "carrieth the lambs in his bosom," or of that Father, whose wise disposal and discipline, and whose full-souled affection are our study and our stay.

How sweet the service of such a Master! How pure the products of this indwelling truth! We drink into his spirit, and the fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is not a frigid, dwarfish, eye-pleasing exhibition of service, but a free-will offering—the outbursting of a grateful, reverential, happy heart, conscious how little it can do, even in its best estate, as a laborer together with God in God's noblest work, the regeneration and ennobling of the human soul. In the devout language of one who believed in one God, even our God, may we address our Father. "I will run the way of thy commandments, when thou shalt enlarge my heart." Nothing enlarges the heart, and produces affectionate, filial obedience and virtue, equally with the views of God's parental character and dispensations which Universalism teaches, when these are deeply and vitally implanted in the soul.

The ennobling tendency of the views which Universalism inspires concerning God and his beloved family—our brethren—will be corroborated and confirmed by the influence of the chosen associates of him in whose heart such love is. Who will be his associates? The "excellent of the earth" are all his delight. And in evidence of the influence hence derived, I adduce a well known truth, and quote language in which it has been well expressed. "That the temper, the sentiments, the morality, and, in general, the whole conduct and character of men are influenced by the example and disposition of the persons with whom they associate, is a reflection which has long since passed into a proverb, and been ranked among the standing maxims of human wisdom in all ages of the world."

II. By insisting upon and inculcating, not merely the imperfection, but the utter worthlessness of all our best deeds, and by teaching men to rely for their acceptance with God and future felicity, not on their own conduct and character, "which are

* "Moral and religious instruction," it has been wisely and candidly said, "derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel."—AUTHOR.

as filthy rags," but upon being "clothed upon" with Christ's righteousness, Partialism inflicts upon the cause of morals a deep injury, from which Universalism, not only is free, but also delivers us. Partialism teaches that while Christ's death is efficacious in appeasing the wrath of God, and paying the debt of sinners to his inflexible justice, his unblemished life and virtues not being needed for himself, must be taken to envelope each and all of his elect, so that being "clothed upon" with the robes of his righteousness, they may hide their own rags, and so pass muster at the tribunal of the Judge. Here is an axe laid at the root of all virtue. Partialism dissociates what God hath joined together—virtue and felicity, vice and misery, character and its deserts. What is the tendency of this doctrine? Is it not to make men account pardon of more worth than purity? Is it not to withdraw men's attention from the acquisition of that personal holiness without which no man shall see the Lord? Is it not to make men overlook the true and only preparation for heaven, accordance with God, active, energetic co-operation with him? Is it not to make men trust in another suitability for heaven than that in which David would trust? (Ps. xv and xxiv: 3, 4.) Is it not, so far as it is operative and influential, to make men substitute, and be satisfied with, a lax and easy religionism, instead and to the neglect of the "weightier matters of the law, judgment, mercy and faith"? It leads decidedly and directly to the defective "righteousness of the Pharisees" who paid tithes upon the most trifling articles, "mint, annise and cummin," while they accompanied this scrupulous and superstitious pietism—this attention to *minutiae*—with a total disregard of justice, fidelity, mercy. While the Pharisee would be guilty of robbing widows' houses, for a pretence he could make long prayers. While in his heart there burned envy, malice, hatred, he could thank God that he was not as other men, and would compass sea and land to make one proselyte. Is there not in the influence of Partialism and Phariseism a most notable analogy? Does not the Partialist equally with the Pharisee substitute forwardness and fervency in a particular cause, for the merit of general and regular morality? When I read of the scrupulosity of the Pharisee about the observation of the Sabbath, which Christ reproveth and would have corrected so oft, I cannot but be reminded of the similar superstitious regard which the Partialist professes to entertain towards that day. When I read of the proselyting propensities of the Pharisee, I cannot but think of the sectarian spirit of the Partialist. And so in a multitude of instances. In addition to the degrading ideas which both must entertain of God's love of right and repugnance to wrong, the Partialist adds erroneous notions of the offices of Christ, and debasing conceptions of all those virtuous and worthy qualities of heart and life which God hath crowned with the promise of life and blessedness everlasting. Were Christ to return to earth, and sojourn among us, would not his righteous spirit be grieved, every day, with the scanty and imbecile morality in association with the assumed sanctity which we are attempting to trace to its source, and lamenting. If we are offended, what must be his indignant sensibility and repugnance to such sinful and pitiful exhibitions of human nature!

The tendency of this and its associated errors, may be witnessed in the distinctions among men, to which the Partialist is inclined to attach the greatest importance. Universalism teaches us to attach the chief place, in our estimate of character, to the love of, and conformity to the principles of virtue, rectitude and goodness; to the degree in which conscience is supreme—to the degree of likeness which we bear the surrender of our own wills, in our self-control and self-sacrifice, in our filial spirit, to Jesus Christ our elder brother. But Partialism directs the attention, not to the moral attainments and qualifications, but to the claims to be spiritual not worldly men, to raptures and fervors, to ecstasies and zeal, sudden impressions, and "ungovernable transports." In proportion to their devotion to the cause, that is, to their priest and

their sect, are Partialists taught to measure their standing in God's favor, and their claims to future rewards. How injurious to morals, to character, and to happiness are such teachings! In the words of Dr. Channing, Universalists may truly speak their sentiments. "When we observe a fervor, called religious, in men whose general character expresses little refinement and elevation, and whose piety seems at war with reason, we pay it little respect. We honor religion too much to give its sacred name to a feverish, forced, fluctuating zeal, which has little power over the life." The religious warmth which we value, is such as springs naturally from an improved character—"the warmth of a mind which understands God by being like him; which, instead of disordering, exalts the understanding, invigorates conscience, gives a pleasure to common duties, and is seen to exist in connexion with cheerfulness, judiciousness, and a reasonable frame of mind."

There has been an outcry against what is called "moral preaching" among the *soi-disant* orthodox or evangelical, and if the following explanation of it be the true one, it may be justly brought in proof of the defective virtue of the religionists we speak of. In secular men—"the men of the world" as he contemptuously and pharisaically names them, the Partialist religionist observes a consistency, elevation and virtue, the fruit of our moral constitution and the discipline of reason, of which he knows himself to be entirely destitute, and finding in his doctrine of faith no similar efficiency, he arrives tacitly at the conclusion that the honor, truth, integrity, candor, ingenuousness and self-command, in which some worldly men excel, are nothing better than 'worldly virtues,' or false semblances of goodness, with which 'a spiritual man' should have little or nothing to do. Thus the secular man is made more profane by his neighborhood to the religionist; and the religionist more relaxed by his contact with the worldling."

In fine, the Universalist in his heart adopteth the words of David, and sayeth, "Jehovah shall recompense me according to my uprightness, according to the purity of my doings shall he render unto me." (Ps. xviii: 20, from the Hebrew.) The Partialist, meanwhile, to pacify his conscience for neglect of the weightier matters, may be supposed to be saying within himself, "Although I feel my own deficiency in the high honor, strict integrity, judiciousness and cheerfulness of some of my neighbors, yet they are not zealous for the cause as I am; they are not of the Lord's people; and at the last day the Lord shall acknowledge his own, while these with all their works wherein they trusted, shall be put on the left hand of the Judge; but we shall be arrayed in Christ's righteousness, and shall go in to inherit the kingdom!"

III. Universalism is friendly to morality and the virtues, because it teaches more clearly, more consistently, and more impressively than Partialism does, what heights of virtue—unreached, unthought of elevations—are open and attainable by all men; yea, that all men shall yet attain them. From hope of a better lot doth Partialism exclude the majority of mankind, holding out to them no other prospect than the extinction of all the good qualities—all the divinity they feel within them; and with this, an eternity of weeping and wailing and gnashing of teeth. From the favored, elect few, it takes away all stimulus to work out a righteousness of their own, seeing Christ hath wrought it out for them. Their work is easy: in this world, to talk much of Christ and what he hath done for them, sing hymns and support the cause; in the next, to imbue them, without exertion of their own, with the righteousness of another, and then sit down and sing forever, hallelujah, worthy is the Lamb!—Universalism teacheth no such heaven, and no such way of attaining it. It excludeth no one from the hope of a higher, better destiny, the great stimulus to all exertion; nor doth it abandon any to hopeless, helpless despair. Have not the prevailing and too long prevalent errors about heaven and hell, and faith and works, had much to do in causing the degraded and lamentable state of

our people? While every where men meet with such doctrines as give no hope, or rather cause despair and recklessness, need we wonder to find that narrow life doth bound all their hopes and expectations, that the impure earth yieldeth them all their joy, that they thirst not after immortality, that they live not for things above, but that idle talk, vain parade, and cares for the body occupy all their thoughts? Are not the multitude in every land sunk into a brute-like contentment with food and raiment, living upon mere animal gratifications, drudging, sleeping, and waking to drudgery again? The reason of all this is, they have no hope.—Banish this paralyzing desolateness and despair—inspire with the assurance that God is their friend—that through exertion of reason, thoughtfulness and the other faculties which he hath bestowed to be used by and to bless them, their lot will be improved—that to a greater happiness than that of any envied mortal they shall yet be advanced: let them be aroused from their lethargy by such and kindred thoughts, and the inert mass shall arouse them to warm life, active and elevated employment, to a consciousness that virtue is its own reward; that virtuous exertion, certain advancement, and sweet tranquillity are inseparably connected. Yes! Universalism shall yet elevate the mass—the multitude of mankind to a more elevated rank as intellectual and moral beings. To do so, it only requires to be clearly understood and cordially received, and then its influence shall certainly and gradually encroach upon and expel the habits of slavishness and hopelessness which now o'ermaster the age. We have been witnesses to this favorable result from the reception and influence of Universalism. We have seen it bring out the thinking and the feeling man from the human animal, as pure metal is brought out of the earthy ore. Yes! more than the best political institutions—more than boasted education, shall Universalism regenerate and ennoble the world.

One of the most powerful of the engines which Universalism wields in ameliorating the condition of man, consists in its doctrine of the destiny of man. On this interesting subject it teaches views of God's purposes most ennobling and encouraging; those of Partialism we have seen to be most debasing and discouraging. To all men doth Universalism open the door of hope. And what are the bright, the ennobling prospects which it sets before men? What does it tell us that all men may, and ought to, and will become? It teacheth that by the present or by some future system of discipline, men shall yet become perfect as their "Father in heaven is perfect"—that the heart of man shall yet be pervaded by an enlightened, and generous, and filially reverential love of God, which shall expel all opposing and inconsistent affections; that under the influence of this love we shall count no service hard, but be prodigal and ceaseless in our labor of love; that "God's ways to us-ward" shall never seem grievous, no event too severe, no adversity sufficient to crush and overwhelm our confidence in his overruling goodness; or our ingratitude for his lovingkindness; that, in suffering, this trust shall endure; in death, shall triumph; that, in the "dark vale" and in the "shadow of death" we shall fear no ill; that, like Jesus, our constant employment shall be "going about doing good"—the ministry of benevolence; that our temper, like his, shall be meek and forbearing, superior to injury and indignity; that, by the use of the aids and helps which the present system of discipline furnishes, the godlike capacities, the divinity within us shall grow and gather power; that, by every exercise of our powers by which we disenfranchise ourselves from the sway and domination of animal gratifications, of the love of gain, power, pleasure, whenever we obey conscience in opposition to evil impulses; whenever we act in conformity to the dictates of our reason and higher principles; we are doing so much to the extinction of the only hell we know of, the hell within our own bosoms; and to the acquisition of the only heaven we know, the perfecting and perfect mind, enjoying the approbation of its own conscience, and its

God; and that, through the exercise of our godlike powers and capacities, and the subjugation of all our lower propensities, we shall, at last, be fitted for the company of the most exalted of our brethren, and of higher orders of intellectual and moral beings—for the company of Jesus Christ, God's well-beloved Son, and for communion with God himself.

Now what is the *tendency* of this doctrine of man's high destiny, and of this celestial, ideal reach of virtue, spread out for an object of desire and of hope? What the efficacy of this "tablet of perfection" hung up before the vision of man? Is it not to stimulate every noble faculty and power of the soul, to rouse it to exertion, to preserve it by the sublimity and the possibility of the accomplishment, ever active, energetic, and upon the stretch? Is it not to save the soul from resting satisfied with any present attainment; to keep it ever thirsting for higher and better; ever sleepless, watchful and in action? And unless the mind is thus ever kept active with bright, attractive prospects not yet realized, it will stagnate, and become stationary. To have the mind in its best condition, it must be under the influence of hope, it must be cheerful, grateful, and above all, ceaselessly active, energetic, sighing, praying, working for better and more blissful possessions. Nothing appears to us so well adapted to keep the mind in this, its most healthful state, as the enlightened views which Universalism teaches of the present system of discipline, and the future destiny of man. "Let the mind, from its first dawning, be fed on matters of fact alone, limited to the desire of the needful and to the hope of the attainable, never imaginative, never speculative; it will become as the physical condition of those people who are living upon the very edge of necessity becomes, little elevated above the brutes that perish. It is illimitable knowledge, still sought after, though unbounded; it is high ambition, still longed after, though never within reach; and soaring fancy, dwelling with things unseen, that go to produce the noble specimen of the *natural* man. And it is the very same faculties employed upon things revealed, that go to produce the foremost specimen of the renewed man. David, and Paul, and Isaiah, such three pillars of the church of the living God, are not to be named; and how noble, how heroic, how majestic were they!" Paul has left on record a statement of the sentiments and principles which actuated him; and we find them just such as the views which Universalism enforces, are calculated to inspire. "Brethren," says he, speaking of the Christian's career, under the figure of a prize contest, "I reckon not myself to have attained the goal, to have laid hold of the prize, as having finished the race; no, I have yet much nobler heights of virtue and likeness to my Lord Jesus Christ before me, and am sensible how far I fall short of them. But one thing I can say, and one thing I do, not minding the things behind me, not looking back with immoderate self-complacency on the steps already taken—the progress I have already made—I am intensely desirous, with all vigor and energy, to stretch forward toward those things which are before, and to follow along the mark (*kata skopon*)—to run on in the marked-out course of faith and virtue, towards the prize of the calling of God from above, (*tes apo kleseos*), by Christ Jesus—the prize of perfection and eternal life, proposed to me, when God called me from heaven, by Christ Jesus, to run this race." And he adds, "Let as many, therefore, as wish to be perfect, think this the proper method of obtaining it." (Phil. iii: 13-15, paraphrased.) May we, as Paul prays in the seventeenth verse of this chapter, be joint-imitators of him in striving to lay hold of the prize set before us in the revelation of the "glad tidings."

We had intended to dwell briefly on the illustration of several other doctrines of Universalism, which we think tend to promote pure and perfect morality. Particularly, we meant to have endeavored to show that the views entertained and taught by the genuine disciples of Universalism concerning heaven, had this sublime and favorable ten-

dency. The heaven of the Partialist is an outward one; that of the Universalist is within. The former consists in freedom from punishment, in singing of psalms, in indolent inaction; that of the latter, in a pure and peaceful spirit, in perfecting our natures, in active service, in doing God's errands and works of benevolence, in labors of love, in communion with our celestial Parent. It would not require much space to make manifest which of the two views of heaven is the most favorable to character, to virtue, to felicity, and to upward progress. But our limits and our leisure permit us not to proceed. We shall, therefore, close our claims in favor of Universalism, by saying,

IV. That the doctrines of Universalism are much more rational, and much more interesting to the intellect and to the heart, and consequently, much more influential on the conduct and the character, than are the views of Partialism. We have, in a few particulars, attempted to make out that the tendency of Universalism is good, very good; and if so, this tendency must be tenfold, aye, a hundredfold more influential and operative than that of views which take no hold upon our natures—which do not make themselves *felt*—do not move our whole machinery of mind so powerfully. Both the good and also the pernicious tendencies of Partialism are but seldom and but feebly manifested, on account of this slight hold it takes of us: hence, when we speak of the evil tendency of Partialism, we must not be understood to mean that it is actually productive of all the evils to which it leads, but only that nothing prevents it, save the little influence which it is calculated to exert from its non-adaptation to our moral nature, save also, the counter-action of better principles.

We have thus endeavored to produce in others a conviction which many arguments have contributed to make powerful in our own breasts—even the conviction—the full persuasion of the superior and peculiar efficacy of Universalism, to produce an elevated and ennobling morality. We have endeavored to make out a claim to this honor for several of the views which it teaches and enforces:—1. For those of its doctrines which inspire a more generous, heart-stirring, active, and energetic *love of God*—a love not satisfied with a bare conformity to the letter of his requirements, but "prodigal of services," ever seeking opportunities to show itself, never satisfied with doing. 2. For its doctrines concerning the purpose of Christ's life and death, in which it is free from the degrading tendency of the teachings of Partialism on the same subject. 3. For its doctrines of the *destiny of man*. Here it openeth the doors of hope to all men—encourageth to virtuous advancement—stimulath to highest excellence. The views of Partialism debar from hope, not unfrequently enwrap the mind in gloom and despair, and ordinarily corrode the heart and produce inactivity and imbecility.

May the time soon come, (hasten it, O, our God!) when the benign and beatifying influences of Universalism shall beautify, and adorn, and bliss the soul and the life of man!

For the Magazine and Advocate.

PROFANITY.

BY REV. ASHER MOORE.

"Cursing and swearing is an offence against God and religion, and a sin of all others the most extravagant and unaccountable, as having no benefit or advantage attending it. It is a contempt of God; a violation of his law; a great breach of good behaviour; and a mark of levity, weakness, and wickedness. How those who live in the habitual use of it, can call themselves men of sense, of character, or of decency, I know not."—*Buck*.

This vice cannot be indulged but in direct violation of the spirit of the Gospel, "*Swear not at all*," is the sacred injunction of the Master. In my judgment, oaths are disallowable in every case, under the Christian dispensation. And when I am called upon to give evidence in a court of justice, if the honorable judge will not receive my testimony without first hearing me *swear*, I will

promise him that he will not receive it at all. I am determined not to violate a commandment of the Gospel for the sake of being considered capable of speaking the truth!

But by *profanity* we do not mean "judicial oaths," as they are called, but the hateful practice of using irreverent and blasphemous language. This practice, although at first indulged with some degree of caution and timidity, soon emboldens a man to pour forth his curses and oaths on almost every occasion. And if the influence of said practice were confined to himself, the fact that it is destructive of virtue and morality, is fully evinced by the increasing depravity of his own feelings! It is utterly impossible for a man habitually to indulge in the ungentlemanly and detestable vice of profanity, without vitiating his feelings, and acting in opposition to the spirit of Christ.

The influence of the vice in question, also sensibly affects others besides those who are guilty of swearing. How do children learn to profane the name of God, and accompany their expressions with horrid imprecations? It is by the power of imitation. Some hear their parents swear; others learn profanity in the streets; and others, again, learn it from the pulpit, where the name of the Highest is blasphemed, and his children damned to merciless and unceasing torments! The little imitators catch the sound; and desiring to be men, they also swear.*

Let a youth be placed in a work-shop, where all the hands are in the habit of cursing their work and every thing else that they talk about, and if he is not possessed of good, strong moral principles, and active religious feelings, he will soon swear as loud, and long, and blasphemously as any veteran in the shop.

It is hence plain that, by the practice of swearing, a man must exert an unfavorable influence on the cause of virtue and morality. He may avow no oppugnancy to the Gospel of Christ; nay, he may even profess a strong and ardent attachment to the Christian religion; but he is nevertheless *against Christ*. For, remember, dear reader, that "he that is not *with* Jesus is *against* him," Matt. xii: 30.

New-England, Conn., March, 1836.

* A little boy in this city, on being asked by one of his playmates, why he swore, replied that he did it "because it looks *cunning*!" He had heard some poor blasphemer, who exerted all his talents in swearing *ingeniously* the newest invented oaths.

A. B. G.

For the Magazine and Advocate.

THE CONTRAST.

BY REV. J. FRENCH.

On entering the house of worship one day last Winter, a little before the hour for commencing the services, I found a few individuals conversing familiarly on the various religious doctrines of the day, and as I paused a moment to hearken to their remarks, an amiable looking, elderly lady, turning to me, proposed some queries on doctrinal subjects, to which I replied, and then she proceeded to tell, what I shall call her religious experience. She said, in her early life she was taught, and unwaveringly believed in, the doctrine of election and reprobation, and that there was no reason to hope that, at the utmost, more than one out of ten would ever be saved. "And oh!" said she, "I cannot describe the anguish that wrung my heart, as I looked round upon my little children. I had but six, and I thought I *had not enough to be damned!* I mourned and repined to think I had ever been born, to be the instrument of introducing those dear babes into an unasked existence, under circumstances so truly dreadful. But now," said she, as her countenance brightened, and a tear of gratitude sparkled in her eye—"but now I thank the Lord, I am *satisfied* that I have *none too many children to be saved!*"

The tree is known by its fruit. If Universalism bears fruit so truly excellent, is it a corrupt tree? Christian Mother, this is called a licentious doctrine. If you believed it, would you hate God? If you loved God, would you delight in sin?

For the Magazine and Advocate.

THE WATERER.....No. VI.

BUILDING MEETING-HOUSES.

In our last, was urged the importance of regularly assembling for religious worship. The next requisite which presents itself to mind, after a congregation have assembled, is a sufficiently spacious and commodious building, to shield them from the scorching beams of Summer, the pelting storms of Winter, the drenching rains of Autumn, and the sweeping blasts of Spring.

It is true, "God dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing." It is true, devotion may be just as pure when offered in the open air, as in the dedicated temple. Men, indeed, might worship God acceptably, without meeting-houses, and they might also subsist, tolerably, without dwelling-houses; but the one would be as disagreeable as the other is inconvenient.

There are, however, those who profess an interest in the cause of religion, who are willing to worship without a church, because there is some expense attending its erection. These same persons must have buildings for themselves and families to abide in—buildings in which to store the produce of their harvest—buildings to perform their mechanical labor in; and buildings, even for the comfort and protection of their cattle.

They cheerfully expend the sum of one hundred dollars, in erecting a building for the shelter of their brutes, but are unwilling to appropriate half that amount, for a temple, in which to worship their Creator. We can commend their laudable economy in the former, but cannot approve their illiberal parsimony in the latter.

To societies wishing to build churches, the following hints, which are the result of some experience and observation, may not be unacceptable.

1. *The raising of funds.*—This is generally done, in country places, by subscription. People are sometimes loath to subscribe, till they know whether the project will succeed, and hence the difficulty of obtaining subscriptions in a community where means are abundant. The people distrust the liberality of each other. To obviate this difficulty, let an amount be fixed upon sufficient to cover the expense of building. Then let some one go to each individual, supposed to be friendly, and ascertain, confidentially, what he is willing to contribute, provided the amount shall be obtained. Let a minute be made, in each case, with pencil; and, if the event prove the ability to build, a subscription can then be drawn, and the amount transferred. I once knew this experiment made in a vicinity, where the amount proposed was \$1800, but which resulted in a building worth \$4000.

2. *The location.*—A meeting-house would be erected in many places, could the people agree upon a location. This is most frequently the case in towns which embrace two or three small villages; and argues a greater share of pride and worldly interest, than of self-sacrifice and Christian unity. But how shall a location be decided, where two or three have equal claims, and must share the expense? The following is a method I have known adopted, with satisfaction to all parties. A subscription is drawn for the erection of a meeting-house, "to be located at —, or —, or —, whichever place shall be designated by the greatest amount of subscription." Two or three columns, as the case may be, should then be drawn, and over each column written the name of one of these places. Then each individual subscribing, should place the amount he is willing to give, *running the risk of location*, in that column over which stands the location of his choice. The house is then erected at the place, "designated by the greatest amount of subscription," and the whole subscription applied to its erection.

3. *The expensiveness of building.*—Do not, I beseech you, brethren, get into debt, in the erection of a meeting-house by subscription. It will retard your prosperity. Few members will be added to a society, where each new member must shoulder

his proportion of an old debt, which is accumulating interest. Do not build a larger or more elegant house than you have means to cover, in order to rival or excel some other one in your vicinity. A small house will generally draw a greater number of people than an unnecessarily large one. Man-kind are gregarious animals, and prefer being crowded to being lonesome. Who would not rather live in London, than Oregon? Besides, a small house, well filled, is much more pleasant to the speaker, than a great one, nearly empty. And in regard to elegance, it is not that which is dazzling, on the outside of a house, that proves a lasting inducement to attend; but that which is edifying, within the building; and the former frequently swallows up the means which might secure the latter. Brethren, "think on these things."

4. *Utility.*—Do not sacrifice utility to ornament in building. The comfort of the hearers, the singers, and the speaker, should be primarily regarded, and that little orb of false taste and vanity, the eye, consulted secondarily. The back of the seats should not be perpendicular to the seats themselves, but sloping backward, slightly. The pulpit should be low. Three and a half feet, in a building of ordinary length of posts, is as high as the speaker's feet should be from the floor of the house. It is a great assistance to have the floor elevated, at the end of the building opposite the desk, thence gradually descending towards the pulpit—it brings the audience nearer the speaker. It should be considered indispensable, in wintry climates, to have an entry-way, a vestibule, to exclude from the inner apartments the cold air, which enters through the outer door. In small buildings this is too often sacrificed for a colonnade. If the gallery stairs are inserted on the floor of this entry-way, as is generally the case, there should be partitions and doors at the head of the stairs, instead of the galleries being left open. People forget that Boreas can climb stairs. And were it not a truth that the people, in building, seldom consult the comfort of their speaker, I would suggest that the desk be placed on the end of the building opposite the entrance. I will say to brethren in the ministry, who have feeble health, Do not engage to preach, during winter, in a building that has the desk situated between two doors, both opening to the weather. **APOLLOS.**

For the Magazine and Advocate.

PROTRACTED MEETING IN WOLCOTT.

A protracted meeting was held in this place during the latter part of February, for the express purpose of "putting down Universalism," and conducted by Elders Chittenden and Fuller, of the Baptist denomination. After trying several days and nights in succession to convert one Universalist, and failing in the attempt, they resolved upon a new expedient, which they hoped would realize to them the accomplishment of their much desired object. This was to demolish the walls of our house; to raze it to the ground, so that not one stone should be left upon another that was not thrown down. In perfect keeping with the spirit of this *holy resolution*, they prayed that "the Almighty might display his power, in striking from beneath the *devil's insurance office*, its underpinning!" Alas! this effort to put down Universalism was as fruitless as all the preceding ones had been. The great Father of mercies by such godly prayers cannot be moved; and by turning a deaf ear to that, it is to be hoped that the individual who offered it up, may go and learn what Solomon meant by the following declaration: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii: 9.

After calling the writer all the hard names, which malice—the worst principle of the human heart—could appropriate to an advocate of impartial grace, and exhorting the youth (a majority of whom, in this vicinity, attend our meeting, by the way,) to flee from the snares which "the emissary of the devil" was laying for them, they left our little village, as free from the influences of Partialism as it was when they entered it—at which

they publicly declared, that there was not "*rebellion enough in Wolcott to make the devil mad!*" Some of the expressions which were made there, in my hearing, I dare not repeat—if they did not border upon blasphemy, can the name of God, by mortal man, be blasphemed? Do you wonder, kind reader, that profanity is heard in our land?—go to a protracted meeting, and there learn that it is tolerated by those who profess to be examples of morality and religion. Cease to wonder that this evil prevails to such an extent. Drive it from the sacred desk, and it will soon die away in community—it will sleep in the grave of oblivion!

Wolcott, April 5, 1836.

T. D. COOK.

P. S. As these gentlemen were not received by the people in this town, as is evident from their ill success, it is presumed that they shook off the dust of their feet as a testimony against us. Did either of them, (I am requested to inquire,) in shaking off the dust of his feet, as a signal of disapprobation, shake off a pair of shoes, which he purchased of an honest, industrious, and needy mechanic here, and forgot (!) to pay for? If so, will he inform his creditor where they may be found? Be honest, Br. C.

T. D. C.

For the Magazine and Advocate.

OBJECTIONS TO UNIVERSALISM CONSIDERED.....No. III.

BY REV. C. HAMMOND.

The third objection I shall notice, is, that Universalists do not preach the threatenings of the Bible. This objection arises, either from an entire ignorance of our preaching, or a misunderstanding of the nature or intended application of those threatenings. There is no portion of the sacred Scriptures more fully believed, and more earnestly preached by all Universalists, than those threatenings, which assure us, that God will by no means clear the guilty, but reward every man according to his works. And while most other denominations hold out inducements to the sinner, which forbid his repentance, by teaching him that the wicked are more happy in this world than the righteous; and that if he will only repent, at any time before he dies, he will be just as happy in another world; Universalists feel it to be their imperative duty to correct this fatal error, and show the transgressor the unavoidable reward of sin. Hence, it will be easily seen, that Universalists, so far from meriting the censure of this objection, are the only sect, against whom this objection cannot be sustained. We preach, that the threatenings of the law will be realized by every sinner; and not, that a person may live in the practice of iniquity, year after year, and escape all punishment.

We do not, it is true, threaten the sinner with endless misery, nor with the hopeless cruelties of unmitigated wrath; and if this is an objection to our preaching, the same objection rests against all God's holy prophets. If the objector is disposed to find fault with us, because we do not preach endless damnation, we advise him to settle this objection, in the first place, with the Bible. When he has shown, from better authority than the Bible, that all the inspired writers of the Old and New Testaments were in the fault, because they never edited the terms, endless, eternal, or everlasting misery, endless or everlasting damnation, and endless or eternal punishment, it will not be too late to complain of us. When he shall have shown that the penalty of the divine law, is either endless, eternal, or everlasting death, he may complain of the Bible and its authors; but not of us, since we profess not to be wise above what is written.

However, we are not disposed to deny, that our Lord threatened the nation of the Jews with everlasting punishment. But we are disposed to deny, that the word everlasting expresses a proper eternity, and we would respectfully offer the following reasons against such an idea. First, Linguists tell us, that the original word does not express endless duration of time, and that the noun from which this adjective is derived, is used often in the plural number. Second, We observe, that everlasting

is frequently used by the sacred writers to express a limited period or duration of things. Third, We observe that "the restitution of all things was spoken by the mouth of all God's holy prophets since the world began"—that our Saviour says, "I will draw all men unto me," "and him that cometh unto me I will in no wise cast out"—and that Paul says, "all Israel shall be saved," which can never be fulfilled, if the everlasting punishment of the Jewish nation mean their endless misery. Does the objector ask us to employ words and phrases which are not in the Bible, and denounce judgments which falsify the most certain declarations of that sacred book—the clearest promises it contains? If such be the depravity of his heart and the unbelief of his soul, I would say to the objector, "repent, and be converted, that your sins may be blotted out," and your character be redeemed from that disgrace, which your opposition to truth and the virtue of mankind throws upon you.

For the Magazine and Advocate.

MOTIVES OF UNIVERSALISM.

BY REV. A. H. CURTIS.

Without the hope of immortality, how miserable is the lot of man! Doomed to exist for a brief moment, as it were—the victim of pain, sickness, toil and mourning—and then cease to exist, and be as though he never had been! Alas, the horrid prospect of sleeping, to wake no more! No thought ever entered the heart of man, that is so fraught with horror! No prospect that unites such unwelcome associations! In view of these considerations, how welcome the hope-inspiring promises of the Gospel! that brings the joyful prospect of immortal glory, sheds the sunbeams of hope on the night of the grave, and deprives the monster of his power to sting! Through Jesus Christ, life and immortality are clearly revealed—a future state of immortal glory is clearly brought to view; where sin shall cease its dread dominion—where every heart shall be melted with love, and every mouth become vocal with praise. Well might the angels of God proclaim glad tidings of joy to all people, since this was the burden of their message. Well might they proclaim peace and good-will to men, since they were the harbingers of him, who brought the assurance of our heavenly Father's love!

How glorious the prospect opened to the eye of faith, in the Gospel of the blessed God! how sublime its anticipations! He whose heart is imbued with its heavenly spirit—whose soul is delivered from the bondage of error—released from the galling chains of prejudice and superstition, and daily drinks into its rich consolations, enjoys a privilege of which the unbeliever can have no conception.

It is the healing balm of the wounded spirit—the consolation of the mourner—the solace of the afflicted—the soother of every earth-born care—the fountain of heaven-born joys! It is the prop of the dying—the beacon that points him across the dark Jordan of death, to scenes of celestial purity; where every affliction shall cease, and universal peace and harmony abound.

To him who enjoys such exalted views of God, and the economy of his saving grace, how strong are the motives to love him with all his heart, and walk in his statutes with obedient feelings! Is there aught of which the mind of man can conceive, that is so well calculated to burst the chains of iniquity, exalt and purify the moral nature of man, and assimilate his character to him, who is the pattern of all righteousness? Is there any thing that is so well calculated to withdraw his affections from the sinful vanities of the world?

In sincerity, I would ask the candid Christian of any order, what there is in this view of the divine character and government that is of licentious tendency? What is there in it, that can produce enmity against God, or a love of sin? Surely it is the correct stimulus to good and virtuous actions. For the more exalted our ideas of God, and the more extensive our views of his goodness, the more will

our hearts be inclined to love him, and all his holy, wise, and just laws.

Is it possible—we ask the candid Christian—is it possible for the individual, who undoubtedly anticipates a heaven of celestial purity at God's right hand—where sin and every opposition to the divine government shall be no more, and where sorrow and mourning shall be unknown—to delight in the sinful vanities of this fleeting and imperfect world? Is it possible, in the nature of the case, for him who entertains such transcendent views of the love of God—who believing that his infinite goodness pervades all his works, and that his mercy shall ever endure—to hate him, or willingly rebel against him? In short, is it possible for him, who feels himself the object of his love, a vessel of his mercy, a child of his grace, and an heir to the heavenly inheritance, to profane his holy name, and love the way of the transgressor? Surely you will answer, No: every Christian of every name and creed, will answer, No: for this faith is the moving pivot of the Christian's duty—the chord of love that binds his heart to the fountain of goodness. It is the great inspiring motive, in the breast of every enlightened Christian.

This, reader, is the stimulus of the Universalist. These are the motives that impel him to action.

Adrian, Michigan, March, 1836.

MAGAZINE AND ADVOCATE.

A. E. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, APRIL 23, 1836.

FEARFULNESS.

It is written in the Apocalypse, that "the fearful and the unbelieving shall have their part in the lake that burneth with fire and brimstone." And the question naturally arises, why are the fearful to be thus awfully punished? I will answer the question.

Unbelief is the cause of vice—so is fearfulness—hence the severity of their punishment. They, in effect, accuse God—the first, of declaring what is not true; and the second, of being unworthy of trust and confidence. Hence they deserve punishment—not that they injure God, but that they deprive man of happiness, peace and joy. They prevent man from doing much good he otherwise would do; and therefore rob community of valuable services. Hence are they made severely to torture those who cherish them, that they may the sooner cast them away.

An excellent brother told me he would not conduct a periodical for the world—the responsibility was too great, especially as a slight error might be the means of doing more hurt than the labor of weeks could repair. Yet this brother believed that we are judged by our motives—that God can overrule all evil for good, and make even our errors praise him—that it is the duty of every man to use all the means God has given him to spread the truth—and that periodicals are great means, under God, of thus spreading it. Yet for fear of publishing a few errors, which God could overrule for good, he would abstain from using his means in publishing many great and important truths!

The same excellent brother informed me he could not recommend a religious paper to any person's patronage, because he could not be certain there would be nothing published in it but what was good. He could preach the Gospel without contracting for a support, believing God would dispose people's hearts so that he should never suffer—but he feared God could not or would not dispose people's hearts to keep them from the injury of one evil article among many good ones. Why, dear reader, this spirit of fearfulness would prevent a man from recommending the Bible to any one's perusal, because it has recorded in it some sayings of the devil! Such are the injuries wrought by fearfulness in the good man's pathway of duty and usefulness. No wonder it is so awfully punished! What a mercy that God has made it so tormenting!

The cure for fearfulness, (I say cure, for it is clearly a disease of the conscience,) is, to ponder well the ways of

our feet—to be consistent in *always* relying on Providence—to endeavor to select the *most useful* employment of which we are capable, however high or however lowly it may be; however arduous or however easy—to count well the difficulties and provide for their removal—and then, designing no evil, proceed in the work. In the energetic language of the West, "Go ahead." Depend upon it that you are not chargeable with unavoidable, unforeseen and unintended evils—that God is able to take care of them and overrule them—and that it is your business to do good, not to sit idle for fear of doing evil.

Too many are possessed of this spirit of fearfulness, with which none should be "surprised" but "the hypocrites." It is bondage. It is not the "spirit of love, and of power, and of a sound mind." Instead of being the sign of a sound conscience, it is the mark of an over-tender one. No man can be happy in such a state of feeling. No man can be useful with it. Had Jesus, and Peter, and Paul, and Luther, and Winchester, and Murray, been possessed of it, we should not now bow in veneration at their names—we should not now be rejoicing in that "perfect love" that "casteth out all fear."

God deliver men from unbelief, that they may "cease to do evil;" and from fearfulness, that they may "learn to do well"—that they may "trust in the Lord in all" their "ways"—that they may boldly "plead for the widow," and "judge the orphan," and "break the jaws of the wicked and pluck the spoil out of his teeth."

A. B. G.

UNIVERSALIST PUBLICATIONS.

The Sentinel and Star in the West will be changed to *The Western Universalist*, at the close of the present volume—i. e., in July next. It will be published in Cincinnati every week, each number to contain eight closely printed pages, super-royal octavo, (about one-third more matter than the *Sentinel* now contains,) devoted to theology and miscellaneous literature, of such durable interest to the reader, as shall render it fully worthy of preservation and binding at the close of each year. It will be afforded to subscribers at two dollars per annum, payable in advance. In no case will a second number of the paper be sent to any one who does not comply with the terms of payment. Publishers and Editors,

HON. SAMUEL TIZZARD,
REV. GEORGE ROGERS.

The Star in the East and New-Hampshire Universalist has reached the close of its second volume, and asks assistance by way of increased patronage, which it richly merits and we hope will promptly receive. It is published at Concord, New-Hampshire, every Saturday, on a royal sheet, at one dollar and fifty cents, in advance, or two dollars at the end of the year.

Publisher,
Editor,

WILLARD HAYES,
REV. J. G. ADAMS.

A Text and Hymn Book.—Br. F. Langworthy proposes publishing, (probably has published, by this time,) "sermons, essays, rules for understanding the figurative language in the Revelation, arrangement of texts for theological debate, and select hymns suitable for choirs and single performers," in one volume, to be entitled "The Key of the Kingdom, and Songs of the Redeemed." It will be furnished at 50 cents per copy, retail. Orders to be addressed to F. LANGWORTHY, Madrid, N. Y.

TOUR TO THE WEST.

Br. Townsend, of Victor, intends making a tour through Ohio, Michigan and Illinois, in May next. Milan, Ohio, Adrian and Ann Arbor, Michigan, and Chicago, Illinois, are places named as those he will visit in his route.

Br. Townsend is an accredited agent for this paper, with whom any business may be safely transacted. We wish also to commend him particularly to our friends in the West as an able preacher of the impartial grace of God, with the experience and good judgment necessary to give good advice where it is needed, respecting the proper organization of our friends now scattered abroad in the West.

A. B. G.

EXPERIMENTAL RELIGION.

There is probably no charge more frequently made against Universalists, by the devout of other denominations, than, that we do not believe in experimental religion—that we are not pious and devoted—and that we are not spiritually minded. Yet strange as it may sound even to some professed Universalists, there is no charge more false than this. And as “charity begins at home,” let us first attend to those professed Universalists, who, by their conduct and their words, assist our opposers in maintaining the charges here denied by us.

It too frequently happens that when men are convinced they have long been over-credulous, they take the opposite extreme and become suspicious and skeptical. Having found one hypocrite whom they had long deemed a good man, they are ready to set every good man down as a hypocrite. Thus is it with many who are called Universalists—thus has it been (and perhaps is yet) with the writer. They find that the doctrines of Partialism are not taught in the Bible—that many practices and pretences are unequivocally condemned by Jesus and his apostles, which the world esteems very pious and religious—they find that their confidence has been often abused, their money misapplied, and their feelings improperly enlisted; and finding this out by the instrumentality of Universalist preaching or periodicals, they call themselves Universalists, when, perhaps, they are only anti-Partialists; and they become sturdy opposers of every practice insisted on by their former companions—jealous of every attempt to enlist their services in the support of Christianity, or a Christian benevolence—draw tight their purse strings, button their pockets, indurate their feelings, absent themselves from where prayer is wont to be made or praise to ascend to God, and scoff at religious feelings, even against the secret desires of their hearts and the dictates of conscience and reason. Such is, very generally, the reaction of views, feelings and actions which takes place in the honest dupe of bigotry and superstition, when he first gets his eyes partially opened, and sees “men as trees walking.”

Go to such an one and ask him if he is pious—has experienced religion—is spiritually minded—and what will he understand by your questions? For as he understands you, so will he his reply. By “piety,” he will understand a long, sour visage and pretended sanctity, as a cloak under which a strong love for a neighbor’s property may be concealed, and iniquitous practices carried on—and he will accordingly tell you, that he thanks God he is not pious, and hopes he never will be! By “experimental religion,” he understands a rush of animal excitement, produced voluntarily or involuntarily, raised, excited and carried up by fasting, prayer, night watching, sympathy, and intense confinement of the whole mind to a series of most terrible, awful and agitating subjects until nature is exhausted, reason prostrated, strength gone, and fanaticism and misguided fervor are all in all—and he will tell you that he thanks God he has been completely released from all experimental religion, and hopes he may be saved from all such nonsense in future! And by “spiritual mindedness,” he will understand a set of mystical and visionary ideas and appearances, called special revelations, and spiritualized explanations of mysteries, and dark passages of Scripture, in which he was once seduced to indulge until he was really brought to believe that every irregular suggestion of animal passion was the voice of a real personal devil whispering in his ear, and every dream of his disturbed slumbers, or vagary of his day reveries, was the trump of the angel Gabriel, or Michael, or the voice of the personal Holy Ghost, declaring to him the secrets of God, and confirming the teachings of his particular preconceived doctrines. Disgusted with the recollections of many such exhibitions of spiritual moonshine and folly, and loathing the “disinterestedness” into which a love for the applause and doctrines of his church had seduced him, when he declared that he was willing to be damned for the glory of God, and to shout hallelujah and amen to the unending misery of his dearest relatives and friends—sick at heart at such recollections

of his weakness, he gruffly replies, that he does not believe in spiritual mindedness, for thank God he has learned that it is all a pretence and a folly. Such being the replies of such Universalists, (whether they have “experienced” such follies themselves, or noticed them in others,) the opposer is perfectly justifiable in supposing and reporting that Universalists do deny and oppose piety, devotion, experimental religion, and spiritual mindedness—that is, he is justified in reporting thus, until he is better informed, as I now mean to inform him.

Be it known then, to all our friends and opposers, that Universalists *do* believe in all these things, in the *proper* sense of the terms used. Even the very persons above named, who make denial of such belief, do believe in, and frequently possess and practice, piety, experimental religion, and spiritual exercises of the mind—at least a large majority of them do, as I shall now proceed to prove.

What is meant by the terms piety, devotion, experimental religion; etc.? I do not ask what our opposers mean by these terms—nor yet what our newly converted friends mean by them—nor what Universalists generally mean by them—but what do lexicographers, and the best writers in our language, mean by them? In short, what is the *proper meaning* of these terms? This is the question. Let the terms be fully and fairly defined, and then every person can tell you whether he believes in or possesses the things really meant by the terms.

Piety. Believed to be derived from *Deus*, God, and signifies a performance of the duties arising from the relationship existing between God, as a Father, and man, as his child. In its more extensive meaning, it denotes the performance of the duties due from children to their parents. Who will dare to say that Universalism does not recognize the paternal relationship of God to man, and the filial relationship of every man to God? No one—for this is the foundation of all the doctrines, precepts and hopes of Universalism. Whether Universalists practice the duties arising out of this relationship, must be left to others to decide. That we practice them as well as our neighbors, we know—for they practice but little on their principles—less perhaps than we do on *ours*—to our shame and disgrace be it acknowledged. But do we practice *as much* on our principles of piety, as our opposers do on *theirs*? If we do, we are as well as they are—if not, then are they much more consistent than we. It is of no avail to say we are *as good*, or even *much better* than our opposers—for this we can *easily* be, and yet be as far behind what our principles demand of us, as they are before what their principles require of them. When will we learn, and feel, that to be Universalists we must not measure ourselves by Partialism, but by Universalism—by Christ and his Gospel?

Religion. This word comes from two words, signifying to consider again, or (as others, and a majority of philologists say) two words signifying to bind together again. “Experimental” needs no definition—it means that which is experienced—felt—known. What say our opposers, then—and our friends, what say they? Is Universalism a system of experimental religion? Do we believe in experimental religion? Have we felt or known a system of faith that binds men together again—or that has been obtained by reconsidering the evidences of the hopes we entertain and the doctrines we believe? Surely—surely we have felt and known such a religion—surely we have carefully examined its evidences—and surely we find that to be universal and endless which our opposers limit to a past or confine to the boundaries of time and sense.

Spiritual mindedness. This term means, being of the same mind as the spirit of God, or of Christ, which dwells in the renewed man. The spiritual minded man has no will contrary to God’s—no mind contrary to the mind of Christ—no desire opposed to the desire of a holy spirit breathing within him. What, then, is the will of God? It is that all may be holy—all know the truth—all be happy. What is the mind of Christ? That all might come to him, and he would cast none out—

that if lifted up from the earth, he would draw all men unto him—in short, that God’s will might be done. And the desires of a holy spirit ever will be that God may be glorified in the highest by the complete accomplishment of his will—that Jesus may see the travail of his soul and be satisfied—and that the universe may be redeemed from sin and sorrow, and filled with holiness and bliss.

Now where is the Universalist that is not spiritual minded—wherein does Universalism fail in inculcating this very spiritual mindedness in all its fulness and glory? Oh, that our opposers could learn, and speak and feel this truth—then would they, too, rejoice with us in the hope of the restitution of all things! And why cannot they? One reason is that *Universalists hinder them*. It is truth. Too many of our brethren take more pains to deny what we do really believe, than to show our opposers that they mistake the true meaning of religious phrases, and the teachings of Scripture. Others profess to believe Universalism, who by their conduct disgrace it—make it a cloak for sin and abomination—and (hypocritical enemies to impartial grace, that they are!) thus confirm the fears and prejudices of many who wish they could believe it, but dare not even investigate it, for fear that it may lead them to like disregard of the precepts of God, the duties of society, and the decencies of life. God grant our opposers courage and candor to investigate for themselves—our friends knowledge and prudence to teach what we do believe—our hypocritical professors and shameless dis-practicers, grace to repent, and virtue to be honest and decent—and all purer views of doctrine, clearer perceptions of duty, and increased strength to practice.

A. B. G.

ITEMS.

There are a few kind souls among our opposers, who have rather more zeal than knowledge, and are determined to enlighten us with their exhortations, slang and rant, and Scripture quotations, in order that we may be saved. To two of them I now address myself.

The precocious youth, W. A. P., who writes us from Evans’ Mills, is respectfully informed that, if he will read his Testament correctly, he will discover that though the apostles had been “Pharisees,” yet they renounced “the Phariseeick doctrine,” (Matt. xvi: 6-13,) before they became fully followers of Jesus—even as “Pawl,” though a “jue,” renounced the doctrine of the “jues” when he embraced Christianity.

This sapient youth is further informed that if he will study his Bible better, he will hardly volunteer such impudent instructions on a subject (Universalism) of which he manifests himself so perfectly ignorant—the addition of a spelling book to his library and writing desk, seems much needed, from the following “spesamens.” He speaks of “Nehemyah, Pharoh, Nebuchadrezze, Christians, dulcermers, planes of dury, sword of the spirit,” and other Scripture names—and of “triumph, Parshalism, perswasions, enemys, enny thing worthey of theas things, caricter,” etc., words I am certain he never learned to write with such letters in our paper. Seeing, then, that his past reading has improved him so little, I recommend him to go over the same course until he can properly “spell all the hard words in it without baulking.”

In conclusion he accuses me of crying “peas, peas, when God has said there is no peas,” a charge I most seriously deny. I never have cried *peas*, or any other *vegetables*, out of season—and certainly have not thought of crying either green peas or new potatoes this whole Winter! And who did?

If the poor ignorant youth, who has volunteered to teach me how to edit the Magazine and Advocate, means *peace*, instead of *peas*, (as is probable,) I would inform him, I am not a “Parshalist” to promise peace to the wicked, enjoyment in sin, and to declare that a life of holiness is one of thorns, and sorrows, and pains—but I preach that “there is no peace to the wicked,” but “*great peace have they which keep*” the law of God; for while “the wicked are like the troubled sea,” the ways of wisdom “are ways of pleasantness, and all her paths are peace.” Hence his charge is against the Bible, if against

me, for I confine myself strictly to that in bearing testimony on these subjects.

The poor fellow probably meant well, but understands badly—he has zeal, but without sufficient knowledge to direct it. May he learn a little as he grows older, continue to study the Bible and to read this paper.

Linus Evarts, of Fairfield, or as he calls himself "one of no persuasion," has sent us what he calls "inconsistencies of Universalism with the Bible," requesting its publication. The manuscript is not fitted for the printer, and as its contents are neither new nor unanswered, it is not worth the trouble it would cost us to prepare it. He needs a better acquaintance with both the Bible and its doctrine (Universalism) to make a plausible opposer. The texts he refers to are well known to, and firmly believed by us. They mean exactly what they teach, but they do not teach the existence of either endless sin or endless misery. The word rendered "day" in Acts xvii: 31, signifies an indefinite period. Day frequently is used thus—see *Cruden's Concordance*. "Judgment" means rule, government, decision, punishment, reward, etc. "The kingdom of God," is here on earth—it is "in power," "peace and joy in a holy spirit." The book of Revelation relates to "things that were shortly to come to pass," eighteen hundred years ago, not to events in eternity. It is, indeed, "absurd to believe that those who die enemies to God's holy government, can be happy in heaven"—UNLESS Jesus told the truth in declaring man freed from earthly passions in the resurrection; (Matt. xxii: 23-34;) and unless Paul was *not* absurd in declaring that "we shall be changed," in the same state. (1 Cor. xv: 52.) And then, it would be "absurd" *not* to believe it.

There—having thus repaid the *kindness* of Mr. Evarts, in endeavoring to persuade us that our heavenly Father is full of weakness or cruelty, we beg of him to tell us, 1. What law is that, Christ died to redeem us from? 2. Where does the Bible say that its "curse" is "merited endless damnation?" If the Bible reveals a law whose penalty is endless misery, it can be referred to, and the controversy will be ended. 3. What proof has he that "the sheep (named in Matt. xxv) represent the pure, holy and innocent children of God," instead of "the nations?" Come, most sapient instructor, give us "more light." A. B. G.

THEOLOGICAL SEMINARY.

Some of our readers may remember that, a few weeks since, we declined opening our columns to a controversy on this subject, until the people should desire it. Our reasons for thus declining arose from the heated and irregular manner in which that subject has hitherto been approached by the respective parties, and from the belief that private conversation generally would better tend to diffuse the needed information. Since then, the subject of publishing has been discussed and reconsidered, and a plan devised for publishing cool, deliberate and respectful articles.

This is in consequence of several letters informing us that such articles, *pro* and *con*, are needed and desired by many. An article prepared some time since, in favor of such an institution, has been received and will appear in our next. If in two weeks from that time an article is received against the measure, equally cool and dispassionate, it also will be inserted—or, what we deem the best, out of all that may be offered. For we do not wish to occupy our paper wholly with the controversy on this subject—nor to have two *armies* in the field. One single, *known* advocate on each side, will be sufficient—to that one, all others may direct their arguments in aid of their views of the question. After the two first have closed, if any others are yet dissatisfied, two others may enter the field on similar equal terms, and canvass all the new arguments they can offer.

I trust the limits of our paper, and the nature of the question will justify the above rules, which are certainly equitable, and will surely yield as much information, with less extraneous matter and heat of feeling, than any other mode we now can think of. A. B. G.

PAPER.

When we purchased the establishment of the Magazine and Advocate, we wrote to the paper makers in this vicinity, and also to several in Massachusetts, besides making inquiry in the city of New-York, in order to secure a supply of the best paper our means would allow. But paper was a scarce article. The several fires in New-York and Boston increased the scarcity very much. The eastern paper makers generally, refused to contract for the delivery of any paper until this Spring. We therefore made a contract near home, for a partial supply. Messrs. Savage and Moore were about fitting up a new manufacturing establishment, with improved and very extensive machinery, and we hoped soon to get an additional supply from that. But the severe Winter prevented them from getting their mill into operation until this Spring. Hence we have been obliged to get paper, as best we could, from three different paper makers. This will account for the difference which may have been observed by our patrons in the paper we have sent them. It was unavoidable. Nothing short of a ruinous expenditure could have prevented it on our part. We perceive that nearly all of our brethren at the East, and the publishers of several literary papers, have been apologizing frequently during the Winter, for the bad paper on which they have been obliged to print. We have delayed apology and explanation, until we were certain the evil was remedied. The best paper hitherto used by us, was delivered on contract with I. Thompson and Son, of Montgomery county. Of it, some yet remains to be delivered. The present paper is from the mill of Messrs. Savage and Moore, of Sauquoit. From these two mills we shall receive our future supplies, and trust this will be the last apology and explanation called for by the quality of our paper. A. B. G.

A GOOD IDEA.

A ministering Br. who is in the habit of frequently sending religious notices by mail, for publication, says he intends, in future, to send us the names of one or more new subscribers, and make us pay the postage. That's right Br.—go-a-head—we have some hundred sets of back numbers yet on hand, and will cheerfully comply with your suggestion. G. and H.

TEACHERS IN THE INSTITUTE.

A report has been circulated that the teachers in the respective departments of the Institute, were about to leave. The teachers themselves disavow such intention; and the friends of the Institute may rest assured of the falsity of said report.

A DUN.

The publishers of the Universalist Register and Almanac, for 1836, have requested me to state, in their name, that *they want money*, from those who have money in hand from the sale of that work. Will such please make immediate remittance of what can be conveniently and safely remitted; stating, also, how many copies they have yet on hand? The publishers have payments to make very soon, and wish also to know how many copies of the work are yet on hand. Where particularly convenient, remittance may be made to this office—otherwise to SANDERSON AND WHISTON, Cortland Village, N. Y.

N. B. As navigation will soon open again, it is expected that those packages frozen in last Fall on the canal, will reach their destination. Will those who receive, do as well as they can with them, and the other books sent? Orders for more will be attended to. A. B. G.

The publishers of The Universalist and Ladies' Repository, please send current volume to Miss A. Peck, Hampton, Oneida county, N. Y. S. R. S.

REMOVAL.

After Monday next, (25th inst.,) the publication office of this paper will be held in the second story of Knickerbocker Hall, south side of Catharine-street, near Genesee.

The printing office will be removed to the third story of the same building, before the 1st of May.

* Entrance by the first open stairway east of Genesee-street.

A CALL.

If I can find a suitable place to locate in Ohio, I shall remove from Dundee, next Fall. The moral vineyard of our Redeemer, in this section, ought not to be left without a watchman, lest the young foxes destroy the vines, and the old ones eat up the grapes. I would say, therefore, in behalf of the friends, if some brother, who is willing to endure persecution for Christ's sake, is willing to visit this country, he will please come on, during my present tour to Ohio, and give notice of his coming in the Magazine and Advocate, or in the Herald of Truth. M. L. WISNER.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in May, by Br. WHITNEY at Mottville—Br. C. B. BROWN at Ellisburg—Br. C. S. BROWN at Lisle, at which time the Eucharist will be celebrated—Br. BRITTON at Depauville, and at Lafargeville at 5 P. M.—Br. ROBERTS at Lakeville—Br. Sias at Brownville, near Br. Cole's, and in the village in the evening.

There will be preaching on the second Sunday in May, by Br. BODEN at Richmondville—Br. C. B. BROWN at the shingled schoolhouse, Palermo, and at Jennings Corners at 5 P. M.—Br. WHITNEY at Howlet Hill—Br. GROSH at New-Hartford.

Br. BODEN will preach in the evenings of May 5 and 6, at Lawyersville—9, at Cobleskill, as the friends may appoint—11 and 12, at Jacksonborough.

A quarterly Conference of the first Universalist church in Oswego county, will be held at Mexico, on the third Sunday in May next.

NEW-YORK STATE CONVENTION.

This Convention will hold its annual session at Auburn on the last Wednesday and Thursday (25th and 26th days) of May next. The following Associations have appointed the following delegates to attend the same—in some cases, with power to appoint their substitutes.

Associations.	Ministers.	Laymen.
Black River	P. Morse C. B. Brown	B. Thayer T. Murray
Cayuga	W. Queal J. Annear	J. Clift W. G. Parker
Central	D. Skinner L. C. Browne	J. L. Kellogg J. A. Norton
Chautauque	J. E. Holmes P. P. Fowler	J. I. Eacker R. Eldred
Chenango	N. Doolittle C. S. Brown	W. Field, jr. E. W. Corbin
Hudson River	I. D. Williamson T. J. Whitcomb	E. Murdock J. Burton
Mohawk	J. Whitney D. Biddlecom	T. Biddlecom W. Graves
New-York	S. J. Hillyer L. C. Marvin	W. Howe A. P. Ely
Niagara	C. Hammond N. Sawyer	E. Farwell C. Lee
Ontario	E. Smith* J. Chase, jr.	G. Smith A. Goodell
Otsego	J. Potter J. Bushnell	G. Thomas G. D. Countryman
Steuben	M. L. Wisner E. Smith*	J. Bentley W. Goff
St. Lawrence	J. Wallace B. Hickox	J. Parkhurst M. Jennison

The occasional sermon by Br. J. Potter, or Br. I. D. Williamson, substitute.

D. SKINNER,

Standing Clerk.

* Br. E. Smith is chosen delegate by two Associations.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. G. Van Kierks Hill, (U. C.) for self, B. H. W. W. and A. C.—Rev. C. S. B. Sylvan Springs, for self, Mrs. H. and T. McF.—O. H. White Pigeon, (M. T.) for self and J. W.—J. M. Lawrenceville, for J. B. S. J. M. H. C. P. E. M. R. H. J. C. and J. H. M.—P. M. Greenburgh, (O.) for B. M.—P. M. Charlton, (Mass.)—E. T. F. Fall Creek, for H. H. C. B. U. F. A. F. G. F. W. F. J. C. and S. S.—E. M. Le Roy, (O.) for M. L. A. F. O. C. and C. V.—P. M. Cato, for self, T. B. H. A. P. and D. and E.—P. M. Baxham, (U. C.)—P. M. Middlebury, (O.) for H. H. S. W. C. W. B. I. N. R. and C. R.—P. M. Plymouth, (M. T.) for self and J. H.—Rev. N. W. Greenup C. H. (Ky.) for self, Maj. F. A. V. B. and J. H.—P. M. South Edwards, for self and J. W.—P. M. Adams, (Mass.) for S. E. D.—P. M. Jackson, (O.) for self and H. N. I.—G. W. S. Nichols, for W. R. F. D. P. and Mrs. B.—P. M. Union Square, for J. C. W. and J. W.—P. M. Collins, for W. R. and E. T.—P. M. Paynesville, for S. D.—Rev. J. L. Boston, for O. A. L. A. S. B. J. C. jr. A. P. A. L. C. A. W. W. W. C. B. K. and W. H. W.—P. M. Greenwood, for self and C. B.—G. H. P. Kanawha C. H. (Va.) for self, A. W. Q. and J. H.—P. M. Unadilla, (M. T.) for R. M. G. F. I. C. R. and U. C.—Rev. A. R. G. Henderson, (Ill.) for A. M. S. N. R. I. C. J. B. S. P. I. P. and W. P.

INSTITUTE.

J. G. and H. H. Watertown, each \$5, O. G. do. \$1—J. and A. McK. Hudson, each \$1.50—B. E. Deerfield, \$1—H. C. S. South Warsaw. \$1—G. C. Louisville, (Ky.) \$1—J. R. Waddington, \$1—A. M. Jordan, \$1.50—G. H. P. Kanawha C. H. (Va.) \$10.

POETRY.

The following poetry is from the Quebec Mercury—it is good. We could wish, however, that those who are gifted, as is the author of this poetry, would be more cautious in the use of the sacred name; its frequent occurrence below seems almost irreverent:—

THE INDIAN'S EVENING SONG.

"Lo the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind."
ESSAY ON MAN.

God of majesty and might
God of darkness and of night;
God of gloom and God of glory,
God of wild woods, high and hoary,—
Hearken! let the red man's tale
Reach thee through the night's dark veil.

God of yonder rising shield,
Glittering over flood and field—
Lamp of desert, wood and brake,
Mirror of the stream and lake,
Guiding with its silver ray
The red man's dark and weary way.

God of yonder sparkling sky,
God beyond the ken of eye;
God of calmness and of storms,
God of men as well as worms;
God of silence and of noise—
God! in whom all things rejoice.

God of the whirling meteor's maze,
God of the forest's awful blaze,—
Hearken! 'midst this silent grove,
To the tribes that hunt and rove:

Then hasten from each wood and wild,
Hasten parent—hasten child;
Hasten chieftain from thy rule—
Hasten prophet from thy school—
Hasten horseman from the race—
Hasten huntsman from the chase—
Hasten rowman from the lake—
Hasten bowman from the brake—
Hasten warrior from the fight—
Hasten! rest thy limbs of might;
Spill no more thy brother's blood,
'Tis the cannibal's foul food!
Rest thy spear, unbend thy bow,
Hasten here, and pay thy vow;
Hasten, hasten! every one—
Mother, daughter—sister and son;
The chorus raise—the rites prepare—
Hasten! bless us, God of prayer!

God of the Indian's birth and death—
God who gave him life and breath,
Save him from the foe's man's scowl,
And the victor's ruthless howl:
Guard his tent and shield his wife,
Long protect his infant's life!

Spirit of the gloomy woods;
Spirit of the wayward floods,
Shield us in the midnight hour,
Guard us when thy tempests lower;
Father of our ancient race,
Lead us rest, and give us peace,
Till the dawn begins to turn,
And the morning star return!

Let the spirit of our sires
Watch around our wigwam fires,
Till the golden beam of day
Bids them wind their airy way
To the regions of the brave,
Far beyond the broad green wave!

God who slumbers not, nor sleeps—
God the innocent who keeps,
Let thy dark cloud be our cover—
O'er us let thy spirit hover.

God of endless time and space,
Long befriended the red man's race;
Guard him from the white man's chains—
The white man's tortures, wiles and pains.

God of night, and God of day,
Thus we praise, and thus we pray!

It is by daily conduct and habitual expenses that character for generosity or parsimony must be estimated. There may be other reasons for putting one's name into benevolent subscriptions; but nature speaks out in private, and he who is truly generous will feel for the lowly, and be ready to aid the distressed and deserving though unseen of others. The man who is reader with a ser-

mon than with a sixpence to the mendicant at his gate—who is so pious himself that he is afraid of encouraging profligacy by giving alms to beggars of suspicious morality—who stunts his table lest the excess of creature comforts should beget pride and lasciviousness in his household, and is austere and harsh to his dependants, lest by mildness he might make them forget they are servants—may be a very respectable sort of person and of good repute to the world, yet he is but an indifferent Christian, let his attendance at church or a meeting-house be as punctual as it may.—*Family Library.*

NEW YEAR'S EVE OF AN UNHAPPY MAN.

From the German of Jean Paul.

An old man stood at his window on a New Year's eve, and gazed with an eye of settled despair on the immovable, eternally blooming heaven above, and the silent, pure, white earth beneath him, upon which, at that moment, there was no being so joyless and so sleepless as himself. For his grave was high at hand—it was hid only by the snows of age, not by the verdure of youth; and he brought to it, out of his whole richly gifted life, nothing but errors, crimes and diseases; an enfeebled body, a desolate soul, a heart full of venom, and an old age full of remorse. The love days of youth came back upon him like spirits, and led him away to the bright morning of his days, when his father first placed him at the turning point of human life, whence the right hand road leads by the broad sunlit path of virtue, to a wide and peaceful region of clear light, rich treasures, and heavenly inhabitants; while the left hand one plunges down through the hollows of vice into a dark depth, distilling with deadly poisons, full of hissing serpents, and the damp, sultry vapors of the tomb.

Alas! the serpents were even then clinging to his breast, and the poison to his tongue, and he knew where he was.

In despair and unspeakable torture he cried out to heaven, "Give me my youth again! Father! place me again at the turning point, that I may make another and better choice!"

But his father and his youth were both long gone by. He saw an ignis-fatuus playing over marshes and expiring in the church-yard; and he said, "Behold the days of my folly!" He saw a star fall from heaven and melt into darkness upon the earth. "Tis thyself," said his bleeding heart; and the serpent's teeth of remorse fastened more sharply on his wounded spirit.

While he struggled with these feelings, the song that announced the new year floated down from the watch-tower like distant church music. His emotions became softer; he looked around on the horizon and abroad over the wide earth, and thought of his youth, who now, happier and better than he, were teachers of the world, and parents of happy children, and blessed by Providence; and he said, "Alas! had I but willed it, I too might have slumbered through this night with fearless eye. Alas! beloved parents! I too might have been happy, had I but followed your new year's advice and new year's wishes."

While this feverish thought of his youthful days was upon him, it seemed to him as though a skeleton in the neighboring church-yard rose slowly, and put on his likeness, till his superstitious fancy saw in it a living youth, and his own once blooming figure danced before his eyes in bitter mockery.

He could not bear to look upon it; he covered his eyes; a thousand warm tears fell in the snow; he could only sigh heavily, hopeless, almost senseless: "Return my youth! do but return!"

And she returned, for his new year's eve was but a fearful dream; he was still young. Only his errors were no dream; but he thanked God that he was allowed, while yet in his youth, to turn aside from the foul by-ways of vice to the sunny path which leads to the land of purity and happiness.

Youthful reader! if thou, like him, art upon the road of error, turn like him. This fearful dream will one day be thy judge, but when thou shalt exclaim in anguish, "Return my youth!" it will not return.

HE WILL NEVER MAKE A MERCHANT.

A gentleman from the country placed his son with a dry goods merchant in — street. For a time all went on well. At length a lady came into the store to purchase a silk dress, and the young man waited upon her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in the silk, and pointing it out to the lady, said, "Madam, I deem it my duty to tell you that there is a fracture in the silk."

Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man "to come and take him home;" "for," said he "he will never make a merchant."

The father who had ever reposed confidence in his son, was much grieved, and hastened to the city to be

informed of his deficiencies. "Why will he not make a merchant?" asked he.

"Because he has no *laci*," was the answer. "Only a day or two ago, he told a lady, *voluntarily*, who was buying silk of him that the goods were damaged; and I lost the bargain. *P*hasesers must look out for themselves. If they cannot discover flaws, it would be foolish in me to tell them of their existence."

"And is that all his fault?" asked the parent.

"Yes," answered the merchant, "he's very well in other respects."

"Then I love my son better than ever; and I thank you for telling me of the matter; I would not have him another day in your store for the world."

We make no comments on the above. Whether such a trade, as the merchant would make, is not rather *taking advantage of the purchaser's ignorance*, than making the best use of one's knowledge, we leave to our readers to decide.—*N. E. Galaxy.*

MARRIAGES.

In this city, on the 13th inst., by Rev. D. Skinner, Mr. PATRICK CASSIDY, to Miss HARRIET GILBERT, all of this city. [The Printers in concert assembled around a share of the cake and wine, unite in wishing for the blissful preservation of the happy union.]

In Putney, by Rev. M. L. Wisner, Mr. WILLIAM H. CLARK, to Miss PATIENCE EGGLESTON.

In Willet, Cortland county, March 27, by Rev. C. S. Brown, Mr. WESTCOTT BURLINGAME, to Miss MALINDA EATON.

In this city, 26th ult., by E. S. Barnum, Esq., Mr. FRANCIS HARRISON, to Miss ADELINE MASURY, all of this city.

DEATHS.

In Manchester, Oneida county, March 18, Mrs. GREEN, wife of Mr. John Green, aged 39 years.

Mrs. Green suffered greatly from a cancer in the breast, but endured it with great patience. Sustained by the hope of the Christian, she expressed entire confidence that the future would be to her a place of rest and joy. Though not a member of the society, Mrs. G. was an attendant on the Universalist meeting in Clinton.

At Madison, March 25, Mr. J. T. BURTON, aged 65 years. He was not a professor of Christianity, but selected as a text for his funeral services, Psalm lxxxviii: 1, 2. His funeral was attended on March 27, by a large congregation, to whom a discourse was delivered agreeably to the previous request.

At Sylvan Springs, Chenango county, on the 8th inst., Mrs. MARTHA B. NEGUS, wife of Mr. Alfred Negus, aged 21 years. Her funeral was attended by the writer, on the 9th, and the consolations of the Gospel tendered to the afflicted mourners, from Job xix: 21. C. S. B.

On the 7th ult., on the Seneca Reservation, in Pennsylvania, the celebrated chief, GAH-YAN-WAH-GAH, or Cornplanter, aged about 100 years. This noble Indian, at an early period of the revolutionary war, took an active part on the side of the Americans in that glorious struggle—and has ever since manifested the utmost friendship for the whites. When solicited by Washington to send some of his young men to Philadelphia, for the purpose of being educated, he sent at the head of the band, his son, Henry O'Bail—an evidence of a strong mind overcoming deep-rooted and long existing prejudice.

He, with his associate, Red Jacket, was for many years, the counsellor and protector of the interests of his nation; and we regret that our sources of information are too limited to furnish the particulars more fully of the eventful life of this "Nature's nobleman."—*Buffalo Daily Journal.*

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, APRIL 30, 1836.

NUMBER 18.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. I.

BY REV. J. M. AUSTIN.

"Now this one thing, exactly this one disposition, is the grand principle of moral depravity on earth—this not caring for what is endured by other beings that are made liable to suffer. Estrangement from the supreme Goodness, indeed is the primary cause; but this very thing, this not caring for the sufferings of other beings, is the substantial, practical essence of the iniquity which forms the curse and blast of this wretched world."

The above sentence is an extract from "Foster's Essays," an English publication, which possesses much merit. The author, I should judge from his writings, to be a Calvinistic divine of respectable talents and acquirements. To the words quoted, I give my unqualified approbation; and they unquestionably will receive the assent of every unbiased mind. There, probably, was never a sentence, uttered in more strict accordance with truth. History, experience, daily observation, testify with one voice, that an indifference to the sufferings of others, "is the substantial, practical essence of the iniquity, which forms the curse and blast of this wretched world." Were not mankind heedless of the sufferings of their fellow-beings, they would not permit any selfish gratification or gain to lure them to the commission of those unjust acts which cause this suffering. Would men tolerate and perpetuate corrupt and unjust institutions, and countenance and support cruel, tyrannical, unequal laws—be guilty of murder, piracy, theft—become dishonest, intemperate and vicious—were it not that they entirely disregarded the miseries these things inflict upon others? Had they a refined susceptibility to the sufferings of mankind—did they truly commiserate the woes of their fellow-creatures and "weep with those who weep," they would not, yea, they could not, knowingly, bring themselves into a state of mind to injure them. No. It is because the heart is calloused to the gentler promptings of our nature—is cased in the steel of selfishness, and is a stranger to the breathings of the benign spirit of the Gospel, that it plunges into crime, heedless of the wretchedness it inflicts upon itself and surrounding beings. It may be noticed, invariably, that the more debased and sinful an individual becomes, the less is he disposed to listen to the promptings of pity and compassion—the less is he inclined to sympathize with the distressed and unfortunate of his race—thus showing conclusively, that this *hardness of heart*, is the very staff upon which he leans for support in his iniquity, and that were this removed, he would have little inclination to do that which is injurious to his fellow-beings.

In regard to the "primary cause" of this indifference to the sufferings of others, the author speaks truly, when he says, it is "estrangement from the supreme Goodness." Little did he imagine, however, in penning the above sentence, that he was giving his unequivocal assent and sanction to the spirit of the doctrine of universal salvation. So unguardedly and yet so truly, will men sometimes speak, when favorite systems are, for the moment, from the mind. It is one of the fundamental principles of the doctrine of "the restitution," that an indifference to the sufferings of others, to the welfare of our race, is one of the most fruitful sources of sin—is that which steels the heart to the commission of the most flagrant crimes.

But how can this evil be remedied? how can "this not caring for the sufferings of other beings," be removed from the human heart? Were our author to answer this inquiry, with his system in view, he undoubtedly would reply that it only could be effected by preaching the wrath of God, and the terrors of endless suffering. But in this, would he

not contradict his own premises? If estrangement from the goodness of God, "is the primary cause," of indifference to the sufferings of others, (as it unquestionably is,) then, evidently, remove the "estrangement," and the "indifference" is gone—for when a cause is destroyed, the effect necessarily ceases,—or, in other words, teach men the goodness of the Deity—let the conviction that he is "good to all," that his love for his creatures is unbounded, impartial and eternal—let this conviction, with all its necessary deductions, settle deep upon the heart, and it will exercise a salutary and abiding influence—it will fall upon the hardened soul, with all the sweet influence of the morning shower upon the parched earth—it will revivify its dormant susceptibilities, awaken its tenderest emotions, enlarge and strengthen its affections, and mould it into the true spirit of the Gospel of the blessed Redeemer—it will cause its subject to exclaim, "if God so loves us, we ought also to love one another." This is the kind of preaching which we have ever contended, is necessary to regenerate the world from the love and practice of sin. The terror of punishment may restrain the outward act; but that it cannot cleanse the heart of its impurities—that it cannot expel the *love* of transgression, is as evident as the operations of cause and effect. The beneficial effects at which I have above glanced, as flowing from a knowledge of the goodness of God, is a deduction legitimately drawn from the paragraph upon which we are commenting. And thus we discover a learned Limitarian divine, when honestly recording the emotions of his heart, and the dictates of his cool judgment too, virtually sanctioning the proclamation of that which is the very soul of universal restitution—the doctrine of "the supreme goodness."

How will this sentence apply to the future state of existence? It is undoubtedly believed by the author, and by large bodies of professing Christians, that unknown myriads of their fellow-beings will, in the next world, be plunged into a place of ceaseless wretchedness! It is believed also that this dreadful doom of the lost will be distinctly known and seen by the happy inhabitants of heaven; yea, it is contended, that one of the most important objects for which this eternal torture is inflicted, is that, by having this awful scene constantly before them, at least in their mind's eye, the angelic hosts of paradise may be held in allegiance to the King of heaven. But what effect will this terrific display have upon the enjoyments of the redeemed? Can they behold with *indifference* the agonies of their fellow-creatures? Can they realize that this misery is without end, and that even some of their own friends and relatives are involved in it, and still remain unmoved, unaffected? If so, will not their hearts be devoid of every tender emotion of compassion? Would not, in such case, the exaltation from earth to heaven be a change for the worse? would it not rob them of every vestige of benevolence, pity and mercy, those characteristics which form the purest, brightest ornaments of the disciple of Jesus upon earth? And, moreover, would they not possess, in the highest degree, that very spirit of *indifference* to "the sufferings of other beings," which is so justly condemned, in the lines upon which we are commenting? Yes—indeed—were the inhabitants of heaven to be unmoved by the woes of the lost, this same spirit—"this not caring for the sufferings of other beings," which our author truly says, "is the substantial, practical essence of the iniquity, which forms the curse and blast of this wretched world," would reign triumphant throughout the mansions of the blessed! And is it so? Is that *indifference* to the sufferings

of others, which is "the substantial, practical essence" of earthly iniquity, the pervading spirit of heaven—forming the foundation of the enjoyment of beatified saints and angels? Is this "not caring for the sufferings of other beings," which has "cursed and blasted this wretched world," and peopled hell with its countless millions, to arise to heaven and freeze up forever, every fountain of compassion and mercy? Is that horrid monster which has strided over our poor earth, spreading black devastation, wretchedness and sin, to become the presiding genius of paradise? God forbid! The Christian heart revolts in disgust from such a thought. A heaven of this character would become a terrific abode, for the individual who possessed one spark of the tender spirit which dwelt in the bosom of the compassionate Saviour of men!

If, upon the other hand, it be denied that this indifference and hardness of heart, will exist in heaven—if it be allowed that its beatified spirits will possess as much benevolence and compassion as good men do on earth, then, it is evident as the light of the sun, that the endless suffering of even one human being, would annihilate forever every vestige of happiness in heaven! Even a knowledge that the suffering was justly inflicted, could not restore joy to the bosoms of the heavenly spectators. Does it impart happiness to the benevolent man to behold a miserable fellow-being starving upon a gibbet, or burning at the stake, however just the punishment may be? Yea, could it be susceptible to the least enjoyment, with such a scene before him? Impossible—impossible!

Here, then, is the dilemma. Either the inhabitants of heaven must be totally destitute of benevolence, pity and mercy, and must possess that *indifference* which "is the substantial essence of earthly iniquity"—or there can be no such thing as happiness in heaven—or the doctrine of endless wo cannot be true! One of the two former of these propositions, unavoidably grows out of the latter. Reader, which will you adopt? Or will you more consistently reject the whole, as diametrically opposed to Scripture, nature and reason? Let these queries be candidly answered, and the light of truth will cheer your soul.

Danvers, Mass.

For the Magazine and Advocate.

EPISCOPALIANISM.....No. VI.

UNINTERRUPTED SUCCESSION.

It is not intended to revive, or even to review to any extent, the controversy respecting the prepositional claims of Episcopacy to uninterrupted succession. This subject has been very fully discussed by some of the soundest theologians and the wisest and best men on either side of the question. And each succeeding examination has accumulated reasons for believing, that all pretension to Episcopal succession, is destitute of any proper foundation—and that were it otherwise, it is wholly unworthy of any religious regard or consideration.

We have had occasion to observe, that the Episcopal clergy admitted the divine authority, even of the pope—and that this admission was indispensable to the very existence of Protestant Episcopal institutions. The particulars to which this remark applies, are especially those which relate to the uninterrupted succession of bishops, and the consequent validity of ordination. It is notorious, that the clergy of the Episcopal church affect to be exceedingly sensitive and scrupulous on these subjects; and that they generally *deny* that any ministers are truly ordained, or have any sufficient and proper authority to administer the sacraments, who have not been consecrated by a bishop.

It is then, a matter of no little importance—how the English church became possessed of this extraordinary power of conferring an exclusively valid ordination. Admitting, for the present, that this authority is actually possessed—whence was it derived, and by whom was it conferred? It will not be pretended, that Episcopalians were more capable of originating such prerogatives than other Christians. And if they neither did nor could create them, they derived them from some source which they *acknowledge* possessed the power of bestowing them. The question therefore returns—whence did the Episcopal church derive the succession of its bishops, and their consequent exclusive authority to confer a valid Protestant ordination?

There is but one possible answer to be given to this question. The Catholic church claims an uninterrupted succession of bishops—otherwise called popes, from the days of the apostles. They maintain, that St. Peter was the first bishop of Rome—that those ordained by him, ordained their successors, and so on through every succeeding age of the church, down to the present time. It is therefore certain, that as the English church merely seceded from the Catholic, all the powers possessed by Episcopal bishops—be they more or less—were derived from the Papists. And as the pope consecrates the Catholic bishops, from which Episcopalians must alone date and derive their own ordination; then it follows, that their authority was centered in, and derived from the pope!

Whatever, therefore, may be the merits of the claim to ecclesiastical authority, by the Episcopal bishops—it is no less a claim for the authority of the pope in the same case; and if either, then both must be of divine institution. And hence, in order to render their claim even plausible, Episcopalians are constrained to acknowledge, that the popes have, in all ages, been the true and legitimate successors of the apostles, and the living representatives of St. Peter. This is *Protestant* authority with a vengeance! And it is curious and amusing enough, to witness the gravity with which it is urged and insisted on by those, who for three centuries have never omitted an opportunity to abuse the pope with the appropriate appellations contained in the New Testament, from *antichrist* down to the *man of sin*!—who have persecuted his followers without mercy—disfellowshipped his accredited ministers, though consecrated by the same hands which sanctified their own ordination—and who have withheld from them the exercise of their ecclesiastical functions, and the common rights of citizens! But we must leave the clergy of the establishment to reconcile their pretensions with their practices in this particular; and notice the evidences of their claims to uninterrupted succession.

The sober advocate of uninterrupted succession, will find himself strangely perplexed in the very first stage of his inquiry. As it is a matter of more than mere uncertainty, who were the immediate successors of St. Peter in the apostolic office, no effort of ingenuity, has yet been successful in unravelling the mystery which hangs over the succession in that period—or even in showing, that any regular succession then took place. And it is not enough that we are presented with the Roman calendar, which informs us, that St. such-a-one succeeded to another, as regular as cause and effect. Where authority settles every thing by prescription, this may silence, if it cannot satisfy the inquirer; but in this case, it should not be received with implicit confidence. We must first receive the evidence of a formal succession, and especially of the powers with which the representatives of the apostles were distinguished.

The succession to the see of Rome, if not absolutely interrupted, was often rendered exceedingly doubtful by frequent changes—as well as by the questionable manner by which those changes were effected. For during the turbulent periods which succeeded to the division of the Roman empire, and while every age was becoming more and more barbarous by the repeated inroads of the northern nations, the chair of St. Peter, like every other place of great power, was sought by divers compe-

titors, who shrunk from no means calculated to secure its possession. The consequence was, that he who filled the papal throne one day, might be hurled the next from his lofty eminence by a more powerful competitor—who, in turn, was degraded, thrown into prison, or perhaps murdered. Each exerted himself to the utmost during his brief authority, in endeavors to secure the possession of the elevation he had gained; and each conferred bishopricks and other dignities upon his minions and favorites, while his opposers were treated as enemies, and were accordingly persecuted and anathematized.

But the difficulty of tracing a regular succession of bishops, is greatly augmented by other considerations. For the evidence must come embarrassed with the certainty, that there were times when *two*—nay, even *three* popes were exercising plenary powers at one and the same moment—when they were mutually hurling what is denominated “the thunders of the vatican” at each other; and to the expulsion and excommunication of refractory bishops, added the consecration of as many new ones as they deemed expedient. And last—but not the least difficult part of the process, must be taken into the account, the probable accession, not to say succession, of Pope Joan—a woman, whose character and ability appear to have been much better ascertained, than her title to the triple crown!

For several centuries in succession, the history of the popes, is a history of infamy, corruption, and blood. Laymen obtained the papedom by stratagem or bribery—boys of some nine or ten years of age, were thrust into the apostolic chair, either for the gratification of their friends—or what seems equally probable, to burlesque the holy see, and turn the papal pretensions into farce and ridicule. Frequently, his holiness fought his way up to the pontificate—and then as often found it necessary to fight in order to secure its possession.

In view of these facts—and they may be greatly aggravated by descending to their minutiae, how is it possible to ascertain who were the legitimate successors and representatives of the apostles? How can any honest and sober Christian hope for complete satisfaction, that such men were alone the true depositories of apostolic authority? But above all other things, how is it possible for learned and upright men to attach any importance to the pretension to an uninterrupted succession of popes and bishops since the first establishment of Christianity? How can such men cherish, for a moment, the notion, that even an undoubted succession can retain the least sanctity, when filtered through the enormous crimes, the complicated atrocities, the pride, prodigality, and impurity of the many monsters, who blasphemously arrogated to themselves the titles of the successors of St. Peter? Who would not rather trace his honors through some purer channel—or rather not trace them at all, than receive them at such hands? Who would not, like the great and good Master of Christians, spurn the fancied prerogatives of the order of Aaron, and adopt that of Melchisedek? How little have the characteristics of the popes comported with those of the accredited followers of the apostles—how illy suited the appellation of the “Vicar of Christ?” And surely those who claim ecclesiastical distinction from such hands, must have a strange fancy for hereditary dignities, or they would shrink from the task of threading their genealogy through the mazes of this labyrinth of darkness, uncertainty, and crime!

So well known are the abominations of the popes—and so deeply are they detested by the Episcopal clergy themselves—that notwithstanding their vanity in tracing the “divine rights of the bishops,” to, and even through these monsters of iniquity, both male and female, they have not unaptly called the whole succession of their spiritual God-fathers—*antichrist*. Be it so, then; and we bid them a cordial welcome to all the honors of their pedigree—to the only and exclusive use and benefit of all the powers guaranteed and conferred by an uninterrupted succession (if they can find it) in that ancient line—and if they please to claim it,

the superior dignity of a valid ordination by the imposition of the hands of the “man of sin.”

VERAX.

For the Magazine and Advocate.

THEOLOGICAL SEMINARY.

It will doubtless be recollected, that the “General Convention of Universalists for the United States,” at its last session, resolved that the “propriety and expediency of establishing a Theological Seminary.....be recommended to the consideration of the members of our denomination.”

The time has now arrived, when the public mind should be prepared to act upon this very interesting subject. With a view to which, it is indispensable that all the information that can be elicited in relation to it, should be generally diffused—all the reasons for and against such an institution, candidly and dispassionately stated. In this way, and in this only, can the respective members of our different ecclesiastical bodies, which are soon to meet in the State of New-York, be in any measure qualified to act understandingly on the resolution. They may indeed act, and otherwise will act from the state of feeling and excitement produced by calling up the subject at the time, but as it will be comparatively new to most of the members, any resolution which they may take on the spur of the occasion, will be far from conveying with certainty the real views of the denomination. And this, because in all our public meetings, Conventions, and Associations, little time for the full discussion of any subject is allowed; and consequently, when one involving general interest, and requiring both candor and caution, claims consideration, it should, where practicable, be made the subject of previous examination.

It is proposed, therefore, to lay before the public some brief remarks on this subject, which have been suggested by observation and a small share of experience—with a view to draw some attention to its importance, and that the sentiments of the writer respecting it, may be fully and distinctly understood.

1. It is believed that the importance of respectable literary attainments to a clergyman, will be conceded by every person who reflects at all on the subject. He must at least, possess a competent knowledge of the language in which he is to preach; and so much general information respecting history, chronology, and geography, as not to be liable to great and gross mistakes in reference to time and place. Without these, whatever may be his native talents, he must never expect to gain, and never will gain hearers of good information. And for the same reason, every additional literary attainment which he may possess, will constitute an additional reason why the sphere of his usefulness will be enlarged; as mankind are little disposed to seek instruction from those whom they esteem less informed than themselves.

2. The same, or at least, similar reasons operate in producing a necessity for theological knowledge. By some means, whatever they may be, it is indispensable, that he who would impart religious instruction to others, must be so far informed himself as to have something to teach. And without adverting to instances, it is not difficult to imagine situations in which the theological novice will feel and lament his deficiency—where he must feel degraded in the estimation of opposers, if not in that of his friends; and realize a full and distressing sense of his incapacity to be extensively useful, as well as to secure and command public respect.

And the importance of these facts, is much enhanced in their application to Universalists at the present time, from the circumstance, that nearly every other religious denomination in our country, possesses an educated ministry. Whatever, therefore, we may choose to think, or say, or do, in respect to the literary and theological improvements of our own, until we embody a respectable proportion of learned preachers, of sound biblical knowledge, the public will certainly consider us behind the age. So that it is not alone in what we think

of ourselves, but in what others think of us, that we are interested. It is granted, that we are not bound to regulate our conduct or opinions, even by public sentiment, in all cases; but we are under obligation to treat it with so much respect, as to examine the subject with patience, candor, and deliberation.

It should not be overlooked, that we are in great danger of misjudging in this particular, from the well-known fact—that those who are to decide, are very generally unacquainted with the full value of a competent education for a clergyman. And unhappily, it is not among the least of the impediments to improvement, that those who most need it, are usually among the last to perceive and appreciate their wants. A very great change has, however, taken place in the views of our denomination, in relation to ministerial qualifications; and though they may not have extended to the establishment of a theological seminary, they have been very decidedly expressed in favor of approximating our acquisitions to the standard of other sects. Yet neither preachers nor people have adopted any effectual measures for the attainment of this object; and new candidates are obliged to seek and adopt such means, as location or accident may place within their reach.

These means are frequently so deficient as to be of little or no use, and at the best are extremely defective. And it not unfrequently happens, that much time and labor is devoted to a course of reading, which, however interesting in itself, is yet of no imaginable consequence to the biblical student. Most of our earlier preachers who have read at all, will recollect with pain the many hours of anxious toil, spent in fruitless endeavors to select that kind of reading most suited to their wants. And finally, when that point was gained, how very few of them could derive any substantial benefit from the discovery. Age, or poverty, or cares had dissolved the charm of anticipated improvement, or extinguished the zeal for its acquisition, and left them to go down to the grave, honored for their toils and sufferings, beloved by the few for their virtues, and perhaps respected for their talents—but with their labors half performed, in consequence of a defective education. Could these men have entered the field of labor with the resources which if acquired at all, have been acquired in the midst of perplexing duties, and even then at the termination of their career—how much more would they have done, and how much better would their work have been performed!

Nor is it possible that these inconveniences should be effectually remedied, without establishing an institution for the purpose. The resources of individuals will always be inadequate. No one preacher can find a sufficient motive to collect such a library as will meet the demand—or if he could, in the capacity of a preacher he can never give that attention to the subject of instruction which the circumstances require. Of the certainty of this, few will entertain a doubt, who have spent a season in the study of some clergyman, preparatory to entering the ministry.

That individuals have made respectable attainments both in literary and theological science, is undoubtedly true, notwithstanding the disadvantages under which they labored. But it is also true, that these impediments have effectually discouraged others from making the attempt for self-improvement. And we hazard nothing in saying, that there is not among our preachers a truly scientific man, nor a profound biblical scholar, who did not commence the ministry with a good education, or devote more than ordinary time and means to the study of theology. They may be, and doubtless are, able men in all the ordinary duties of the ministry—eminently competent to meet an opposer in the common field of controversy; but when we want, as we certainly do want a critical and creditable commentary on the Bible, adapted to the situation of the denomination, by whom is the labor to be performed? Our best informed, self-taught men, diffident of their acquisitions, shrink from the undertaking.

3. And it may be fairly presumed, that we are now about as favorably situated to give facilities to students for the ministry, as we ever shall be, without changing the mode. And yet with the best means which we can command, every student must almost certainly feel, that they are greatly deficient. To remedy this defect, we seem to need an institution, where a larger and more suitable library can be consulted, where every study can be properly directed, and where all necessary instruction can be imparted. Such an institution is a theological seminary.

From the possible evils growing out of such an institution, we have much less to apprehend, than from the certain consequences produced by rejecting its uses. The latter we have long endured, and from it we are now suffering inconveniences, the full amount of which, we do not probably comprehend. It is the part of wisdom, both to guard against the evils pointed out by experience, and to improve and render accessible all that is useful to our species. Things good and valuable in themselves, are therefore not to be rejected, because they have been, or may be abused. And while we possess all the requisite means for the improvement of our condition, the errors into which others have fallen, so far from inducing us to decline the use of what has really benefited them, should stimulate us to higher exertions in order to realize these benefits without involving their inconveniences.

It is not the name or the form of an institution, in which we feel any particular interest—the facilities which it would open for the great and lasting improvement of our preachers in literary and theological knowledge, alone give it importance. And the scandal which such institutions have incurred, should no more deter us from using proper means for securing their actual and undoubted benefits, than the gluttony and foppery of any class of men should deter us from seeking and using food and raiment.

Such are our views respecting a theological seminary—they are offered to the consideration of that denomination in whose welfare we trust ever to feel a deep and lively interest, with the hope that they may induce a candid and dispassionate review of the subject. These views are the result of some years of painful experience; and may not be the less deserving of regard, because they are the triumph of honest conviction over previous prejudice. And we feel assured, that a small share of the attention which the writer has been compelled, from his situation, to give the subject, will allay every improper prejudice against an institution, having for its object—the improvement of the Universalist ministry.

S. R. SMITH.

For the Magazine and Advocate.

MISPLACED KINDNESS.

BY REV. C. S. BROWN.

"Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. vii. 6.

It appears that this lesson of our Lord is frequently lost sight of by many preachers of universal reconciliation. There are instances when man is over anxious for controversy; at such times he often loses sight of the above admonition, and offers the sacred promises of eternal truth for the consolation of his enemies, when they manifest a disposition to turn and rend him. I would, in the first place, condemn myself in this particular, before I offer advice to others. For often I have received contempt and abuse from those who would require the length and breadth of Universalism to give them the least hope of salvation, and it is a truth that cannot be successfully disputed, that these are the worst foes we have to contend with. For, in all my experience, I never came across an individual who was violently opposed to universal benevolence, but he was characterized by a narrowness of soul corresponding with the partiality of his creed. Such minds are deserving of pity, but require chastisement in mercy. I have therefore come to the conclusion, that if a man is determined

to act the part of an unmerciful bigot, to leave him for a season to the natural consequences of his spirit, and not counteract the laws of nature, by preventing the *gall* from effecting its office, in producing a vomiting which may cleanse the stomach more effectually, of its moral impurities, and leave the patient in a more likely situation to recover.

For the Magazine and Advocate.

NEW ANSWER TO AN OLD OBJECTION.

BY EVANGELIST J. LEWIS.

"If Universalism is true, what is the use of preaching?" This question, so often in the mouths of our religious opposers, has been frequently taken up and replied to, by showing the importance and good effects of preaching "the Gospel of our salvation;" as if the sense of the interrogatory were, "If Universalism is true, what is the use of preaching Universalism?" Now it strikes my mind that, in answering the question thus, the true nature and spirit of the *objection* designed to be wrapped up in it, has been lost sight of. The question, as coming from a Partialist, I should conceive would amount to this: "If Universalism is true, what is the use of preaching the common doctrine?" Understanding it thus, I answer, unhesitatingly, *very little use, indeed.* The alpha and omega of the common doctrine, *alias* Partialism, is the heart-withering dogma of an endless hell; and the main object of the generality of Partialist preaching, is, professing, the salvation of souls from the torments of this hell. Take away this object, and the generality of preachers, unless they were to become Universalists, and preach the "Gospel of the grace of God," for the moral and spiritual improvement of mankind, could have very little except *pecuniary* motives to induce them to continue their ministrations. And it certainly requires no very uncommon share of discernment to be able to discover that, (allowing the doctrine of ultimate universal holiness and happiness to be true,) so much of any man's preaching as is directed to the inculcation of the doctrine of an endless hell, or to the saving of souls from its torments, must be utterly *useless*, to say the least.

For the Magazine and Advocate.

THE HEATHEN.

"Why, even the *Heathen* believe in endless misery," said a fanatical opposer of Universalism, in attempting to shew that Universalists are the greatest fools on earth. Doubtless they do: for by their actions they prove themselves consistent believers in that doctrine. But what then? Because the Heathen believe in an unmerciful God; and, in order to appease his wrath and satisfy his thirst for cruelty, cause their children to pass through the fire, or prostrate themselves before the car of Juggernaut, does it follow that more enlightened nations are bound to reject the testimony of the Bible—which declares that "God will not cast off forever;" but, "though he cause grief, yet will he have compassion according to the multitude of his mercies," and receive in its stead the blind, superstitious notions of the Heathen world? H.

For the Magazine and Advocate.

OUR OPPOSERS ARE PLEASED

When they see professed Universalists attend Limitarian meetings because they are the most popular; for they know that such professors are a dead weight to the cause.

They are pleased when they hear a professed Universalist swear; for they know that such conduct goes to confirm them in their assertions, that Universalism is licentious in its tendency.

They are pleased to hear the haunters of grog-shops advocate Universalism; for they know that such advocates do the cause more injury than the whole phalanx of self-styled orthodox preachers.

They are pleased to see professed Universalists engaged in little petty quarrels and law-suits; that they may tauntingly exclaim, "see how these Christians love one another!"

Shall we gratify them?

H.

For the Magazine and Advocate.
EXPERIMENTAL PIETY.

BY REV. A. H. CURTIS.

"Seek first the kingdom of God and his righteousness."—*Jesus.*

An apostle describes the kingdom of God in language that need not be mistaken. "The kingdom of God," says he, "is not meat and drink; but righteousness, peace, and joy in the Holy Ghost." It is worthy of remark, that the apostle uses the present tense—"The kingdom of God is righteousness," etc. To seek the kingdom of God, therefore, does not mean to seek the reward of immortal felicity in the future world, by any thing that lies within the compass of our feeble powers; but to seek *present salvation* from sin, by a belief of the Gospel, and obedience to its precepts. Or, by a diligent and careful study of the divine testimony, seek to understand the principles and requirements of the Christian religion. Of the individual who experimentally believes the Gospel, it may be said, that the judgment seat of Christ is erected in his bosom. He becomes a member of his spiritual kingdom, by submitting to his sceptre; or receiving his doctrines and precepts, as the rule of his faith and practice. Christ thus becomes his governor, or spiritual ruler. Having thus promised, we are now prepared to make the application for which this text was chosen.

The principal object of this communication, is to invite the attention of my brethren and sisters of the Abrahamic faith, to the importance of attending diligently, and immediately to the admonition of Jesus—by *seeking the kingdom of God and his righteousness.*

That, as individuals, we are under an obligation to love God, and obey his commandments, will of course be admitted by all: but as members of a Christian community, and partizans in the cause of Gospel truth, we are under *additional* obligations to depart from iniquity; adorning our profession by well ordered lives, and good conversation; thus proving by our example, that the doctrines we profess and urge upon the attention of our neighbors and friends, are better calculated to make them virtuous and happy, than those of any other church. For we cannot expect to be made the instruments of God, in the advancement of his kingdom among others, unless his kingdom be first established in our own hearts. Nor can we be justly considered a Christian fraternity, unless we are Christians individually. Ought we not to see to it, therefore, that we first become imbued with those heavenly truths *ourselves*, which we are laboring to communicate to others?

Never, in the whole course of my experience, have I known a religious society to prosper for any great length of time, which was not leavened with the leaven of practical and experimental godliness. Flourish it may, for a brief period—for a brief moment, its members may manifest a laudable zeal and engagedness—but, alas, when the novelty of the preacher's eloquence and manner ceases, and his doctrines no longer interest them; the exercises of the sanctuary become irksome and disagreeable—apathy and inattention prevails—the preacher becomes discouraged, and cannot preach—the congregations grow smaller and smaller—till, perhaps, their meetings are abandoned! The preacher is dismissed—with a heavy heart he retires, under the consciousness of having spent his strength in vain!

I think, beloved brethren, that we shall be obliged to admit, however disagreeable, that as a denomination we seem to come short of the exhibition of that lively zeal, that animated devotion, that experimental and practical piety, that ought to characterize a Christian community; and which is so indispensable to the prosperity of any denomination. And why is this? Is it because our doctrines are uncongenial to the growth of true piety? No one, at all acquainted with the system, will admit this. For surely it contains every stimulant to the exercise of pure devotion that is found in any other system. It will not be presumed that the absence of the tenet of endless punishment in our creed, clips the wings of devo-

tion. There can surely be nothing in the dreadful anticipation of the eternal misery of millions, subject to the vindictive wrath of God, calculated to foster that lively gratitude and filial love, which is the parent of devotion. Nay, our *opponents* have sometimes acknowledged, that could they fully believe in the restitution of all things, their souls would overflow with joy and praise.

From whence, then, arises the apparent coldness and want of spiritual devotion among us? Is it because there are no *real Christians* among our people? I am unwilling to admit this. For I rejoice to believe that we have many brethren and sisters in all our societies, who need only the manifestation of a little more zeal and animation, to place them upon an equality with any Christians of any order. And may God grant that this may not long be wanting, to give the finishing touches to their otherwise excellent characters as followers of Christ.

May not the apparent want of zeal and devotion among our people, arise rather from the force of habit than otherwise? Besides, man is a creature of extremes—in striving to avoid *one* extreme, he is prone to sink into its opposite. We have witnessed with pain, what we verily believed to be an *excess* of zeal, on the part of our brethren of some other denominations. We have seen the madness of popular excitement—leading to extravagances that ill becomes the simplicity of the Gospel, or the sacredness of the temple of worship. Resolving to avoid *this* extremity, we seem to have insensibly sunk into the opposite; an extreme equally destructive to the interests of spiritual piety, and still more so to the progress of our cause. Whatever may be said of the religious extravagances of others, it is evident that *we* are somewhat extravagant on the other side of the question. Our error consists in being *too cold*—*too formal*—*too destitute* of the *spirit* of Christianity, either for our good, or the good of the cause which we delight to honor. This is the clog that binds us to the ground. This is the great obstacle to our advancement. We bless the name of God, however, that the evil is not apparent in all our societies, and we hope not in a majority of them. Yet, as a denomination, we shall be compelled to admit, that this is the most formidable obstacle to our advancement. Though we prove the truth of our system by the most convincing arguments, and the most positive scriptural evidence—though we answer all the objections of the opponent, and refute all his arguments—no prudent person will receive it, without the evidence of example, that it is capable of amending the heart, and reforming the conduct of its believers. Nay, though we were to exhibit all the talent of a Newton, a Campbell, or an Addison—and employ all the eloquence of a Demosthenes or Cicero; multiplying argument on argument, and testimony on testimony, to prove the moral tendency of our doctrine; no prudent person will receive it, unless our arguments are illustrated by the good fruits of its professors.

The doctrine is so congenial to the benevolent heart—so consistent with the desires and prayers of all true Christians—so full of rich and exhilarating comfort to the believer, that nothing is wanting but practical godliness on the part of its professors, to place it in the advance of any other system in Christendom. Moreover, it is so congenial to the spirit of our government, and to the feelings of our people as republicans, and friends of civil and religious liberty, that it would infallibly out-run, and ultimately swallow up, every other denomination in our country; provided its adherents would pay more particular attention to the practical part of their profession; proving by their own example, that the doctrine is favorable to the growth of genuine Gospel religion.

We must be able to come to our brethren of other denominations, in the language of Moses to his brother-in-law; "Come with us, and we will do thee good." They must be convinced of its power to do them good, by its having done good to ourselves, or all the ministers in Christendom cannot convince them of its truth.

Brethren, may not the destructive coldness, that prevails in many of our societies, be somewhat chargeable upon our ministry? For my own part, I am sensible of having erred in this particular. The tenor of our preaching has been almost exclusively doctrinal. This seemed to have been required, by the circumstance of our doctrine not being generally understood, and the interest of our cause requiring that the public should be enlightened on the subject. But may we not have erred in this? Have not our labors too frequently produced a *doctrinal religion* among our people, rather than experimental and practical? A religion that "plays round the head, but comes not near the heart."

Has not this mode of public instruction too often produced a spirit of sectarian prejudice on the part of our *own* people, while it has served to strengthen the opposition of the opposer, rather than bring him into our views? My imperfect experience in the ministry of reconciliation has brought me to the conclusion, that the most successful mode of propagating our system, is to overcome the prejudices of the public mind, by practical and experimental preaching; and practical godliness on the part of our people. I would therefore beg leave to suggest to my brethren in the ministry, the propriety of confining our labors more generally to the propagation of spiritual and practical, rather than theoretical Christianity—striving to awaken the thoughtless and secure to a sense of their condition, by reason of sin; and the great importance of "repentance towards God, and faith in the Lord Jesus Christ." To our brethren of like precious faith, setting forth the indispensable importance of not being mere *nominal* Christians—but Christians in deed and in truth; and the absurdity of resting in a mere *profession* of religion, without the spirit and power of religion in the soul. Striving to awaken them to the importance of having the kingdom of God built up in their own hearts, as the starting point in their exertions towards building it up in others.

We that are Universalists, are fully persuaded that our system contains much stronger dissuaves from vice, and incentives to virtue, than are found in any other system extant; yet the public must be fully apprised of that fact, before they can be expected to receive it. And how is this to be accomplished? Not by the preacher, exclusively—he can do but little towards convincing the public of the moral influence of his doctrine, unless his efforts are seconded by his people.

The wise and prudent will ever esteem that the *best* religion, which exerts the best moral influence over its adherents; and this is the religion which the prudent man will choose. Hence, it is by no means difficult to decide as to the necessary requisites, to the advancement of our cause.

How frequently has the faithful preacher been censured by his people, and perhaps dismissed as unworthy of confidence, on account of not having been able to multiply converts to the society for whom he labors? But before the minister is rejected for this cause, would it not be well for his people to inquire, whether they have been careful to prove by their good fruits, that the doctrine he promulgates is *worthy* of the public confidence? Have they ever been careful to prove by their own example, that he told the truth, when laboring to prove by argument that his doctrine was calculated to purify and reform its adherents.

Without this necessary evidence, the most accomplished and zealous preacher in Christendom must labor in vain.

Yet I presume we have all seen the heart-broken preacher dismissed from his charge—turned upon the world in disgrace—perhaps without the means of support—smarting under a sense of the unjust reproaches of the people, whom he has labored by every power within him, to instruct, edify, and build up. Censured, for not effecting what their own carelessness and neglect rendered impossible. "My brethren, these things ought not so to be."

I would to heaven that the members of our societies, and the liberal and rational friends of

Christianity throughout our country might be awakened to a sense of the responsibility of their situation as partizans in the cause of the Redeemer, and the indispensable importance of seeking the "righteousness of God," and having his kingdom built up in their hearts, that they may thus become fit instruments of its advancement among others.

I would to heaven that a zeal for God—a zeal of good works—a heart-felt devotion to the cause of Gospel truth, might inspire our every heart, and accompany our zeal for the prosperity of our order:—Then, indeed, will our success be sure. And while contributing to the success of our *own* cause, we shall have the heartfelt satisfaction of knowing, that we contribute to the *common* cause of pure religion in the world.

Adrian, Michigan, March, 1836.

For the Magazine and Advocate.

LETTER IX.

To Rev. Josiah Keyes, Presiding Elder, Cazenovia.

"Have I committed an offence in abusing myself that ye might be exalted, because I have preached to you the Gospel of God freely?" 2 Cor. xi: 7.

DEAR SIR—I now take into consideration your main pillar of devotion—the idol of all your hopes—the moving impulse of your practical (or outward) religion—the great object of your worship—the great heart and soul, alpha and omega of your Christianity—the delightful theme of your fire-side conferences—"eternal death."

Yet whilst this is so precious, sacred, adorable, and all-in-all to you, I desire you to be sensible that it is the most productive of all causes, of wretchedness, insanity, and despair. Will you deny that it is so darling a thing to you—so moving a cause of your devotions and worship—the main pillar of your religion? Then, Sir, why do you and your church denounce as heretics, infidels, hypocrites, and refuse to fellowship and befriend those of your fellow-beings who sincerely disbelieve in your "eternal death," yet are firm, unwavering believers in the Scriptures and all that they teach?

Your beloved brother, Luther Lee, says, speaking of your precious penalty, "endless death," if this be given up "we must give up our *holy religion*." What a system of religion that must be, which is built upon *endless death*! What a foundation! It is sufficient for the present, to say, such a system is not built upon "the rock," Jesus Christ.

In your chain of absurdities, which you hurry together for the Banner, you next say—"The death to which the law condemned Adam, was *also* eternal death." You say—"the death"—was there but *one* to which the law condemned Adam? Or do you mean to say "one of the deaths"? Have you abandoned the first two, that is, temporal and spiritual? Or do you intend to say, when he died *temporally*, he died *eternally*, and when he died *spiritually*, he died *eternally*? For you say, "the death was *also* eternal death." You seem at some times to speak of three distinct deaths, and then again to mould them into *one*. If it be true, as Elder Keyes says, that "the death to which the law condemned Adam was *also* eternal death," let us see how easily and effectually the Elder uses up that truth. Just before, the Elder says—"yet the life that is to be *restored* at the resurrection, is the *same life* that Adam, by transgression, *forfeited* for himself and all his posterity."

You intend by *eternal*, as you use it, *endless*. How can life be swallowed up in an *endless* death, if that same life be restored at some future time?

Will you say, some are saved from it by faith? Then I ask, were they ever *involved* in it? Will you say your eternal death is in the future world, subsequent to the resurrection? Then how is it, that by the resurrection the same life will be *restored* which was *forfeited*?

But you well know that the word "eternal" is a word expressive of *duration*, and nothing else, as you use it; and your merely applying a word denoting a duration to death, does not avail any thing, unless you show *what* is to be thus *dead*, and what *kind* of death it is. You have spoken of

temporal and spiritual death, and now you say "the death is eternal." You can not mean the "temporal" death is eternal; for, you say above, "it is the *life* of the *body* that is to be restored at the resurrection; that is, temporal life." You cannot mean that your "spiritual death" is eternal, (endless,) for you define spiritual death to be "a state of guilt and condemnation," and you make all Adam's posterity to partake of that spiritual death. Now, Sir, if any be "restored," or saved from spiritual death, then, in spite of your white hat, you must confess that death was not eternal (endless).

Then what was "the death," which you will have to be endless? Will you say, "the death consequent upon the transgression?" That you have said before. But disclose, if you can, what is to be endlessly dead, or what is to be in endless death. The song of "eternal death" is on the tongues of all your clergy, but whilst they thus declare a *long* death, we are not told by authority what they mean; and I am very happy to learn that, from your writings and definitions, they cannot mean temporal or spiritual death.

Without stating what was or is to be eternally dead, you go on to show "the death" to be eternal, and say, as of *inference*—"This we may *infer* from the nature of death itself. All death, in its own nature, is eternal. If a human body becomes dead, all that is necessary to make that death perpetual, is to leave it to the uniform operation of the laws of nature; if left in this condition, the different chemical agents by which it is surrounded, will soon produce decomposition, and it will be resolved into its original elements."

So the man that is morally dead, if left under the natural operation of the divine law, will continue so eternally." Admirable logic, this. "If and if, etc." Let me use some "ifs." If the Deity suspends his power, and the devil be omnipotent, Arminianism may prove true. If God change from *love* to *wrath*, some souls may be endlessly miserable. So if God should cease to be "kind to the unthankful and the evil," and endlessly damn a whole sect of people, it would as likely be the Arminians as any other class. There, I have reasoned with "ifs." How do you like it, Elder?

To prove your "eternal death," you proceed—"Scripture testimony is *also* very clear on this point. [That is as clear as your reasoning with 'ifs' is.] St. Paul tells us—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi: 23. We are told in this place, that "the gift of God is *eternal life*;" but the death mentioned in the text, is contrasted with eternal life, and they are co-extensive: the conclusion follows then, that this must be an eternal death."

This is some of your "very clear" Scripture testimony. I will not deny but what it may appear *clear* and *plain* to you. I think it is some with you as it was with a certain old gentleman and a needle; he was asked (in order to test his powers of vision) to thread a small needle—he made several efforts, and not succeeding, said, "strange I cannot thread it, when I see the eye of the needle as *plain* as *day*"—when in fact the eye was broken off, and he was working at the point!

It appears very *plain* to you, that because eternal life is spoken of in contrast with death, death must be co-extensive with it. Is it not something new in ethics and morals, that contrasting two truths, one with the other, makes them to be co-extensive?

The apostle is speaking of the loss or consequences occasioned by sin—the wicked acts of man; and then tells us what God *gives* to man. How it is that you can twist your thinkables so as to say the death (the consequence or wages of sin) is eternal, because the gift is, I cannot conceive. Let me apply your new logic. The wages of Peter's wickedness was the loss of ten dollars, but the gift to him of his father was a thousand pounds unto a good livelihood. Here, the gift spoken of, is a thousand pounds unto a good livelihood; but the wages or loss of Peter is con-

trasted with the gift, "and they are co-extensive:" the conclusion follows then, that Peter's loss or wages (ten dollars,) must be a thousand pounds unto a good livelihood!

People who will make use of such absurd positions as you do, to prove your eternal death, may say with all consistency with their doctrines and purposes, that "man ought not to reason on the subject of the Scriptures and religion."

It would be supposed by an impartial and unprejudiced mind, from hearing endless death preached up in the world as much as it is, that on every page of the Bible, the black mark and image would be seen and read. But so far from this is the truth, that after all is said and done by the believers and preachers in the doctrine, in all their attempts "to show" it, not one "Thus saith the Lord" can be produced to prove it, nor can the words "eternal death," nor "endless death," nor any thing of an express import, be found in the Bible. What a lamentable thing it is, Elder, for the Pharisees, that the Bible is thus devoid of all evidence of their partial and wicked doctrine. AMICUS.

MAGAZINE AND ADVOCATE.

A. B. CROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, APRIL 30, 1836.

REASONS.....NO. X.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

Having argued the final holiness and happiness of all mankind from the revealed and universally allowed character and attributes of God, and clearly shown, as we conceive, that no other conclusion can legitimately result from the premises allowed; we next proceed to another branch of the subject, and as a

Second general head, shall consider the advent, character, doctrine and labors of Christ in their bearing on the subject.

1. The advent of Christ and the character which the foregoing predictions and prophecies ascribed to him.

What character did the ancient prophets and inspired writers ascribe to Christ before and at the time of his advent? In what capacity or character did they predict, and set forth his appearance? Did they ever ascribe to him a partial character, or that of a partial Saviour? Did they ever represent him as a weak, a capricious or a revengeful being. Did they ever represent him as undertaking less than the salvation of the world? or as engaging in a work for the accomplishment of which he was incompetent? or in the pursuit of which he should encounter obstacles insurmountable, or difficulties that should discourage him? No, neither. He is uniformly represented as an all-sufficient, entirely competent, completely successful, and gloriously triumphant Redeemer and Saviour. He is called the Seed of the woman who should bruise the serpent's head. Gen. iii: 15. The Shiloh to whom the gathering of the people should be. Gen. xl: 10. The righteous Branch, and Tree of life, whose healing leaves should cure the nations of their moral diseases—a Fountain to wash in from sin and uncleanness—a Feast of fat things for all nations—a Refuge for the weary—the shadow of a great Rock in a weary land—the Bread of God that cometh down from heaven to give life to the world—a Refiner to purify—the Sun of righteousness with healing in his wings—the true Light that lighteth every man that cometh into the world—a Shepherd to guard and protect his flock—a Physician to heal the sick—the Deliverer to emancipate from sin and turn away ungodliness from men—the Captain of salvation—the salvation of God to the ends of the earth—the Heir of all things—a King and Governor, whose dominion should be from sea to sea, and from the rivers to the ends of the earth—the Prince of Peace, of the increase and peace of whose government there shall be no end—the Saviour of the world—the Lamb of God who taketh away the sin of the world. And it was predicted of him

that he should never fail nor be discouraged; but the pleasure of the Lord should prosper in his hand, and he should see of the travail of his soul and be satisfied.

From all these and numerous other similar descriptions of his advent, character, and the object of his mission, what else can be inferred but that he came for the purpose of effecting the salvation of all men, and was purposely represented as a universal Saviour, both in the Old and New Testaments? Can all these representations possibly accord with the idea of his being only a partial Saviour, or Deliverer of mankind? Surely not.

2. The character of Christ as exhibited in his life, labors and teachings, while on earth.

In what character did Jesus appear—in that of a destroyer, or saviour? that of a friend, or foe of mankind? in that of an impartial and kind benefactor of all, or that of a capricious and petulant avenger of pretended or real wrongs? When persecuted, did he retaliate? When reviled, did he revile again? When reproached and scoffed at, did he curse his foes? Nay: his whole life was one continued exhibition of love, benevolence and compassion. It is emphatically and truly said of him, "He went about doing good." To the poor and the needy he was condescending and humane. He gave health to the sick, feet to the lame, eyes to the blind, ears to the deaf, speech to the dumb, sanity to the lunatic, bread to the hungry, forgiveness to the sinful, salvation to the lost and life to the dead. Ever merciful and mild, he compassionated the suffering of every condition, wept at the grave of Lazarus and over the approaching woes of Jerusalem, where resided his bitterest foes; and for his bloody and cruel murderers, prayed on the cross, and in the agonies of death at their unfeeling hands, besought his Father for their forgiveness! As his life was one of ever-enduring benevolence and compassion, so was it one of spotless purity and holiness, alike removed from the ascetic austerity of the monk, and the heartless levity of the unthinking gay; from the moroseness of the bigot, and the phrenzy of the fanatic; from the hypocritical and pretended sanctity of the ancient Pharisee, and the affectation of the extraordinary unworthiness of the modern. He was ever submissive to his Father's will, and heartily acquiesced in every dispensation of his providence. His language was, "not my will, but thine be done." "The cup which my Father giveth me, shall I not drink it?" The same resignation which he practiced, he inculcated upon the minds of his followers, teaching them that God was good and worthy of all confidence and trust. Sometimes he reproved his disciples for their want of faith or confidence in God, but never for putting too much in him. "O ye of little faith, wherefore do ye doubt?" He teaches them the very hairs of their heads are all numbered—that even a sparrow falls not to the ground without their Father's notice, and that God even clothes the grass of the field and the lillies of the vale, and will by no means neglect the interest and happiness of his nobler creature man. He also taught them to practice the same benevolence and kindness to their fellow-men, that they experienced at the hand of God, and to become themselves imitators of God as dear children. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust—Be ye therefore perfect even as your Father in heaven is perfect." Looking at the life, the labors, the spirit, the temper, the example, the doctrine, the precepts, and the moral instructions of Jesus Christ, we seriously ask, is there aught to be found in any portion thereof incompatible with the benevolent doctrine of universal salvation? Nay, are not the whole in perfect accordance therewith? and can they possibly be reconciled with any other or opposing system? Had he inculcated the idea of the implacability and hatred of God towards his enemies—that he caused his sun to shine and his rain to fall only on the just and the good, and

withheld them from the wicked and the unjust; had he taught them to hate and curse their enemies, that they might be like God; in short, had he set them the example by cursing his enemies and dooming them to endless woe, instead of praying for them on the cross; then indeed we might well doubt his impartiality, and question whether he either believed or taught the doctrine of universal salvation. But now it seems next to impossible to question or doubt one moment, when we look at the life and teachings of the Prince of Peace.

Moreover, if he is to be looked upon as the image and representative of God, and his spirit and his temper to his enemies as the spirit and temper of God, (as he certainly does so teach,) how can we come to any other conclusion than that God is good to all, not excepting his enemies, and designs the salvation of the whole world? Did Jesus pray in faith, and did a double portion of the spirit of his Father rest upon him when he prayed for his betrayers and murderers on the cross? If so, will they not be saved? And if *their* sins are to be blotted out and they are to obtain salvation, (as Peter taught, Acts iii: 14-26,) who is there in the world that will not? In short, "if God be for us, who can be against us?"

3. The consummation of Christ's mission.

From what has been already said on the subject of Christ's advent, the object of his mission can hardly be mistaken. If this were possible, the inspired apostle would set us right at once, by saying, "we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John iv: 14.) And even the Samaritans could inform us by saying, (John iv: 42.) "We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world." Christ is nowhere called the Saviour of a *part* of the world; nor a *part* of a Saviour of the world, but emphatically and repeatedly, *the Saviour of the world*. Now if he be the Saviour of the world, will not the world be saved? That the object of his mission was the salvation of the world, few if any will now deny. The question then occurs, Will that object be accomplished, or will Christ fail or be defeated? Now we maintain, and think the Bible abundantly warrants the conclusion, that he will *not* fail nor be defeated. (See Isa. xlii: 4, and liv: 11.) But that in the dispensation of the fulness of times, all his gracious designs will be consummated, his labors of love accomplished, his object completely attained, his doctrine and predictions fulfilled, the whole world redeemed from sin, purified in the blood of the Lamb, rendered holy, and happy, and glorious, and blessed forevermore, and the reconciled kingdom delivered up to God the Father, that God may be all in all. Not one word of all he predicted shall fail; not one for whom he died shall perish everlastingly; but all shall, when reclaimed, shout "salvation to God and the Lamb forever."

4. His resurrection from the dead is the confirmation and pledge of all he taught. He claimed to be the Messiah, sent of God, whose advent the prophets had long before predicted. He foretold the manner of his death, the length of time he should remain in the earth, and that he should rise again from the dead on the third day. Now had he not arisen, although his predictions concerning the manner of his death would have been verified, yet as they had proved false in regard to his resurrection, no confidence either in his doctrine or the resurrection of mankind and the salvation of the world by him, could have been reasonably entertained. But as his predictions relative to himself were all verified by his resurrection from the dead and his showing himself to hundreds and hundreds of witnesses, so that the fact should be confirmed beyond a doubt, so we have no ground to question the certain accomplishment of all his predictions concerning the resurrection and salvation of all men.

In his resurrection we behold the pledge and assurance of ours, and hear the blessed Redeemer saying, "because I live, ye shall live also." He is the head of every man, the first begotten of the dead, the first born of every creature, that in all things he might have the preeminence. Now as the Head has risen, so also shall

the body, which is his church, and the fulness of him that filleth all in all, arise incorruptible and immortal. For this corruptible must put on incorruption, and this mortal must put on immortality, and death must be swallowed up in the victory of life everlasting. D. S.

DEATHS.

By a circuitous route, but still so authentic as to leave no doubt on our minds respecting its truth, we have received the truly melancholy intelligence of the death of our most amiable and excellent brother, Rev. JOSEPH POTTER, of Cooperstown. The particulars nor date we have not been able to learn, but hope to receive them in time for our next. Hence, we will only add, in the language of our first informant, "few men lived more beloved, or died more sincerely lamented."

While buried in grief for the above loss of our own denomination, we still sympathize with our Methodist brethren in the death of Rev. J. KEYS, Presiding Elder, who died at Cazenovia, on the 22d inst. The letter of AMICUS, in reply to the errors advanced by Elder K. in the (Methodist) Western Banner, published in this day's paper, was in type and partly printed off in our first form, before we received this melancholy intelligence, or it would have been suppressed. Our removal also, added to the difficulty, as hands are scarce, and we have already lost more time this week than we can remedy.

A. B. G.

ELDER KNAPP.

We have received a copy of a sermon delivered by this vagrant revivalist, in Waterville, a short time since. It was taken down precisely as delivered by a stenographer, and written out at length for our columns. While we are thankful for the kindness and even proud of the labor bestowed to serve us, we must respectfully decline its publication, as wholly unfit for any decent periodical, and as coming from a source too filthy and destitute of veracity, and as containing language and anecdotes too silly and disgusting, as well as false, to merit any public notice whatever. Besides all this, it is destitute of a single argument but what is based on utter misrepresentations of Universalism. One anecdote will satisfy every man who knows any thing of the parties, of the truth of what I state. It is a fair sample of the whole sermon, as any one may see by calling at this office. Elder Knapp says that Skinner (such is his *courteous* language) went to Leyden to preach. When he came to the schoolhouse he found it filled with all the drunkards, and all the Sabbath breakers in Leyden. The officinings of the world were there. There was not a single respectable man there. Skinner was mad because they came to hear him, and told them they were not Universalists—they were infidels—they should all go home immediately, and repent, or they would all go to hell and be damned.

No person who knows Mr. Skinner, or the Universalists of Leyden, or Elder Knapp, need be told this story is a positive and unqualified falsehood. As for those who know not either, we will merely add that Mr. Skinner is remarkably mild and bland in his manner—the language is not that of a Universalist—the Universalist society of Leyden embraces the most respectable portion of the people there, and has in it none worse than are attached to the Baptist or other denominations—and as for Elder Knapp, it is enough to say he *knew* all this, and yet retailed this low, vulgar, lying, slanderous anecdote. And such is the character—such the acts—such the preaching of a Baptist preacher in New-York State in 1836!!! Oh, the times, and oh, the manners. A. B. G.

Br. O. ROBERTS, of Verona, Oneida county, wishes all letters, papers, etc., intended for him, to be directed to Lakeville, Livingston county, whither he has removed.

Br. WILLIAM QUEAL intends visiting Michigan and Illinois this Spring, and returning through the interior of Ohio. He is an authorized agent for this paper, and is in good standing in the order as an able minister of the New Testament. He expects to preach in Chicago, Ill. on the first and second Sundays in June next. A. B. G.

WHISPERING IN CHURCH.

This is an evil felt more by the congregation generally, than it is by the preacher; though to all it is sufficiently annoying. To be obliged to hear a hissing like the safety valve of a steam engine, or the noise of an angry goose, with once in a while a word intermixed, when you are anxious to hear what the preacher is uttering, is surely a great evil under the sun. Then the turning of heads to see where the noise comes from, the rustling of dresses, and the suppressed giggles of the whisperers, altogether forms a scene disgraceful in a decorous assembly, and shameful indeed in a worshipping one. Is there no way of checking this evil? Cannot the parents or other guardians of such silly and shameless disturbers of congregations take some means to stop it? It is a painful task for strangers to rebuke such persons, and still more so for the public speaker to do it—yet if it cannot be stopped in any other manner, perhaps strangers had better rise up and publicly and loudly request such disturbers to be silent until the sermon is finished. Any method is better than a longer continuance of the evil. Let the guilty take heed to themselves. Whoso hath ears to hear let him hear.

A. B. G.

TO CORRESPONDENTS.

A few weeks ago I read a call from Br. Price, of the Union, for communications—our pile was then a large one, and I had just laid by several articles for Editor's Lent, and was thinking in what order I should prepare the others. I wished I could conveniently and properly hand over to Br. P. some of what he wanted, and of which we had plenty. Since then, "more copy" has diminished our pile materially, and Br. Price's appears to be replenished finely, as I see by a late Union. We must beg or borrow, and he, I dare say, could lend for a week or two. Thus we ebb and flow. Two or three brethren who have promised us some articles, but who have not yet furnished us with even one, are informed that a fulfilment of their promises will be very acceptable indeed, whenever convenient to them. Those from whom we have received nothing for several weeks, are requested to let us hear again from them—and even those who have but lately sent us wherewithal to satisfy the never ceasing cry of "more copy," are informed that their favors are not the less welcome because continually flowing in upon us. The season is at hand when many discontinue writing much, and we wish to lay in a store to last us through it.

A. B. G.

J. H. W., who inquires (for the satisfaction of one of our Presbyterian brethren) how our correspondent "D." came to be present at the Presbyterian church meeting, is informed that when "D.'s" statement is denied by any respectable person who was present, his query shall be attended to. We are not in the habit of giving up the names of correspondents. We know who "D." is, and believe his statements, or we should not have published them—at least not without comment.

Marriage and obituary notices must be accompanied with a responsible name as voucher, or they will not be attended to. Our anonymous correspondent at Factoryville will understand us—postage paid is not sufficient.

BACK NUMBERS.

We shall, at least during the first half of the volume, continue to send the back numbers to all new subscribers, unless otherwise directed—presuming that nearly all of them will choose to have the volume complete.—We prefer having our agents specify the time of commencement; but as but few of them do, we shall confine ourselves to the above rule.

AGENTS.—William Barrett, P. M., Jackson, (O.).—Augustus D. Butterfield, Ottawa, (Ind.).—William Eggleston, West Groton—Amaziah Ashman, Springfield—R. P. Hughes, Bellville, (Ill.).—Orange A. Lewis, Spring Mills, (Pa.).—Levi Davis, P. M., Greenwood—Uriah Coulson, Unadilla, (M. T.). and J. E. Dey, Athens, (M. T.), will please act as agents for this paper.

Br. E. H. Webster, Haminton, Pa., will please act as our agent on the condition he proposes.

SERMONS.

In reply to several subscribers who have requested us to publish more sermons, I would say that we shall furnish from fifteen to twenty sermons in the course of the volume. We will not engage to publish them at regular and stated intervals, for to do so will be at times very inconvenient to those who write, and us who print them. But we will furnish that number, selecting such times as will be most convenient for us to publish them. There are seasons when our correspondents generally, are too busy to furnish us with many communications—hence, we shall "make hay while the sun shines," and publish the sermons "when there's nothing else to do."

A. B. G.

The three first numbers of a new volume of the Star in the East and New-Hampshire Universalist has come to hand, filled with its usual excellent variety of matter. It is one of the neatest periodicals in our order, and one of the few whose weekly arrival is hailed by us with peculiar pleasure. It is our fervent desire that it may long continue to shed its bright benignant rays over the land, and that hundreds may flock to share in the brightness of its rising, each with the advance payment in hand.

REMOVED.

Will persons who have occasion to seek us for the purpose of transacting business, please remember, that we have removed from our old stand, to the second and third stories of KNICKERBOCKER HALL, south side of Catharine-street, a few doors east of Genesee-street?

* * This removal will account for any little delay that may be noticed by our patrons in their reception of this and next weeks' papers, or attention to some small orders. Having a more commodious office for the transaction of business, than formerly, we shall soon "make all good again."

G. and H.

CLINTON LIBERAL INSTITUTE.

SCHOOLS.—The Summer Term of the Institute will commence under the former able teachers, on the fourth Wednesday (25th) of May next.

A competent assistant has been added to the Ladies' School.

AGENCY.—Br. S. R. Smith, General Agent of the institute, will be in Wayne, Ontario, and other western counties in the latter end of May, (see religious notices), and will be happy to receive donations and subscriptions, from one dollar and upwards, to any amount which the generosity and public spirit of the well-wishers of unsectarian education may induce them to bestow.

STANDING NOTICE.

The Executive Committee of the Clinton Liberal Institute respectfully solicit donations of one dollar, or upwards, from all the friends of unsectarian education, for the use of said Institution.

* * Remittances can be made to this office, by any of our agents, in the same letters containing money for us, and will be paid over immediately to Br. Skinner, and acknowledged in the paper.

EDITORS.

LIBERAL OFFERS.

Having purchased a number of files of volumes three, four and five, from Br. Skinner; and being desirous at once to increase the subscription list to the present volume, and to get these volumes into circulation, that both may do more good than they now do lying dead in our office, we hereby make the following

PROPOSALS.

1. Any person sending us five dollars free of expense to us, shall be entitled to three copies of the present volume, and one copy of either volume three, four or five.
2. Any persons sending us six dollars, in the same manner, shall be entitled to four copies of the present volume, and one copy of either of the volumes above named.
3. Any person sending us ten dollars, in manner above named, shall be entitled to seven copies of the present volume, and two copies of any one volume, or two volumes of volumes three, four or five.
4. Any person sending us fifteen dollars, in manner aforesaid, shall be entitled to eleven copies of the present volume, and two copies, or two volumes, as above stated.

5. And any person sending us twenty dollars, as above prescribed, shall be entitled to fifteen copies of the present volume, and a copy of each of the volumes three, four and five.

Applicants will state to whom the several papers of the present volume are to be directed—what volumes are claimed of three, four and five—and how they shall be sent. They are unbound, of course, but perfect.

GROSH AND HUTCHINSON.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in May, by Br. BODEN at Richmondville—Br. C. B. BROWN at the shingled schoolhouse, Palermo, and at Jennings Corners at 5, P. M.—Br. WHITNEY at Howlet Hill—Br. S. R. SMITH at Madison, (he could not reach his last appointment at that place)—Br. STAS at Depauville—Br. D. BIDDLECOM at New-London, at 1, P. M., and at Shaver's schoolhouse, at 4, P. M.—Br. GROSH at New-Hartford—Br. NEWELL at Cooperstown.

There will be preaching on the third Sunday in May, by Br. BODEN at Colliersville—Br. S. R. SMITH at Lyons, Wayne county—Br. STAS at Lowville, and at the brick schoolhouse, East Martinsburg, in the evening—Br. GROSH at Salisbury as the friends may appoint.

There will be preaching on the fourth Sunday in May, by Br. S. R. SMITH at Victor, Ontario county—Br. C. B. BROWN at South Pompey, Onondaga county, as the friends may appoint—Br. STAS at the shingled schoolhouse, Palermo, and at Jennings's Corners at 5, P. M.—Br. BODEN at Nelson Flats.

Br. STAS will preach at Lowville, Friday evening, May 13th, as Br. Jacob Windecker may appoint.

Br. C. B. BROWN will preach at the following places in the evening, or at 4, P. M., as the friends may appoint—Tuesday, May 17th, red schoolhouse, Hastings—Wednesday, 18th, Brewerton—Thursday, 19th, Salina.

NEW-YORK STATE CONVENTION.

This Convention will hold its annual session at Auburn on the last Wednesday and Thursday (25th and 26th days) of May next. The following Associations have appointed the following delegates to attend the same—in some cases, with power to appoint their substitutes.

Associations.	Ministers.	Laymen.
Black River	P. Morse C. B. Brown	B. Thayer T. Murray
Cayuga	W. Quéal J. Annear	J. Clift W. G. Parker
Central	D. Skinner L. C. Browne	J. L. Kellogg J. A. Norton
Chautauque	J. E. Holmes P. P. Fowler	J. I. Eacker R. Eldred
Chenango	N. Doolittle C. S. Brown	W. Field, jr. E. W. Corbin
Hudson River	I. D. Williamson T. J. Whitcomb	E. Murdock J. Burton
Mohawk	J. Whitney D. Biddlecom	T. Biddlecom W. Graves
New-York	S. J. Hillyer L. C. Marvin	W. Howe A. P. Ely
Niagara	C. Hammond N. Sawyer	E. Farwell C. Lee
Ontario	E. Smith* J. Chase, jr.	G. Smith A. Goodell
Otsego	J. Potter J. Bushnell	G. Thomas G. D. Countryman
Steuben	M. L. Wisner E. Smith*	J. Bentley W. Goff
St. Lawrence	J. Wallace B. Hickox	J. Parkhurst M. Jennison

The occasional sermon by Br. J. Potter, or Br. I. D. Williamson, substitute.

D. SKINNER,

Standing Clerk.

* Br. E. Smith is chosen delegate by two Associations.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.
J. M. Jr, Louisville, for I. H. R., J. H., J. E. D. and L. E.—BR. C. Merriam, (U. C.) for self, T. G. and A. McC.—J. M. Venice, for self, W. B. J. A. T. F. and W. F.—D. G. Cohocott, for D. H. D. J. R. L. R. D. C. D. R. and H. W.—P. M. Countessville, (S. C.) for H. S.—W. L. Virgil, for self, L. H. W. E. and E. R.—R. P. H. Bellville, (Ill.) for self and seven others—P. M. Ferryburgh, (O.) for self, D. W., D. K., A. S. H. B., D. L., Mr. P. Mr. T. F. S. C. R. M., D. N. F. and G. B.—J. P., North Granville—P. M. Springfield X Roads, (Pa.) for J. T. and T. L.—P. M., Livonia, for R. A. and T. B.—W. M. A., Fredericktown, (O.) for J. I. I. M. G. D. E. S. M. P. S. W. G. H. B., A. A., A. G. W. O., J. B. and B. M. R.—P. M. Farmoreville, for J. M. and C. R.—S. W., Cazenovia, for self, I. H. F. B., L. A., W. W. W., J. M. W., E. L., W. B. F. M., F. S. C. McG., J. S., W. D. J. and L. D.—W. A., Brooklyn, (O.) for J. H. M. F. S. M., P. R. and G. W. S.—A. B., Mauston, (O.) for self, H. R. W. W., A. McC. B. F. F. and J. G.—A. B., Spencer, for self and J. F.—C. H., Cheshire (Mass.) for D. C. P.—Rev. C. B. B., Union Square, for D. K., W. M. C., T. G., J. W., H. C. and E. H.

POETRY.

For the Magazine and Advocate.

HOPE.

BY HENRY SHUTTS.

Could but the fond, devoted heart,
Believe that the insatiate tomb
Would be the goal at which must part,
Communing spirits, to resume
No more the bond which mutual love,
With all its heaven-born sanctitude,
Here cherished toward the objects of
Its changeless, deep solicitude:
That were to clog the buoyant wings of hope,
And leave us darkly bore with wild despair to cope.

But when to anxious sense is given
Assurance that affection's tie
Shall reunited be in heaven,
In one eternal constancy;
That when beyond death's valley, still,
Those tendrils of the heart which clung,
Around life's earthly altar, will
Immortal bloom with us, among
Those whose existence formed, with ours, one whole:
That—that is hope, indeed, the anchor of the soul.
Oswego, March, 1836.

From the Universalist Union.

THE CHRISTIAN HOPE.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—St. Paul.

O yes, 'tis so, 'tis even so,
The finest forms decay,
And cords that bind our spirits here
Must break themselves away—
Then hail the hope—the blissful hope,
Which God to us hath given,
The glorious and immortal hope,
That anchors fast in heaven.

'Tis true, indeed, 'tis very true,
These mortal bodies must,
With all their pride and vanity,
Commingle with the dust—
Then hail the hope—the blissful hope,
Which God to us hath given,
The glorious and immortal hope—
That spirits meet in heaven.

This cannot be our 'biding place—
(A world of sin like this!)
Our hopes, and faith, and spirits press
For pure unchanging bliss—
Then hail the hope—the blissful hope,
Which God to us hath given,
The glorious and immortal hope—
"WE ALL SHALL MEET IN HEAVEN."

Pembroke, N. H.

T. J. T.

From the Essex North Register.

WHO IS GOING TO PREACH?

MR. ERROR—I find this phrase is getting into such frequent use in the present generation, that I have determined that it shall be the caption of my article for this week. Every body knows how it is used.

"Are you going to church to-day?" said I, the other Sunday, to a friend who is sometimes at meeting.

"Who is going to preach?"

"Rev. Mr. Pointblank"—was my answer.

"Mr. Pointblank? pray who is he? I have not heard of him before; if you can assure me I shall be interested, I will go."

"He will preach some truth of the Gospel I doubt not; if the truth will interest you, I think you may venture."

My friend however did not choose to go with me, for just as our conversation had proceeded as far as above noted, one Mr. Love-parade came along, and invited him to accompany him, at the same time declaring that the Rev. Mr. Show-off was to preach, and he was accounted one of the most popular men in all these parts. They both walked away together, and left me—to tell you Mr. Editor, how it was in my younger days.

MY YOUNG DAYS! the very thought of them seems to give steadiness to my trembling hand as I write: I would that I could find again their sweet simplicity. In those times there was not a handsome church erected at the distance of every mile; but notwithstanding the inconveniences resulting from distance over bad roads, and often an uncomfortable place of assembling, it was our question, "Where is the meeting to be next Sabbath?" On being informed, our little neighborhood on the holy morning would set out, the children (except the youngest) on foot, and our parents upon the back of the family horse (for there were pillions in those days,) and many was the time,

that we were all seated in the house of God, in waiting for his ministering servant, whose appearance in the broad aisle gave the first intimation who he should be, and whose words were listened to as a message from God, to be revered on that account; and not because this or that man was more showy, and given to adorning.

I ventured to ask once, as we were all seated in the pew, "who we should have to preach to-day?" [This was said in a soft whisper to my mother, in the midst of the sound of cautious footsteps, as the congregation were entering; we had no bell to be tolled.] I never shall forget the impression I received, as she mildly looked in my face and said, "The minister, my son; you must remember what he says." And all was still. In my young days it was looked upon as a privilege as well as duty to present ourselves before the "Lord in his holy place," and we were not accustomed to suffer our attendance to be interrupted by the fact, that this or that messenger was to "speak in the name of Christ." And after a lapse of many a Winter, I have yet to be convinced that this was not a suitable state of feeling. It does appear to me, that it becomes us to be in such a state of heart, that we shall be "glad when they say unto us, let us go up into the house of the Lord." If such be the state of our hearts, our chief desire will be "Lord shew us the light of thy countenance." "Speak to us of thy law." Our religion would not then come and go with time and circumstance, but would shine with a steady light, and our love would burn with an uninterrupted zeal. We should then live upon God; our faces would be turned to him, as to the "hills from whence our help cometh." It was so in the early days of New-England.

Reader! on each returning Sabbath, go where the Gospel is preached: go hoping to meet your God in his earthly courts; and, when you hear the question asked by others, or find it arising in your own bosom, "Who is going to preach?"—remember my mother's admonition to me, and think of the early days of an

OLD SETTLER.

THRILLING ADVENTURE.

I have heard a story somewhere of a merchant who collected a party together to give eclat to one of those little family festivals which brighten the dark trace of life and cheer the human heart in every clime. It was his daughter's wedding day; crowds of her young acquaintance circled round her, and as the father gazed proudly on the face of the young bride, he wished as bright a prospect might open for his other children, who were gambolling merrily among the crowd. Passing through the passage connecting the lower rooms, he met the servant maid, an ignorant country wench, who was carrying a lighted tallow candle in her hand without a candlestick. He blamed her for this dirty conduct, and went into the kitchen to make some arrangements with his wife about the supper-table: the girl shortly returned with her arms full of ale bottles, but without the candle. The merchant immediately recollected that several barrels of gunpowder had been placed in his cellar during the day, and that his foreman had opened one of the barrels to select a sample for a customer. "Where is your candle?" he inquired, in the utmost agitation. "I couldn't bring it up with me, for my hands were full," said the girl. "Where did you leave it?" "Well, I'd no candlestick, so I stuck it into some black sand that's there in one of the tubs." The merchant dashed down the cellar steps; the passage was long and dark, and as he groped his way his knees threatened to give way under him, his breath was choked, and his flesh seemed suddenly to become dry and parched, as if he already felt the suffocating blast of death. At the extremity of the passage, in the front cellar, under the very room where the children and their friends were revelling in felicity, he discerned the open powder barrel, full almost to the top—the candle stuck lightly in the loose grains, with a long and red snuff of burnt-out wick topping the small and gloomy flame. This sight seemed to wither all his powers, and the merry laugh of the youngsters above struck upon his heart like the knell of death. He stood for some moments, gazing upon the light, unable to advance. The fiddler commenced a lively jig, and the feet of the dancers responded with increased vivacity; the floor shook with their exertions, and the loose bottles in the cellar jingled with the motion. He fancied the candle moved—was falling!—with desperate energy he dashed forward; but how was he to remove it? The slightest touch would cause the small live coal of wick to fall into the loose powder. With unequalled presence of mind he placed a hand each side of the candle, with the open palms upward, and the distended fingers pointed toward the object of his care, which as his hands gradually met, was secured in the clasping or locking of his fingers, and safely removed from the head of the barrel. When he reached the head of the stairs, the excitement was over; he smiled at the danger he had conquered; but the reaction was too powerful, and he fell into fits of most violent and dreadful laughter. He was conveyed senseless to bed, and many weeks elapsed ere his nerves recovered sufficiently to allow him to resume his habits of every-day life.

DEATHS.

In Sweden, Monroe county, February 27th, Mr. SOROM SHUMWAY, Jr., in the 22d or 23d year of his age. This, I think, is the fourth son taken by the hand of death from the domestic circle of father S., within the last three years. But thanks be to Heaven for the fond and triumphant hope offered us in the Gospel, of a glorious and happy reunion of kindred and friends, beyond the varying scenes of this short and transient life. May the Father of our spirits grant this mourning family the rich consolations of that faith, which disarms death of its sting, and robs the grave of its victory. And may the doctrine of universal love and impartial grace, which they have imbibed, lead them to cultivate within their bosoms, a spirit of forgiveness even towards some of their neighbors who hold a different sentiment, and who did not hesitate, in the hour of sorrow and affliction, to revile them by uncharitable accusations. The writer, by request, attended the funeral at the house of the father of the deceased, on February 29.

W. ANDREWS.

In Gaines, March 27, Mr. EBENEZER TOWLE, in the 64th year of his age. The funeral services were attended to in the Presbyterian church, where the consolations of the Gospel were administered to the relatives and friends, by the writer.

W. ANDREWS.

At Glens Falls, N. Y., February 7, Mrs. MARIA SEAMAN, wife of Mr. Allen T. Seaman, aged 32. Also, on the 29th March ult., Mr. ALLEN T. SEAMAN, aged 36.

By these mysterious dispensations of God's holy providence, three small children are left orphans to struggle with the trials and temptations of the world without a father's or a mother's care. We commend them to that God who is emphatically the God of the widow and the orphan, and we rejoice that we are able to do it in faith that he will never leave nor forsake them. Mr. and Mrs. Seaman were among the number of our best friends, and as they were virtuous in life so were they resigned in death. It is some relief from the poignancy of our sorrow, to know that they both died rejoicing in the faith, and bore their dying testimony to the sustaining power of the doctrine of God's boundless grace. Speaking of Mr. Seaman, our correspondent who communicates the intelligence of his death says: "I have been much with the sick, and have witnessed the death struggles of many, but never before have I seen such resignation as was manifested in this instance." Among his last words was an exhortation to those brethren who stood around his bed, to do all in their power to spread the glorious doctrine of a world's salvation, adding that it was his stay and staff in that last trial. The infidel may deride this Gospel and the bigot may count the blood of the covenant an unholy thing, but for one we are prepared to say, "Let me die the death of the righteous and let my last end be like his."

I. D. W.

In Auburn, April 9, CHARLES BAKER, only son of Rev. G. W. Montgomery, aged 1 year and 14 days. The funeral was attended on the 11th inst., and an address suitable to the occasion delivered by Rev. J. Chase, of Geneva.

"As the sweet flower, which scents the morn,
But withers in the rising day,
Thus lovely seemed the infant's dawn,
Thus swiftly fled its life away."
"It died to sin, to woe and care;
Yet for a moment felt the rod;
Then, springing on the viewless air,
Spread its light wings, and soared to God."

In Mansfield, Cattaraugus county, April 4, very suddenly, Mrs. MARY WORSTON, aged about 20 years. She has left a friendly companion to mourn her sudden departure; he being at the same time afflicted with a fever which threatened him with death. But blessed are they that mourn for they shall be comforted.

The usual services were performed by the writer, who humbly prays that this dispensation of God may be sanctified to the benefit of all who mourn. JUSTUS TEND.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MAY 7, 1836.

NUMBER 19.

For the Magazine and Advocate.

THE INFIDEL HUSBAND.

BY MRS. JULIA H. SCOTT.

"Oh! ask not, hope thou not too much
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountains flow:
Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet."—*Miscellaneous Poems.*

"Sunday morning is certainly different from all others in the week," exclaimed Irene Bentley, as she drew her husband towards the open window and gazed out upon the beautiful fields surrounding their pleasant dwelling. "There is a difference in its very air—it hath a balmy freshness and sweetness, all unlike other days; and the sunshine seems to fall more reverently upon the meek, up-lifted flowers and silken grass, and even the little bird, which yesterday sang so gaily upon the sweet briar, hath now a tenderer melody and singeth a holier song. Yea, all things seem to remember the Lord." "You are a sweet enthusiast, Irene," carelessly answered her husband, "and had I not vowed before marriage, never to tolerate a fanatical wife, I know not but I should even love you the more for these little bursts of insanity—they are so becoming to one of your peculiar cast of beauty." "Bursts of insanity! Herbert," mournfully rejoined the wife, while a deep, sickening pain, (the nature of which needs no explanation to those who have bent with crushed feelings over hope deferred) crept slowly through her quivering heart, and drew from her cheek its warm and mellowing tide.—"Bursts of insanity! Oh! Herbert, how can you deem the simple aspirations of a spirit conscious of its sins and weaknesses—conscious of its entire dependence on its Maker, and alive to the beauties of nature and to the beautiful character of Him who framed their excellencies—how can you deem these at all coupled with insanity? Let me convince you," she continued, eagerly opening the bookcase and taking from thence a much worn Bible—"let me convince you that you are wrong." "No, no. Another time will do just as well. I have a little reading of my own to do. Besides, you know conviction does not flash instantaneously upon my obtuse intellect, and it would be a waste of your precious Sunday moments; therefore, another time will do as well"—and he too advanced with an ironical smile to the bookcase, and soon threw himself upon the sofa, though Irene's streaming eyes dared not attempt to discover the book he had taken with him. She thought of an interesting religious work which she had long urged him to peruse. But no, she had been too often disappointed to hope that he had now turned his attention thitherward, and she bent her eyes close to her open Bible; but the words looked dim and wavering. "What a delightful writer Capt. Marryat is, though," exclaimed Mr. Bentley, after a long interim of silence. "The manner of Japhet's taming the royal tiger, is really admirable. Ha! where are your responding words, Irene? You sometimes give me three for one. Well! obstinate if you will—'tis the way of all you pious folks." And the novel-reading husband turned again, carelessly, to his lightsome pages. Irene did not reply, for her heart was full. Full of sorrow—full of choking remembrances—full of the corroding grief-drops of spiritual Marah. "Oh! Father of mercies," sighed she mentally, "must it be ever thus? Wilt thou leave me always alone—always unblest by the gentle communion of a kindred heart?"

"Yet I was formed to be so richly blest."

And the tears fell faster and faster, as she remembered a vista of happiness which had once opened

to her eyes, but closed again just as the light entered her spirit, and told her what a blessed thing happiness must be. "And they do call me blest," she continued, half rejecting, half encouraging the visions which had risen from the oblivious fountain of memory,

"They call me blest, but did they know
The grief which this sad heart consumes—
The deep, the voiceless stream of woe,
Which gilds with tears soft fancy's plumes—
Would they still call me blest, and bind
Young roses round my aching brow?
No! fitter flowers their hands would find,
And fitter words their lips bestow.

I gaze upon the rising sun
Ere crimson sleep hath left his eye,
And my dark thoughts revert to one
Bright as that pilgrim of the sky.
I listen to the dreamy note
Of some wild melancholy bird,
And youth's bright visions round me float,
Till all life's feeble strings are stirr'd."

Irene did not repeat the other stanzas, for the contrast of a former blissful but unfortunate attachment, and her present unhappiness, was too painful for long contemplation, and she again bent her eyes upon the words of consolation. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "Oh if he would but search the Scriptures," murmured the wife bitterly—"if he would but search the Scriptures, that he might have life, then indeed might I catch a glimpse of life's sunshine. But, oh! to think that we have lived together three long, long years, and that never once in that time has he voluntarily opened the lids of this blessed book—never once listened with even complacency to the few beautiful chapters which I have dared to read in his presence. Oh God! Oh God! can I look with calmness upon the alienation from thee? Saviour of the dying! can I forgive such contempt of thy cross?" And for the first time, the flush of indignation threw its intense crimson upon her cheek, and she forgot for an instant that Herbert Bentley was—her husband. 'Twas but for an instant; the recollection of her marriage promise to love, honor, and obey him flashed across her mind, and she felt that she was wrong. True, she had loved him little when they were married, but he professed a belief in her peculiar and holy sentiments, and she rightly thought it would be no difficult task to love any one who, like herself, had a heart full of love for the Saviour. But he had deceived her. His profession was a *ruse*, and instead of the long expected, long coveted communings of a Christian, kindred heart, she had as yet experienced nothing but the cold cavillings, the coarse and bitter revilings of confirmed infidelity. The iron seemed to enter her very soul at the cruel retrospection, but she asked herself if his depravity had altered in the least, the nature of her obligations; and conscience immediately answered her in the negative—her promise was unconditional. Her heart smote her, and she arose and moved tremblingly and weepingly towards the sofa.—Her husband was asleep. The book had fallen from his hand. She knew that he slept soundly. She knelt by his side—she took his hand in her own—she lifted her voice to her God. The spirit of earnest prayer is like the spirit of the mighty winds. It heedeth not the control of man. It riseth almost silently from some pure and humble desire—with scarce a view of expression from some tender half-formed wish—yet soareth aloft as if upon the wings of the tempest, till space is made vocal with its vivid thoughts, and the air vibrates with its deep and importunate petitions. The sil-

ver voice of the kneeling Irene Bentley awoke like the first soft whisper of the breeze upon a mountain stream. But as her feelings became more intense, her deep, thrilling words reverberated loudly, but to herself unconsciously, along the lofty ceiling. "Bring him back, O almighty Father," she cried, "bring him back from his miserable wanderings to thine own dear fold—to the care of the one faithful and true Shepherd. His soul is in darkness—shine thou into its benighted recesses. His wishes are against the prosperity of thy kingdom—convert them, oh God, to thy cause. Father of the fatherless—Healer of the broken heart—Smoother of the dying pillow—hear me. By thy great kindness and mercy, hear me. By the misery of his darkened soul, by the groans of this breaking heart, by the oil and blood of thine anointed and bruised one, hear me, and bring him back, bring him back!"

A convulsed hand was thrown round the neck of the fair petitioner, and a low, deep, agonizing sob was in her ear. She gazed around in astonishment—her penitent husband was at her side, and his shaken voice continued her prayer, "take me back, oh take me back!" The long, violently-suppressed springs of his soul were awaked to action. Like Saul's was his conversion, sudden but lasting—and his beautiful wife soon learned by experience, that it was indeed an easy task to love one whose heart, like her own, was filled with love for the Father of our spirits, and the Saviour of man.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. II.

BY REV. J. M. AUSTIN.

"As He is wise, he knows what is best to be done; powerful, he can do it; good, he will do it."—*Dr. A. Clarke.*

It is a subject of frequent remark, how often the most learned writers of the Limitarian schools, in commenting upon some general subject of theology, will utter sentences which, when duly applied, will entirely overthrow their own sectarian tenets. This frequently occurs when they speak in relation to the Deity. Indeed, it does not seem possible that a believer in the popular doctrines of the day, can candidly comment upon the attributes of God, and their necessary influence over him, without undermining the foundation of his own system and strengthening the pillars of universal salvation. These remarks appear to be fully exemplified in the above sentence from the writings of Dr. Clarke, the literary giant of the Methodists. It is found in his "Observations on the being of a God, deduced from a consideration of Heb. xi: 6." He is speaking of the attributes of the Creator, and of the deductions consistently drawn from their operations. "Goodness," he says, "consists in being pleased with communicating happiness to others." Wisdom is the "making a right or beneficent use of knowledge or power"—"hence wisdom and goodness must be ever conjoined to make any act of power perfect." From these premises, the doctor draws the conclusion, above recorded, that—"As He [God] is wise, he knows what is best to be done; powerful, he can do it; good, he will do it." Premises were never more firmly founded, and deductions cannot be more logically drawn, than these. All the arts of sophistry, all the subtleties of metaphysicians, or the efforts of dogmatists, cannot affect the stability of that sentence, or prevent the reasoning mind from following to its legitimate conclusions. I know not whether Dr. Clarke thought of his creed within the hour in which he penned that paragraph; but if he did, it does not seem possible but he must have discovered the glaring contradiction,

between them. Let us apply the sentence to the creation and destination of mankind.

It must be acknowledged by every consistent theist, that Deity was not compelled, by any necessity, to form the human race; but that he entered upon the work of creation of his own will and pleasure, actuated solely by the promptings of his own nature. And it also must be acknowledged, that in creating man he had some specific, definite design or end in view, solely to accomplish which, man was formed. What was this design?—for what purpose did God usher the human family into being? To answer this question, we must learn the character of Deity—and to learn his character, we must examine his attributes. Dr. Clarke has laid down the indisputable propositions, that “as God is wise, he knows what is *best* to be done,” and as he is “good, *he will do it.*” Very well. Then the purpose for which he created the human race, was the “*best*” which could be conceived by a good Deity. But this provokes still another question—What could that *best* purpose have been? Let us reflect for a moment. Could God have formed mankind only to annihilate them—to cast them back again into nonentity? This supposition does not appear reasonable—it is too near akin to the child’s play, of building up, only to have the pleasure of pulling down. Surely we have no proper grounds of ascribing to the Deity a motive so unworthy his wisdom, and all his infinite perfections. Could he have formed them for the purpose of plunging them into endless wretchedness?—for the purpose of placing them where they would become steeped in sin and corruption!—where their sole employment would be to curse and blaspheme forever, the name of the Author of their existence? Is this the *best* purpose which a good Being could entertain in forming a countless race of sentient creatures? Is it the most congenial to a pure, holy, righteous God, to perpetuate sin and transgression forever? The heart of the Christian repels such a thought, as a base libel upon the character of the best of Beings! The human mind can conceive of but one other purpose which God could possibly have entertained in creating mankind—and that was to cause them to become the recipients of his own holiness, happiness, and love! Here is truly a motive worthy a God of infinite perfections. It is worthy of his *goodness*; for Dr. Clarke says truly, that his “goodness consists in being pleased with communicating happiness to others.” It is worthy of his *holiness*, for surely a holy being can have no stronger desire than to have his creatures become pure and holy also. And it is worthy of his *love*; as nothing is more gratifying to him that loves, than to have his affection ardently returned by its objects! Consequently this purpose of conferring holiness and happiness upon his creatures, is, according to every power of human comprehension, the “*best*” which could have been originated by infinite wisdom, or sanctioned by infinite goodness; and this, therefore, must have been his purpose. From these remarks, it will be perceived, that no proposition is more firmly established, or self-evident, than that Deity created the family of man solely to have them become the participants of his own purity and felicity.

Will this godlike purpose be accomplished? Dr. Clarke answers this question—As God “is wise, he knows what is *best* to be done”—(we have seen, that in regard to the final state of mankind, the “*best* to be done,” is to make them holy and happy)—as he is “powerful *he can do it*,” as he is “good, *he WILL do it*!” The Scriptures return the same answer—“The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” “My counsel shall stand, and I will do all my pleasure.” Reason also responds to this answer. It teaches that when God, under the light of infinite wisdom, has matured a plan to accomplish a holy design, his omnipotent power must enable him to carry forward that plan to a successful and glorious termination!

It is of no avail to assert that man has an agen-

cy by which he frustrates this holy design of Deity. Because, in the first place, the Scriptures afford no proof of such a sentiment, but all its testimony is to the contrary; and in the next place, it contradicts the self-evident position of Dr. Clarke, and is based upon the ground that God *cannot* do “what is *best* to be done,” which is an absurd impossibility!—and it also proceeds upon the supposition that, God would knowingly put into the possession of his frail creatures, a power to defeat *his* will, to *their own* destruction; which, if possible, is a still greater absurdity. It may also be objected that our arguments bear as forcibly against the existence of earthly sin and wretchedness, as against eternal. But this objection is groundless; inasmuch as the Scriptures and experience testify that God can bring permanent good out of temporary sin and unhappiness; and these, therefore, can form no obstacle to the ultimate success of his designs to bless the whole world with righteousness and happiness. But *endless* sin and suffering, would form an insurmountable obstacle to this blessed design, and therefore it could not have been embraced in the purposes of the Deity.

From this brief examination, it will be perceived by the reader, that the words of Dr. Clarke, at the head of this article, when carried out to their unavoidable result, join with the voice of inspiration and reason, in proclaiming the glorious truth, that mankind shall at length be exalted to a higher, holier, and happier state of existence. That sentence will, therefore, remain and live, in its simplicity and truth, to lead the benighted mind to a knowledge of the Gospel of the Redeemer, when by far the greater portion of the writings of its author, shall have long been buried in their native oblivion.

Danvers, Mass.

For the Magazine and Advocate.

AN APPEAL TO FEMALES, ESPECIALLY TO THOSE CALLED UNIVERSALISTS.

This is an age in which much is said and written, fitly and justly too, for the mental improvement of woman. And while her knowledge in the arts and sciences is advancing, and her influence being felt, I would have her religious and moral improvement commensurate with her mental. I would have her influence felt with a strong, holy and all-enduring power, in the cause of Christianity. I would have her still more religious, not nominally and professedly, but practically, at home and abroad. In this age of unprecedented inquiry, in which no opinions are too sacred to be questioned—in which man dare lift a sacrilegious voice against his Creator, denying his existence and, if not his existence, his revelation—in such an age, with infidelity on one hand, which believes nothing, and fanaticism on the other, which believes every thing, both equally injurious to man and dishonoring to God, it becomes her, as she regards her own happiness and that of her children, to be watchful.

Here woman does not enter the arena of political strife—her voice is not heard in the hall of legislation, nor the council chamber; but a different and a far gentler province is allotted her—that of rearing the infant mind; and as that master chord vibrates as she pleases, weighty is her responsibility for the charge committed to her trust. Then let the nursery be the place where Christian principles are sown and nourished, and they will never be rooted out. It is there she can breathe on hearts whose answering tones will thrill with a religious and moral fervor, which will strengthen, beautify, and mature, in every department of social and public life; and enable her to say, with a Roman matron’s pride—“my jewels are my children.” But let her not mistake Christianity for creeds; for many pious mothers who now mourn over infidel sons might reflect, that had they imbued their minds with the principles of Christianity instead of the tenets of a particular creed, their mourning might now have been turned into joy. Woman is not always sensible of the weight of her influence, or her high standing in the

religious world; yet it is a fact, that while in almost every town, men are more or less given to infidelity, there is not one female voice lifted in its defence, which proves her high prerogative, and the deep susceptibility of her religious feelings.

A friend, who was extensively acquainted with the world, once said to me, that he had met with a great many men that were skeptics and scoffers, but never with only one or two women, and I was proud, yes, even gloried in the thought, that female influence was on the side of Christianity, notwithstanding I had blushed that one had stood in public assemblies and ridiculed its excellencies. I can look upon man while he dare stand up, and with a smile of scorn on his lips, deny the imperishable truths of revelation, and the existence of an All-wise—hear him ridicule the Christian’s hope of immortality beyond the perishable things of time—hear him speak of religion as a dream, a speculative theory, unbecoming the dignity of high intellect—of the wonderful mechanism and construction of the universe—its unbroken order—of the unmultiplied beauties of this earth—their infinite variety—their surprising regularity and systematic arrangement, and of the human mind, unsatisfied and incomprehensible as it is—while he has the hardihood to declare “they are all the work of chance,” and feel no other emotion save pity. But to gaze on woman thus, is more than I can calmly bear; it touches the chord of my sympathies, and I could weep in bitterness of soul, to think she could ever fall so far. I never wonder that man, with his restless ambition and lofty aspirations, should sometimes become so self-sufficient as to question the existence of a Deity—that he should feel a sense of security and confidence in himself, independent of the influences of heaven, saying as did Pharaoh in the pride of his heart, “the river is mine, and I have made it.” But that woman, with her present advantages, should become so forgetful of obligation, as to raise one effort to demolish the structure of Christianity, or be indifferent to its promulgation, appears to be an anomaly of human nature. Can she, when so indebted, become so ungrateful? Does she not know that Christianity, guided by unerring wisdom, has brought her from the degraded slave of man, to be his warmest and most confiding friend—his equal in intellectual endowments—his superior in the active charities and kindly affections of the human heart? Let her look at female degradation in those nations where Christianity has never appeared in any form, and she will wish, even if it be false, for its perpetuation and advancement here, and pray that its renovating rays may yet be permitted to penetrate the soil of mental and moral darkness there. She cannot reflect upon the truth, that for what she is, she is indebted to Christianity; and become an infidel. It is impossible.

But there are other considerations which will forever forbid it. She must visit the poor, bind up the broken-hearted, watch by the couch of sickness and death: and it is in scenes like these that she learns her dependence, and it is here that she needs religion to sustain her. How can she stand by the couch of the dying sinner, with no Saviour to point him to? How can she comfort the childless mother, with the prospect of annihilation? How can she stand by the grave of departed worth, with no hopes beyond its cold embrace? She cannot; therefore it seems to be unnatural for her to be irreligious, and I am proud and happy to believe there are few of her sex that are so. She is too weak to be independent of an All-Supreme; and too dependent to be ungrateful.

That woman is more religious and devotional than man, will not be denied; but whether she is naturally so, or whether it is owing to circumstances, I shall not pretend to decide; but this I know, that her heart is a soil fitted for the cultivation of the Christian virtues, and without them she is a mere toy. Let man proudly boast of his superiority in every other respect; but in firm religious principles and heart-felt devotion, woman claims pre-eminence, and of this let her ever be

meekly conscious, remembering that her influence will be felt in after ages; and as I firmly believe that the progress of Christianity will be in proportion as she engages in the work, I would exhort her to diligently cultivate her religious feelings, improve her moral faculties, search into and investigate the principles of the Bible, that she may be able to withstand the missiles of infidelity, and transmit to her children by the purity of her life, an imperishable memento of the correctness of her faith.

A SISTER.

Leyden, April 20, 1836.

For the Magazine and Advocate.

AN INCIDENT.

"What God hath joined together, let not man put asunder."

To the long list of evils resulting from Limitarianism, may safely be added that of greatly affecting, if not destroying, domestic happiness. I do not allude, solely, to the unkind feelings and sharp contentions (sometimes denominated quarrels) which are known frequently to arise out of a difference of opinion in matters of religious faith between man and wife. They may live on terms of friendship and harmony in every other respect; still, their different systems of faith may greatly diminish the happiness which would otherwise be complete. But to my story.

I called some few weeks since on an old acquaintance, who is an Arminian. The conversation soon turned upon religious topics; when my friend freely expressed his opinion, that God wills the salvation of all men, and that Christ died for all. His wife (a Calvinist) was very confident that all whom the Father willed to save, and all for whom Christ died, would certainly be saved. Yet each believed the other to be in an error, and both professed a belief in endless misery. The husband particularly, manifested considerable anxiety about the future well-being of some of his children, whom he believed to be out of the "ark of safety," and from present appearances, were as likely to land in the regions of endless despair, as in the blest mansions above.

Truly, thought I, "what God hath joined together, let not man put asunder:" for, verily, they are twain, but of one flesh; and, were it not for the divisions effected by the doctrines and commandments of men, they would be of one spirit too. For the faith of one is as firmly supported by divine testimony as the other; and, had not one learned from his creed the absurd idea that God has not power to accomplish what he earnestly desires, and the other, that he never desired or intended to save but a part of his offspring, their two systems of faith might have been blended into one, and they could have united heart and hand, in praising a God, almighty in goodness and boundless in love. Yes, they could then by an eye of faith, view not only their own dear children, but a ransomed universe redeemed from sin and corruption, to a state of immortal glory and ceaseless joy.

It would have been really amusing to me to sit and hear each of them contending for their respective systems of faith, and quoting positive declarations of Scripture in proof, such as:—"God will have all men to be saved and come to a knowledge of the truth;" and in reply: "His counsel shall stand, and he will do all his pleasure"—were it not that their systems, taken separately, afforded them so little consolation; but as it was, I felt to pity rather than laugh at them. I could scarcely help exclaiming: How long will men and women continue to render themselves and their fellow-beings unhappy, by limiting the Holy One of Israel! How long will fond parents be tormented with the belief that their tender offspring are liable to endure the indescribable pains of ceaseless torments! How long will the soul-chilling influence of Partialism continue to destroy the peace and happiness of the social and domestic circle! And how long will a set of men be paid for preaching to mankind the belief that their kind heavenly Father is possessed of a character and disposition, which would excel in malignity the most blood-

thirsty tyrant that ever disgraced humanity! O that a generation might spring up, that would act independently and honestly—that would prize liberty more than slavery—principle more than popularity, and honesty more than hypocrisy. Then would the Gospel be proclaimed in its purity, its principles would be reduced to practice; and mankind would become better and happier. H. O.

For the Magazine and Advocate.

AN EXTRACT,

FROM THE CHRISTIAN ADVOCATE AND JOURNAL.

The author of this extract, after having remarked upon the duty of prayer, and pointed out the manner in which it should be observed, writes as follows:—"Again I say unto you, that if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." Then he justly observes:—

"But how many are the defects in our prayers which render them in a great degree abortive! What want of confidence we manifest when we approach our heavenly Father! We do not trust him with that degree of confidence we do the fathers of our flesh, in order to receive of them; we fear when we ask bread, he will give us a stone. We have been faulty in not believing our prayers shall be answered.....What want of earnestness! We have failed in employing the whole man in this duty.....Let us then be diligent and earnest in praying for ourselves, our friends, the church of God, and the world at large."

Every sincere and well-instructed Christian, and especially every Universalist, will give a hearty assent to the truth in this extract, and to the reasonableness of the requirement here made. The author, though he might have professed to be a Methodist, wrote under the dictation of the spirit of truth. And I cannot help wishing in all the earnestness of my soul, that every man in Christendom would practice as he here directs. And it appears that the writer himself had the same wish. But how he could cherish this wish, follow his own recommendation here given, and at the same time disbelieve "the restitution of all things," is passing strange. I affirm without the fear of contradiction, even from the writer himself, that no man can sincerely follow his recommendation, and not be strictly a Universalist. For he recommends that we pray for all men believing that our prayers shall be answered; that we should "employ the whole man in this duty," and "approach our heavenly Father," without a "want of confidence." Supposing all professing Christians should do as he has here required. They would "approach our heavenly Father" praying earnestly in faith and with the utmost "confidence for the world at large;" and saying, "Our Father who art in heaven.....thy will be done," believing with all possible strength of faith that it will be done in the ultimate salvation and bliss of the whole world. God be thanked that there are many who can offer this prayer which Christ proposed, and offer it believing, and thus do as this writer has recommended. Does he believe that, "If two on earth shall agree as touching any thing they shall ask, it shall be done for them by our Father in heaven"? If he does, and at the same time "approach our heavenly Father, praying for the world at large, believing his prayer shall be answered," he must be a Universalist; and he and I being "two" out of the many who "agree as touching" one "thing," the salvation of all, he must believe the promise of Christ that the thing shall be granted which we ask. Did the author of the above extract believe while writing that there would be two who would follow his recommendation, or agree in praying in faith for the salvation of all? If he did not, he had no encouragement to write, and he might have spent his time in more profitable employment, especially if he does not himself follow his own recommendation given to himself and others. And does he do it? If not, he needs himself to be taught and to be converted before he instructs others. And if he does do it, professing at the same time to be a believer in, and an advocate of Partialism, or teach that there is no

reason to believe his prayer will be answered, he must be a most consummate hypocrite. What! a man pray for the salvation of himself, his friends, the church of God and the world at large, believing that his prayers shall be answered, and yet speak contemptuously of, and profess to despise the sentiment that his prayer shall be answered? May the Lord forgive such deception and wickedness, for of all hindrances, to the spread of divine truth and the advancement of righteousness, such is the worst.

Judging, however, from the extract above, I think the author when he wrote, could not, if he wrote in sincerity, have been "far from the kingdom," the true and spiritual kingdom of Jesus Christ. And while praying in faith for the salvation of all, he can with the utmost propriety say, while no one with a limited faith can with reasonableness, "Thy kingdom come," because it most certainly will come, and he will believe it, therefore he asks with propriety. That kingdom which will come unto him, is that of "righteousness, and peace, and joy in the Holy Spirit." I repeat, *this kingdom will come to the true believer and consistent suppliant*. It is the fruit of that "faith once delivered to the saints," and which caused "joy unspeakable and full of glory;" a faith which looks with a bright and steady eye to that "brighter and happier world," and sees in blissful triumph, the accomplishment of God's will in the renovation of this sinful world.

I regret that there are so many destitute of this faith, and consequently of its joy-inspiring blessings. The author of this extract seemed also to regret it. For lamenting over "the defects" of his and his brethren's prayers, he says, "What want of confidence we manifest, when we approach our heavenly Father!.....We fear when we ask bread, he will give us a stone. We have been faulty, in not believing our prayers shall be answered." And if he be made sorry on account of these faults, may the Lord grant that his sorrow be of a godly sort; "For godly sorrow worketh repentance to salvation not to be repented of." And this salvation which he may experience, will consist in a deliverance from "fear" and this "want of confidence," and which deliverance will be consequent upon a belief and unwavering trust in God as "the Saviour of all men." This is a "salvation not to be repented of."

But how inconsistent with every thing in the Gospel, and every thing sanctioned by reason, for a man *professing to be a Christian* and to "trust in the Lord always," to "approach" God, hungering and thirsting after the bread of eternal life, and pray God that he would grant it to all the wanting children of humanity, fearing that instead of this, he will give that which *cannot satisfy!!* O may God forgive such a fault, and speedily deliver those justly accused of it, from the thralldom of this worst, this most tormenting of all "fear." And may they "trust in him with" a greater "degree of confidence" than they "do the fathers of our flesh." And if it be the will of God, may they all follow earnestly the recommendation of this writer, to "Be diligent and earnest in praying [in faith] for themselves, their friends, the church of God, and the world at large." Such a prayer is acceptable in the sight of God, and it will be heard, yea, *it will be answered.* O. R.

For the Magazine and Advocate.

LET US BE CAREFUL.

It is my opinion that Universalists are not always careful enough in representing the views and feelings of their opposers. Perhaps I am wrong; but it does appear evident to me, that those who represent our opposers as having no desire for the salvation of all men, are not as charitable as they ought to be; for how often do we hear Limitarians pleading with their heavenly Father to save the whole world. Now their desires are ample enough, and if they could only persuade the Almighty to be as benevolent as they are themselves, all would be safe in his hands. Let us, then, attribute their want of faith in the fulfilment of their own prayers, rather to the prejudices of education, than any evil design toward their fellow mortals. H.

For the Magazine and Advocate.

OBJECTIONS TO UNIVERSALISM CONSIDERED...No. IV.

BY REV. C. HAMMOND.

Another objection which is frequently brought against Universalism, is, that we deny the doctrine of regeneration, new birth, change of heart, or conversion. This is, indeed, a very important charge, inasmuch as it supposes that we deny all those texts of Scripture, which set forth this doctrine in the most decisive manner, as belonging to the faith of the saints in Christ Jesus. Hence, persons who are unacquainted with our sentiments on this subject, are often deceived by the misrepresentations of the wicked. They have been taught by those in whom they place great confidence, that all Universalists deny the doctrine of regeneration—that they do not believe in being born again; and, consequently, they apprehend that Universalism is opposed to the Bible, and unworthy of a candid investigation. Those who have been thus deceived concerning Universalism, are always surprised, when they first have a proper opportunity to hear a Universalist advocate his opinions; and they can hardly persuade themselves that such is the belief of the denomination. They appear inclined to the idea, that the Universalist has accommodated his belief to the Scriptures, for the purpose of securing favor and reaping an advantage, which his real sentiments would never obtain. This, however, is not the case. There can be no objection raised against us on account of our denying the Scriptures. Our opposers must seek other causes of complaint, or relinquish the hope of success. We ask them not to make up a kind of Universalism no one believes, and then, because they can show its absurdity and falsehood, proclaim a triumphant victory over us. No: we ask them to set forth Universalism as it is, and if they are able to refute it by reason or Scripture, they shall have our thanks for their labor. We affirm that we believe in the change, expressed by the terms regeneration, conversion, etc.; and if they require assistance to tear down a kind of Universalism that is opposed to the scriptural meaning of these words, our services are at their command.

But it should be remarked, that although the scriptural signification of these terms is true, the terms themselves have been most grossly perverted. That such is the truth, appears from the diversity of opinion which exists among professed Christians. Formerly it was thought that regeneration was the work of the Holy Spirit; but since protracted meetings have become the way to get religion, men have disputed this agency. Formerly, certain changes were considered miraculous; but now the same change is produced by human efforts, and the force of a miracle is lost in the frequency of the occurrence. Thus we perceive, that words and phrases change their meaning. By a perverted application they gradually lose their primitive signification, and obtain a new one. The common acceptance of the word hell, is very different from what it was two hundred years ago. So it is with a great many other words. Hence, our inquiry should be, in reading the sacred Scriptures, what is the general usage, and what ideas were originally conveyed by these words. There is a necessity which demands the adoption of this course by all sincere inquirers after biblical information; since a perverted application of many words and phrases has obtained in the religious world; and, consequently, an adherence to this degeneracy would defeat the object sought. It is this difference between the ancient and modern signification of certain words, that has given origin to many objections to Universalism. Our opposers complain that we do not believe in regeneration; but this complaint is unjust, and cannot be sustained. There would be more propriety for us to make the same charge against them, because we adhere to the primitive, while they have adopted a spurious meaning of this word. "But how," says the objector, "do you determine the truth of this question?" I answer,

by a comparative view of our respective opinions with the Scriptures.

Does the objector, then, inform us, that it is necessary for all mankind to feel willing to be damned to all eternity—that they must see that God's justice requires their eternal sinning and wretchedness—that they must feel that they are totally depraved by nature, and exposed to an infinite curse because of Adam's sin; and, moreover, that they must believe in the eternity of the devil and his works, in the doctrine of election and reprobation, and in free grace and universal atonement at the same time? Would he not object to the fellowship of any person, and consider him unprepared to meet God, who had not experienced a change of this description? Most certainly. Compare this change with the Scriptures. 1 Peter i: 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever;" 1 John v: 1 and iv: 7, "Whosoever believeth that Jesus is the Christ, is born of God. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."

In the apostles' times, those who believed that the Saviour was the anointed, believed, as a consequence, the Gospel he proclaimed. And surely there is nothing miraculous or mysterious in forming the belief of any person, it is always the result of evidence, real or imaginary. When the Jews or Paynims were converted to Christianity, they experienced a great change in their faith and character, and it is equally so now. All who become converted from the errors of Jewish or Heathenish traditions to the faith of the Gospel, experience, as a consequence, a "change of heart," and become regenerated into the spirit of a better doctrine. Prior to their conversion to the truth, their hearts were filled with the terrors of their cruel creeds. But when they come to a knowledge of the truth, perfect love casts out all fear and torment. As a consequence, all converts to the Christian religion experience a moral change in their minds, and a practical change in their characters. They love God, not through fear of an endless hell, but because he first loved them. They obey his commandments, because it is their meat and their drink to do good; and because they prefer the fruit of righteousness, rather than the fruit of sin. Every sinner must experience a change of this description, to be happy here or hereafter. And as the Scriptures affirm that "all shall be made alive in Christ," I would recommend to the objector that consideration of what they teach, which cannot fail of convincing him that the Bible and Universalism are one.

For the Magazine and Advocate.

LETTER II.

To Rev. Mr. Smith, Pastor of the First Close Communion Baptist Church, Boston, N. Y.

BR. SMITH—In pursuance of the intimation given at the close of my letter to you, of the 9th ult., I take pen in hand to address you upon the subject of your misrepresentations of Universalist sentiments. From what I have heard of your preaching, both personally and from others, I am constrained to say that, in your public communications, such misrepresentations are quite frequent—so much so, that it might not be going beyond the truth, to say, that the practice, with you, has grown into a habit. And yet you profess to have once been a Universalist, and, if I do not misunderstand you, a confident and zealous one, and that too for a number of years. I hardly know in relation to your case, which of the three following conclusions ought to be adopted as true:

1. That you really, as you profess, have been a Universalist; 2. That you never were, and that you do not suppose you were; 3. That you really suppose you were, while in fact you were not.

To adopt, in full view of those circumstances which furnish the occasion for this letter, the conclusion, that you really have been a Universalist, though it gives you full credit for the truth in one point, would still be to suppose you guilty of wilfully slandering the denomination to which you

formerly belonged, in that you frequently represent them as holding sentiments which they not only do not profess, but which they positively and wholly disavow. This first conclusion, then, being repugnant to Christian charity, ought not to be adopted as true, but upon the fullest and most convincing evidence.

The second conclusion, namely, that you never were a Universalist, and that you do not suppose you were, is scarcely less unfavorable than the first; for to adopt it as true, would be to suppose you guilty of deliberate falsehood, oft repeated, and solemnly persisted in, even while professing to declare the truth of God. This conclusion, also, as it would be extremely painful to Christian charity, ought not to be adopted on slight grounds.

The third conclusion, namely, that you really suppose you once were a Universalist, while in fact you were not, is the only conclusion I can think of, which does not impeach your moral, not to say your Christian character. To adopt this, would be to suppose merely, that you are laboring under a mistake in the matter; and hence, that your misrepresentations arise from misconception of what Universalist sentiments really are. It is true, this might be deemed rather derogatory of your intellect; but it would leave your morals and piety unimpeached. Since, then, I must adopt one of these three conclusions, if I am to have any opinion on the subject; since, also, when one of two or more evils is evidently unavoidable, it is our duty to choose what appears to be the least; I have been, and am still strongly inclined to adopt, as true, the third conclusion, in preference to either of the others; believing that in thus doing, I follow the dictates of that charity, which "rejoiceth not in iniquity." For surely it is incomparably the less evil, for an individual to labor under the most egregious mistake, than to be criminally guilty, in what some might denominate the lowest degree.

I now design to specify some of the more prominent points of doctrine, which I am knowing to your charging upon us wrongfully, and shall proceed upon the conviction that you are not aware of using misrepresentation, but that you really once held all those absurdities which you are in the practice of charging upon Universalists, and suppose, as a matter of course, that they really hold them, and endeavor to defend them. Yet I apprehend, that it is at least doubtful, whether the generality of people will consider it possible that such can be the facts, in relation to your situation and views. I imagine most persons will find it difficult to believe, that a man of your talents and apparent discernment, should have so egregiously mistaken the sentiments of a sect to whom he belonged for a series of years. For myself, however, I know that strange things frequently happen; that reality is sometimes more marvellous than fiction, and that there are mysteries in almost every thing around us; hence I am inclined to imagine that you did thus mistake, though by what means it happened, I am not at liberty to conjecture. I am inclined to think also, that at the time you thought yourself so much of a Universalist, you still believed the popular creed, only that you had incorporated with it the doctrine of ultimate universal happiness, divorced from that of ultimate universal holiness; and that you had slightly modified some parts of the same creed, in order to bring them more nearly to agree with the newly adopted article; as for example, by believing that endless misery, though threatened, would not be inflicted; hence, that your system of belief, to use a figure, was composed of the old tattered garment of Calvinism, patched in one of its worn-out places, with a new piece, torn from the seamless robe of Universalism, and darned in others, with threads ravelled from the same piece. But it is scarcely necessary to add, for even your information, that such a system is not that of Universalists. But to the specifications.

1. Universalists do not believe, nor profess to believe, "that God will take all mankind to heaven in their sins." It is perfectly astonishing to

the generality of those who have any acquaintance with the Universalist belief, that a man of your profession and standing, should even *insinuate* such a thing. Yet you did this, in my hearing, by setting forth that, when a Universalist, this was your belief. How you came to believe in happiness without holiness, we were not informed; but I have endeavored to account for it in the following manner:—According to the popular creed, (the greater part of which I suppose you to have believed,) sin *originated* in heaven; and granting this to have been the case, what is a more reasonable conclusion than that it will return whence it came? Moreover, it is commonly taught that there is no moral change for the better after death. If you believed this, and also believed "that God will take all mankind to heaven," you would be very likely to believe that he would take them thither "in their sins;" for it is frequently the case, that the best of men confess themselves, in some degree, sinners, to the end of their lives.

But permit me now to repeat to you, that this is not Universalism. It may be an improvement of Calvinism, or something else, but it is not the faith of Universalists. For consider once, its inconsistency. To go to heaven, is usually understood to mean the same as to be saved. And to speak of being saved in sin, is as plainly a contradiction in terms, as to tell of a sane madman, a healthy sick man, or a wise fool. Salvation is a deliverance from sin. "Thou shalt call his name Jesus," said the angel that predicted the birth of our Lord, "for he shall save his people from their sins." And as we believe, "that the Father sent the Son to be the Saviour of the world," so also we believe that Jesus is "the Lamb of God, which taketh away the sin of the world." Matt. i: 21—1 John iv: 14—John i: 29.

2. Universalists do not deny the doctrine of *punishment*. When I heard you insinuate that they did, it was to me a matter of considerable surprise; for I had been well assured of the fact, that about a year ago, some three or four numbers of a Universalist periodical, entitled "The Christian Visitor," were presented to you, containing, along with some other matter, a series of articles, headed "Punishment;" the whole being an *essay* upon the design, object, effect, and duration of punishment, as believed by Universalists to be "inflicted by the divine Being on transgressors." I say, your insinuation, mentioned above, was rather surprising to me at first, and your conduct appeared not easily reconcilable with moral honesty; for I was sensible, that whoever should have read even the first paragraph of the before mentioned essay, could not avoid knowing, that at least, the *writer* of it professed to believe, (as in fact the denomination believe,) "that scarcely any point of doctrine is more frequently and explicitly taught in the sacred writings, than that our heavenly Father, in the administration of his government, punishes, or corrects, or chastises his intelligent creatures, when disobedient to his requirements." Upon further reflection, however, it occurred to me as probable, that you judge of Universalism altogether by the views you entertained at the time you profess to have believed the doctrine; and that as regards deriving any information from the aforesaid essay on punishment, you merely glanced at the *caption*, and concluded that the work was written to disprove the doctrine thereby named. If I was correct in this, then perhaps the fact of your believing in no punishment may be accounted for thus: It is believed by many, that there is no punishment at all in this world, and none hereafter for those that are to be saved. Now, whoever should believe in this, and also believe that all will be saved, would of course believe in no punishment here or hereafter. But permit me to remind you, that though, for aught I know, this may be Calvinism improved, it is by no means Universalism.

3. Universalists do not deny the doctrine of conversion, regeneration, or the new birth—your insinuations to the contrary, notwithstanding. I do not at all dispute what I once heard you relate, that on a certain occasion, during the time in

which you claim to have been a Universalist, you did tell a certain preacher, on his quoting to you "Except a man be born again," etc., that you did not believe any such doctrine; but I do deny that this is any proof that Universalists do not believe what the Scriptures teach about being born again, begotten again, born of God, born of the spirit, converted, etc. By what means you came to deny this doctrine, I acknowledge myself unable to guess. Be it known to you, however, that Universalists believe the doctrine, as they understand it to be taught in the Scriptures.

There are other particulars which might be named, but the foregoing I deem sufficient for my present purpose. I trust that from the specifications already given, you will be sensible that it is incumbent upon you, as a man and a Christian, either to prove that Universalists profess to hold such views as you ascribe to them, or else to confess and forsake your error. If you are really honest, as, in this letter, I have supposed you to be, I shall expect you to pay immediate attention to the subject, and endeavor to make yourself acquainted with our real sentiments; in which case, I am confident you will find that you have misrepresented us, not merely in the particulars herein named, but also on other points of considerable importance.

With respect to your anecdotes and narrations respecting Universalist ministers, which I alluded to in my former letter, I have concluded, to let them pass for what they are worth; since the version of them which I was favored with hearing, contained no direct allegations against their moral character. Any advantage which your cause is susceptible of deriving from *such* stories, you are welcome to.

I offer no apology for addressing you in this public manner, except the simple fact, that your misrepresentations have been given in public, and have been very common for a long time.

Should no circumstances occur within a few weeks, rendering it certain that the conclusion is a false one which supposes that you are honestly mistaken respecting Universalist sentiments, I shall probably write you again, setting forth in brief, what the sentiments of Universalists really are.

Your brother,

J. LEWIS.

For the Magazine and Advocate.

THE WATERER... No. VII.
SINGING.

"Admonishing one another with psalms, and hymns, and spiritual songs."

A most beautiful, interesting, and attractive part of the exercises of public worship, is the singing. A meeting without singing is like—I know not what. "Whereunto shall I liken it? It is like a pasture without water—a garden without flowers—a feast without butter—a wedding without wine. There is something wanting in the effect of the services—an indescribable void in our feelings—an inward, silent dissatisfaction.

A pretty true indication of the state of a religious society—its prosperity, and the zeal of its members—is the condition of the singing. In one society it is fervent, animated, sweet, and thrilling; in another, it is low, embarrassed, and languishing; and in another, there is *none at all*.

Now I would earnestly recommend, brethren, that ye take early and efficient measures to have good singing. Procure a teacher, and start a singing-school. Let the teacher be, if practicable, a true believer, that he may be able to sing with the spirit and the *understanding*, eschewing "trinitarian doxologies" and "judgment anthems." If not able to sustain a teacher, independently, unite with other societies of the like precious faith.

By this means, you will soon be able to "admonish one another," interestingly, "with psalms, and hymns, and spiritual songs." Let not the married, and even the advanced in life, be ashamed to be seen in the gallery. Nature has not given to all of us the organs of melody; or has made a difference in their susceptibility; and those who have voices for music, ought to manifest their gratitude, by making melody for those who can-

not make it for themselves. Besides, "it is a good thing to give thanks unto the Lord, and to sing praises unto his name."

The following are some of the advantages resulting from it: 1. It secures the attendance of the young, whose bosoms always vibrate to the strains of melody, and whose minds, not preoccupied by the roots of prejudice, are fruitful gardens for the plants of truth and fruits of righteousness. 2. It warms up the whole congregation, enlists the feelings, and pre-engages the attention to the other services. 3. It animates the preacher, and enables him to enter with warmth and power into the merits of his subject.

A shrewd observer, in the circle of my acquaintance, more famed for wit than piety, once said to the chorister, "You must not be absent again, from meeting; for the choir depend upon you. And when our preacher reads his hymn in the morning, and we sing two lines, in discord, and then sit down—if he has any poor preaching on hand, we are sure to have it."

But there should always be more than one person in a choir, who can pitch a tune and take the lead; and the choir should practice frequently, and rehearse together. Besides, a good and attentive chorister should be paid something for his services, that he can afford to devote some time and attention in qualifying and preparing to superintend this difficult, but interesting portion of the services.

One great beauty in the performance of sacred music is modesty. This beauty is sometimes marred by an ambition in some to be heard above the rest. You will frequently be disgusted with the best singer in the choir, in consequence of such immodesty; and you may observe that this propensity in a singer, even though found in connexion with superior skill, always renders its possessor disagreeable to the other singers, and unwelcome in the choir. Instead of each one striving to be heard above the rest, all should aim to harmonize, and produce the effect, as far as possible, of but one voice, and that a sweet one.

One caution, brethren. The most skillful and flourishing choirs are sometimes divided and destroyed, by indulging in personal jealousies, envyings, and differences. This is deplorable in any case, and in Universalists, most disgraceful and inconsistent. We expect that, eventually, "every creature" will unite in songs of redemption, ascribing "blessing and honor, and glory, and power to him that sits upon the throne, and to the Lamb." If that time shall ever come, all personal difficulties will be laid aside; and how inconsistent for those who thus believe, to refuse to sing praises together in this world. It is poor Universalism to retain hard feelings through life, and lay up quarrels to be settled at the gate of heaven.

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To brighter worlds on high!"

APOLLOS.

For the Magazine and Advocate.

A SOVEREIGN REMEDY.

Reader, do you wish to cure your neighbors of that polite accomplishment, called Tale-bearing? If so, be careful and never speak a word or do an act, that you would be ashamed to have made public.

No QUACK.

BALTIMORE.

A meeting was held in Baltimore, on Wednesday evening, 20th inst., preparatory to forming another congregation in a new section of the city. It is expected that a numerous congregation will be collected. "Should our expectations be realized," says the Southern Pioneer, "we shall soon have it to say that there are *three* worshipping assemblies of Universalists in the city of Baltimore." May success crown their efforts.

The discussion which has been in progress there through the winter, between the Rev. J. Brackenridge, Presbyterian, and the Editor of the Pioneer, has done much doubtless towards producing this state of things.—Union.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MAY 7, 1836.

MISTAKES OF CLERGYMEN.

To every class and condition of mankind, there are attached certain characteristic virtues and vices, propensities and follies—and to the influence of these, equivalent and peculiar benefits and injuries. And from the position held by clergymen, they diffuse a wider influence either of good or evil according as they are wise and good, or weak and vicious, than almost any other class of men. Because their station and profession sanctify all that is upright in their principles and practice, while the real or apparent want of integrity in them, produces a tremendous reaction in the public mind. In pointing out some important mistakes into which clergymen have very generally fallen, we would not be thought to question their sincerity so much as their prudence and discretion. Nor would we disturb the complacency of this class of our fellow-men, nor provoke their unkind feelings, were it not for the visible injuries which they have entailed upon society.

1. By an extreme tenacity for assumed positions, either unimportant if true, or obviously untrue, because indispensable.

Among the numerous instances which might be adduced in support of this particular, a single instance is selected for our purpose. It has long been common for clergymen to maintain—that every word, sentence and sentiment contained in the Bible, was dictated and even written by *inspiration*. The parade of feeling on this subject should certainly exonerate them from the imputation of insincerity, and this extreme sensibility has no doubt deterred many kind-hearted Christians from ever once examining the correctness of a subject on which their ministers were so very positive.

But there are those in almost every society, who are not so courteous as to believe any sentiment without evidence. The mere dictum even of the clergyman, passes with them for no more than it is worth. And they may perhaps, be so incredulous as to entertain very serious doubts whether the spirit of inspiration accompanied the translation of the Bible into any language. And these doubts will be augmented and confirmed by the clergyman himself—who after repeated assurances that the common Bible is wholly by inspiration of God, very deliberately proceeds to show that many passages are of uncertain import in the original, and that others are absolutely incorrect in the translation. Besides in the course of ministerial labor, it will frequently happen that quotations from, and references to particular parts of the Bible, are made, which do not contain any very prominent evidence of being dictated by the divine spirit. Sometimes it is a matter of plain history, or an abstract from the record of passing events—at others, the malediction of the wicked, or the detail of the deep-laid policy of demoniacal ingenuity and craft.

Now as no sufficient reason can be given why the Deity should inspire either wicked men or devils, to say and do many things which are ascribed to them, so it is equally improbable, that the aids of his spirit were either required or given to enable men to record the events of common history. And there are persons who observing these facts, instead of being convinced of the inspiration of the whole Bible, are led to question the actual inspiration of any part. The infidelity of many worthy men, is thus the result of a mistake of clergymen—a result, which would have been prevented by attaching the aids of inspiration to those parts only of the Bible, which obviously demand a divine interposition. Thus while the gracious promises of God, the doctrine of the prophets, and the great truths of the Gospel contain both internal and external evidences of inspiration; we should not hazard their acceptance by insisting on the necessity of similar aid to secure the relation of the most common events—much less, to make it an instrument of the atrocities of the wicked.

2. Another mistake into which clergymen fall, is an affliction of particular reverence for what they denominate holy time.

There is good reason to believe that most of them know, that they have no authority from the Scriptures for considering the first day of the week, or Sunday, as a day set apart by divine appointment, either for rest or devotion. And however sincere they may be, in believing that the appointment of such a day is suited to the Christian economy, it is preposterous to attempt the support of their views by a “thus saith the Lord.”

The attempt to enforce the observance of a Christian Sabbath on the mere ground of authority, deprives its advocates in some degree, of the only true and consistent arguments on which the plea for its institution at all, can be founded. Because they are not entirely at liberty to change their position, so long as they claim an exclusive and direct authority. And being as they must be, driven from this claim, the public mind will feel diminished confidence in any other. The strenuous efforts which have all along been made for the sanctification of the Sabbath, have led to a blind and superstitious veneration of the day by the more ignorant and credulous part of the community, and an almost total disregard of it by a large portion of the remainder. And this evil is greatly enhanced, by the fact, that many who thus disregard the day, are among the most influential members of society; and their influence goes far, especially in the large towns, in producing a licentious indifference to its devotional objects, among the rising generation.

Besides, as matters are now managed by many of the clergy, some of their Sabbath-keeping friends in order to escape—perhaps public censure—are at times induced to adopt expedients incompatible with moral integrity, and utterly inconsistent with their general professions. A pretended indisposition covers a review of the account-book; and the half closed window blind, while it admits light enough for the occupant within, also admonishes his neighbor of the stealthy violation of the Sabbath. We most solemnly protest against every act of this description. It is a pitiful, and too common act of hypocrisy—but one which has been almost forced upon even upright men, by the indiscretions of clergymen. And it is vain to expect a general reformation of morals, until age and experience shall leave examples of greater frankness and integrity for the consideration and direction of youth.

These evils may be remedied to a great extent, by resting the decent observance of the Sabbath, on the reason and fitness of things. Reasonable men will not, and cannot long resist the unanswerable appeals which are to be made respecting the propriety of a day of rest, and the manifold and lasting moral benefits flowing from its uniform appropriation to the purposes of public devotion.

3. Another mistake of clergymen, is the profession of uncommon devotedness and zeal.

There are various ways, in which this particular feature in the clerical character, is exhibited. But whatever they are, they may be readily distinguished; and may always be referred to the same cause, or the same motive. In a great majority of instances, a staid and inflexible demeanor, or an ever ardent and obstreperous devotion is the index to its existence. And while the former wages an eternal war with all the elements of rational and social cheerfulness—the latter declaims without mercy and without end against spiritual coldness. The one is a monk in temper—the other an enthusiast; and while both have added much to the popular dislike of clergymen, they have introduced and perpetuated evils peculiar to themselves.

But this religious seeming has its fashions; and that anti-social austerity—that fixed and stately gravity which was the prevailing characteristic only a few years since, has now very generally amalgamated with a warmer temperament, and riots in fanatical excitement and presumptuous declamation. Excitement has therefore become the order of the day, and unwearied efforts are

continually made to spread its bewildering and contagious *animalism* over every denomination. The calm, devout and rational piety, which abides through all the days of “good or ill” allotted to man below, is considered too cold and calculating—too dull and lifeless, to merit any other notice than reprobation. The transports of enthusiastic ardor are preferred with all its fitful and short-lived phrenzy, to the sober ability of giving “a reason of the hope,” whose steady light dispels the darkness of the tomb.

We know of nothing except *drunkenness*, which has brought so many and such fearful evils upon our country as this same furious zeal. It has inspired an unnatural warmth for a season, to be succeeded by an apathy bordering upon the coldness of death. It has thronged the sanctuary with passionate devotees, and filled churches with untaught children and unstable professors, by substituting zeal for knowledge and profession for principle. It has brought confusion and contention into every neighborhood, and discord into nearly every family. It has undermined the health of thousands—driven thousands more to insanity and suicide, and filled the land with blasphemy and irreligion—with mourning and despair.

These evils are too palpable and too prevalent to escape observation. And they are to be traced to that passionate zeal, which has had a place under every form of religion since the creation. Some of its advocates may plead constitutional warmth; but many others urge it only as a matter of expediency—honestly believing no doubt, that the end justifies the means.

Let him who would deprecate the results of religious excitement, beware how he approaches the means. The waters once broken forth, may roll onward with accumulating force, and no longer subject to his control, may carry himself down the common current, with the common ruin.

S. R. S.

SAFETY OF THE MAIL.

There is probably no method of conveyance, (for money,) either public or private, that is entirely safe and uniformly certain. Several losses of money, said to have been directed to our address, by mail, have occurred during the time we have been engaged in publishing. But in several of these instances we believe the losses have been occasioned in part by the careless manner in which the money was enclosed and forwarded. But after all, the losses have been, comparatively few by mail—probably the proportion is smaller of losses by mail than by private conveyance. But carelessness in enclosing and directing does not always nor necessarily subject to loss. A few days since we received a letter from a generous friend at Kanawha C. H., Va., enclosing twenty-five dollars, (ten dollars of which was for the Institute, the rest for the paper,) without the least sign of a wafer or any other seal. We give thanks both to him and Uncle Sam; but we hope he will take the precaution on any other similar occasion to seal his letter.

D. S.

UNIVERSALIST INSTITUTES.

These social, literary and religious associations have doubtless been a means of doing much good, and widely increasing the horizon of happiness of all who have attended on them. It is good often to meet together and exchange sentiments freely. For the want of social sympathy and cheering conversation on profitable subjects, man grows morose and sad of heart; or, anxious to indulge his flowing spirits, he mingles in scenes ill calculated to afford him lasting pleasure, or to administer to the growth of his moral and intellectual nature. Hence, Bible classes, Institutes, Berean societies, etc., are eminently useful in a moral, religious and social point of view, and can be made to minister also to literary improvement, if rightly directed. Every populous place should have some such association where the youthful might meet together and freely act for their own good, and where occasionally the aged might resort to look on with joy at their successors on the stage of life, preparing themselves happily to bear their fathers' burdens and toils.

Can we not form some such an association in this city? There are not lacking numbers—ability—spirit—nor inclination. Union of these is all that is wanting. I notice that in one of these Institutes at the East, females are admitted as members. Would it be advisable to organize on a similar plan here? Or, as our females have now a benevolent association of their own, will the admission of our sisters as *spectators* be most gratifying and useful to them.

Finally. Will our young men please consult among each other on this subject, ascertain the general sentiment, and call a primary meeting of the most deeply interested, to fix upon some general plan or outline for the organization of such an association? After this, a public notice can be given, and a full and general meeting be held, and the plan be submitted for revision, amendment and adoption. Let us hear soon again of this matter.

A. B. G.

THE LITERATURE FUND.

It is seldom I meddle with any matters whatever which are connected with party politics—nor do I intend to do so at the present time, further than I conceive to be consistent with the objects of this paper. Sometime ago a discussion took place in the legislature of this State, on the propriety of excluding a certain academic school from its usual portion or quota of this fund, because political and other principles, inconsistent with the views of the people generally, were taught in it. My mind stopped not at the individual case before it, but recurred to principles. The *Literature fund*—whose is it? The people's. What is its object? The encouragement of literature in its higher departments. May it be applied to the encouragement of theological, political, abolition or other studies in their higher departments? Not if it is merely a *literature fund*.

This was one end of the chain. I believe my views are correct. If so, there is no injustice in excluding abolitionism, as a study or science—or party politics of either side, as a study or science—from its fostering support—but the injustice consists in excluding *these alone*, when that support is extended to many colleges whose theological departments are as obviously not merely literary—not in accordance with the views of the people generally—and which are no more entitled to their several quotas than is the institution here referred to.

The truth is, it is high time that religion and the civil government were fully separated. There is yet too much of the union between Mr. State and Madam Church. The people's money should in no wise be bestowed by civil rulers to advance any theological school. Let them devote it to education, not to the advancement of sectarian—to *unsectarian* education—to *literature*—and let every sect support its own theology—every party, its own politics—every combination, its own measures.—That legislator will deserve well of freemen who will carry through a reform of the measures here complained of.

A. B. G.

A DISCUSSION

Has for some time been carried on in a Berean association in the Northern Liberties of Philadelphia, between Universalists and Partialists, on the subject of endless misery. Two weeks since, or more, the "pugilistic theologian," as Dr. Ely termed Rev. W. L. McCalla, a Presbyterian clergyman of the old school, (better known as the opponent of Mr. Kneshand in a similar debate some ten years since,) attended and took part in the debate, being confronted by "the evangelist" "of that ilk"—A. C. Thomas. This led to a regular engagement for a debate of the question, "Do the Scriptures teach the doctrine of endless misery?" It is probably yet in progress, and it is to be continued from night to night as long as both speakers choose to continue it.

Unless Mr. McCalla has improved very materially in manners and in matter, the match will be much more unequally yoked than were the parties in the discussion with Dr. Ely. Courtesy, charity, candor, truth and argument will be nearly all on one side, and rudeness,

abuse, malice, satire, error and assertion on the other. It is however to be ardently desired that Mr. McCalla will come to the point, and stick to the question, and fairly meet all arguments relating to it which his opponent may advance, so that what Dr. Ely neglected by withdrawing too early, may now be fairly attended to. It is a question that *must* be fully and fairly met by our opposers, and that before long, or the field will be lost to them forever, without a single effort made by them to show them conscious of deserving to retain it. They may rely upon it, that their dignified silence—their one-sided examinations—their quibbling and equivocating discussions—and above all, their slanderous misrepresentations of our sentiments and abuse of our denomination, are rapidly multiplying our numbers and opening the eyes of community to see the right and to follow it.

A. B. G.

BR. JOB POTTER.

It is with no ordinary pleasure, though with considerable embarrassment, I deny the report recorded by myself in last week's paper, respecting the decease of Br. Potter. It was a false report—and we bless God it *was* false—but came to us in no questionable shape. How the report originated we have not certainly learned. We had it from three different ministering brethren, who believed it themselves—being led to credit it by the assurance that it was published in a Cooperstown paper received by a friend in Clinton.

That it is not true will readily and joyfully be believed after reading the following letter.

"Cooperstown, May 1, 1836.

"Br. GROSH—I have received the melancholy news of my death, through the Magazine and Advocate, which found me in tolerable health. I start for Lockport to-morrow morning, and hope to see you in Utica in two or three days, and will then make some further inquiries respecting this mysterious affair. In haste, I remain yet in the flesh, and claim to be your brother in Christ,

"JOB POTTER."

"Rev. A. B. Grosh."

TO CORRESPONDENTS.

It is a busy time, and I hope you will excuse a little delay for a short period, when we will again punctually attend to you. To save more trouble and time, take the following.

"A Sister" is *very* welcome—we hope she will give us the pleasure of hearing from her as often as convenient.

"Notes on Sacred Subjects"—gladly received—they are highly valued by us and we hope the writer will continue them. He will send the articles he speaks of at *our expense*—private conveyance too seldom offers.

"Brief Criticisms," a new arrival. Br. A. will be heartily welcome to what we intended sending him, one hundred copies of the pamphlet when printed. He may have more if he wants them, for distribution among his friends.

Br. J. Lewis' request shall be attended to.

ASSOCIATIONS.

As many of our preachers wish timely notice to make arrangements to attend several of these bodies, we give the following.

The Central Association meets at Madison—the Niagara, at Ridgeway, Orleans county—the Western Reserve, at Windsor, Ashtabula county, Ohio—all on the first Wednesday and Thursday in June.

The Mohawk Association meets at Leyden, Lewis county, on the second Wednesday and Thursday in June.

The Black River Association meets in Watertown on the third Wednesday and Thursday in June.

The Otsego Association meets at Richfield Springs, and the St. Lawrence Association at Columbia village, Madrid, on the fourth Wednesday and Thursday in June.

The Allegany Association will meet when the committee of discipline may appoint, "one year from the" 24th of June, 1835.

The Union (Pennsylvania) Association will meet at Womelsdorf, Berks county, on the last Saturday in May.

NEW HYMN BOOK,

NOT TO BE PUBLISHED, BUT WITHDRAWN!

Brs. Queal and Montgomery notify the public that, as the price of Streeter's Hymn Book has been reduced, so as to prevent any complaints on that score, and as they wish to preserve the present peace and harmony of our denomination, they withdraw their proposed collection, and shall not publish it. By this withdrawal they make a pecuniary sacrifice, which we hope will be gratefully remembered in their favor—though their doing so is what might have been expected, from their well-known love of the peace and welfare of the good cause.

A. B. G.

NOTICE.

One or both of the resident Editors of this paper will be present at the State Convention at Auburn, on the 25th and 26th inst. Any of our former or present patrons wishing to settle arrears or pay for the current volume, will then and there have an opportunity. We hope many from different sections of the State will be prepared to do it, either in person or by some delegate or other person attending from their respective neighborhoods.

STANDING NOTICE.

The Executive Committee of the Clinton Liberal Institute respectfully solicit donations of *one dollar, or upwards*, from all the friends of unsectarian education, for the use of said Institution.

* * Remittances can be made to this office, by any of our agents, in the same letters containing money for us, and will be paid over immediately to Br. Skinner, and acknowledged in the paper.

EDITORS.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. BODEN at Colliersville—Br. S. R. SMITH at Lyons, Wayne county—Br. Sias at Lowville, and at the brick schoolhouse, East Martinsburg, in the evening—Br. GROSH at Salisbury as the friends may appoint—Br. WAGGONER at Eatonville—Br. BRITTON at South Champaign—Br. NEWELL at Newville.

There will be preaching on the fourth Sunday inst., by Br. S. R. SMITH at Victor, Ontario county—Br. C. B. BROWN at South Pompey, Onondaga county, as the friends may appoint—Br. Sias at the shingled schoolhouse, Palermo, and at Jennings's Corners at 5 P. M.—Br. BODEN at Nelson Place—Br. NEWELL at Cortland village—Br. WAGGONER at Russia, and at Newport at 5 P. M.—Br. BRITTON at Evans's Mills, Jefferson county—Br. WHITNEY at Paines Hollow.

There will be preaching on the fifth Sunday inst., by Br. WHITNEY at Marshall as the friends may appoint—Br. WAGGONER at Remsen—Br. NEWELL at Truxton—Br. C. B. BROWN at Toronto, U. C., and the same week in Pickering and Whitby—Br. Sias at Henderson Point at 10 A. M., and at Stony Creek at 2 P. M.

Br. QUEAL will preach at Chicago, Ill., on the first and second Sundays in June next.

The Niagara Association will meet at the Universalist church, at Ridgeway, Orleans county, on the first Wednesday of June next, which will be the first day of June, 1836, and continue in session two days.

It is desired that every society within its bounds send two delegates to represent them in said Association.

N. SAWYER, Standing Clerk.

I wish also to notify our brethren, that I have a quantity of Universalist Books which I shall have with me at the above Association, which will be sold at the first cost of them at Boston, comprising Hymn Books and many other kinds.

N. SAWYER.

NEW-YORK STATE CONVENTION.

The ministering brethren and delegates, who will attend the Convention, on arriving in the village of Auburn, are requested to call at the Western Exchange, from whence they will be directed to their several places of accommodation.

G. W. MONTGOMERY.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. H. Otsego, (M. T.) for self and others—E. F. Clarendon, for S. W. J. A. S. Mrs. D. J. C. J. B. K. J. K. Z. T. R. K. D. M. A. M. H. C. J. H. N. K. I. R. O. C. and S. E.—A. B. Q. Schenectady—J. B. Bellville, for self and E. B.—P. M. Creekville, for E. F.—P. M. Homer—W. H. Plymouth, for self and T. G.—S. B. M. Shelby, for self, H. E. E. B. L. S. T. E. C. and G. W. S.—P. M. Lexington, (O.) for J. C. and A. T.—P. M. Gibson, (Pa.) for A. C. C. and O. S.—T. A. P. Paines Hollow, for C. M. E. P. I. F. A. J. C. D. B. G. E. D. D. P. and A. W.

POETRY.

From the Rural Repository.

EVENING DEVOTIONS.

When twilight dews are falling soft
Upon a rosy sea,
I come, my Father, where so oft
Thy child has met with thee.

I come when pleasure's votaries fly
To fashion's giddy fane;
Nor shed a tear, nor breathe a sigh,
To leave the sinful train.

Thou art my Friend, my dearest Friend,
My home thy heaven above;
And the calm hour with thee I spend,
Is that which most I love.

For oh! thy grace has taught my heart,
That youthful life was given,
To seek for Mary's better part,
And tread the path to heaven.

And can I ever wish to share
The noise, the mirth, the strife;
I who can breathe celestial air,
And taste immortal life?

Oh! no, if thou my Father smile,
Thy face to me's so dear,
With Jacob's love my heart shall glow,
And fix my pillar here.

LINES TO HIS WIFE.

BY REG. HEBER, BISHOP OF CALCUTTA.

If thou wert by my side, my love!
How fast would evening sail,
In green Bengal's palmy grove,
Listening the nightingale.

If thou, my love, wert by my side,
My babies on my knee,
How quickly would our pinnace glide
O'er Gunga's mimic sea.

I miss thee at the dawning gray,
When on our deck reclined
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Gunga's stream
My twilight steps I guide;
But most beneath the lamp's pale beam
I miss thee from my side.

I spread my books, my pencil try
The lingering noon to cheer,
But miss thy kind approving eye.
Thy meek attentive ear.

But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

Ther' on! then on! where duty leads,
O, course be onward still,
In broad Hindostan's sultry meads,
O'er black Almorah's hill.

That course nor Delhi's kingly gates,
Nor wild Malwah detain;
For sweet the bliss us both awaits
By yonder western main.

Thy Lowers, Bombay, gleam bright, they say,
Across the dark blue sea;
But no'er wore hearts so light and gay,
As then shall meet in thee.

JEWISH AND CHRISTIAN DISPENSATIONS.

Mr. Editor.—As you have lately published several pieces concerning the Jewish and Christian dispensations, perhaps the following quotation from the writings of Martin Luther may be interesting to some of your readers.

"Moses is the mediator and lawgiver of the Jewish people alone, to whom he gave the law. If I receive Moses in one commandment, I must receive the whole of Moses. Moses is dead; his government has come to an end; since Christ has come, he serves no longer as a lawgiver. We will regard Moses as a teacher, but we will not regard him as a lawgiver, unless where he agrees with the New Testament and with the law of nature. When, therefore, they hold up to thee Moses with his laws, and would bind thee to observe them, say thus: Go to the Jews with thy Moses, I am no Jew. If I receive Moses in one point, says Paul to the Galatians, I

am bound to keep the whole law. For not the least point in Moses applies to us. When now the sectarians come and say, 'Moses has commanded,' etc., do thou let Moses go, and say, 'I care not what Moses has commanded.' But say they, he has commanded, thou shalt have but one God, and in him put thy trust and faith, thou shalt not swear by his name, thou shalt honor thy father and mother, and must not a man observe these commandments? Answer thus: Nature teaches that man should call upon God—it is the law of nature to honor God, not to steal, not to commit adultery, not to bear false witness, etc. Thus I hold the commandments, which Moses gave, not because Moses commanded them, but because they are implanted in me by nature. It is all the word of God; but what of that? I must know and consider to whom this word is spoken. You must not only consider whether it be the word of God, but also to whom it is spoken, and whether it applies to thee or to another. God spoke many things to David and commanded him to do this and that; but it does not apply to me; it is not spoken to me. The false prophets run and say, beloved people this is the word of God. This is true; but we are not the people to whom it was spoken. God hath commanded us to do neither this nor that, which he commanded them to do. Leave Moses and his people with each other. Their time is past. He is nothing to me. I hear the word which concerns me. We have the Gospel," etc.

See the passage in Breitschneider's Dogmatik, page 109—Register and Observer.

MR. FARADAY.

Frazer's Magazine gives the following interesting piece of biography.

Mr. Faraday—now *anno ætatis* 42, at the head of one of the noblest of sciences—honored as the compeer of Cuvier, Laplace and Buckland, was the son of a poor blacksmith, who was apprenticed at nine years of age to an obscure bookbinder in Blandford-street, and earned his bread by that humble calling until he was 22! Mr. McGrath, now Secretary to the Athenæum, happening five and twenty years ago, to enter the shop of Ribeau, observed one of the bucks of the paper bonnet, zealously studying the book he ought to have been binding. He approached—it was a volume of the old *Britannica*, open at "Electricity." He entered into talk with the greasy journeyman, and was astonished to find in him a self taught chemist of no slender dimensions. He presented him with a set of tickets for Davy's lectures at the Royal Institution; and daily thereafter might the nondescript be seen perched, pen in hand, and his eyes starting out of his head, just over the clock, opposite the chair. At last the course terminated; but Faraday's spirit had received a new impulse, which nothing but dire necessity could have restrained; and from that he was saved by the promptitude with which, on his forwarding a modest outline of his history, with the notes of these lectures, to Davy, that great and good man, rushed to the rescue of kindred genius. Sir Humphrey immediately appointed him an assistant in the laboratory; and after two or three years had passed, he found Faraday qualified to act as his Secretary. The steps of his subsequent progress are well known; he travelled over the continent with Sir Humphrey and lady Davy—and he is now what Davy was when he first saw Davy.

EDUCATION.—Pour in knowledge gently. Plato observed that the minds of children were like bottles with narrow mouths; if you attempt to fill them too rapidly, much knowledge was wasted and little received; whereas with a small stream they were easily filled. Those who would make young children prodigies, act as wisely as if they would pour a pail of water into a pint measure.—*Education Magazine*.

A gentleman expatiated on the justice and propriety of an hereditary nobility. "Is it not right," said he, "in order to hand down to posterity the virtues of those men who have been eminent for their services to the country, that their posterity should enjoy the honors conferred on them as a reward for such services?" "By the same rule," said a lady, "if a man is hanged for his misdeeds, all his posterity should be hanged too!"

An exchange of good offices is the life of society; a commerce of giving and receiving, fosters all the kind sympathies; the more need we have one of the other, the more likely mutual regard and attachment.

When we preach rather words than matter, they catch people's ears not their souls.—*Watson*.

Those who are born of God all possess one common nature, and that is a benevolent one. They all love one object. They make a common centre. They all, like so many planets, revolve around the Sun of righteousness. Being perfectly free from selfish affections, they rejoice in each others happiness. Perfect benevolence

excludes unfeelingness from their hearts, and pride and malice cannot enter. They ever take the greatest complacency in each other's characters, on account of that unceasing love to God, which will forever reign in their hearts, and be manifested in their actions.

MARRIAGES.

In this city, on the 13th ult., by E. S. Barnum, Esq., Mr. PELETIAH S. EDWARDS, to Mrs. POLLY ANDREWS, all of this city.

In Richland, Oswego county, on January 28, by Rev. C. B. BROWN, Mr. JOSEPH C. FORCE, of Palermo, to Miss CLARISSA DOUGLASS, of the former place.

In Grieg, Lewis county, by Aaron Perkins, Esq., Mr. ALEXANDER HESS, to Miss ELIZA CARTER, both of that place.

In Perrinton, January 14, by Rev. T. Parker, Mr. A. F. CHAMBERLAIN, to Miss A. T. MALONA, all of that place.

In Verona, on the 26th ult., by Rev. O. Roberts, Mr. CHARLES L. CURTIS, of Westmoreland, to Miss ALMIRA ROBERTS, of the former place.

In Canajoharie, on March 23d by Rev. L. C. Browne, Mr. JOHN ADAMS, of Fort Plain, to Miss MARIA WENTWORTH, of the former place.

In Middlebury, Ohio, March 30, by Rev. Mr. Hallack, INCREASE SUMNER, Esq., to Mrs. ELIZABETH MILLER, all of that place.

DEATHS.

In Tully, on March 31st, of dropsy, Mrs. RUTH STRONG, consort of Mr. Ansel Strong, in the 37th year of her age. She was formerly a member of the Baptist church, but by a perusal of the Magazine and Advocate, and carefully comparing its teachings with the Scriptures, she became convinced that "God sent his Son to be the Saviour of the world." In this faith she rejoiced in life—by it she was enabled with fortitude to endure the pains of sickness, and in it she rejoiced as it lit up, before her, the shadows of the valley of death. Those who stood around, though deeming her faith an error, were convinced it could render a dying bed glorious, and make the dying conquer even as they fell.

In Scituate, R. I., April 4th, Mr. JOHN WHIDDEN, in the 70th year of his age.

In Truxton, March 30, JAMES, son of Alexander and Phebe Dorwood, aged 18 months.

The consolations of the Gospel were tendered to the bereaved parents and sympathising friends, by the writer, from Eccl. xii: 7. A. K.

In Brownville, April 16th, ALONZO WILSON, son of Henry and Ruth Lord, aged one year and four months. The funeral was attended on the 18th by the writer, and the consolation, which the Gospel so richly affords believers in seasons of affliction, tendered to the bereaved parents and relatives. J. B., Jr.

At Union Settlement, Constantia, Oswego county, of consumption, on the 23d February last, Mrs. MARY HILLS, wife of Mr. Benjamin Hills, in the 45th year of her age. Mrs. H. was a firm and consistent believer in the final "restitution of all things," and died in the triumphs of that faith which was an anchor to her soul. She has left a companion and eight children to mourn her departure, but they "sorrow not" as "others which have no hope." On account of the inclemency of the weather, and the almost impassable state of the roads at the time of her death, the funeral services were not performed until the 7th of April, when the writer of this tendered the consolations of the "Gospel of our salvation" to the mourning relatives, friends and neighbors of the deceased. C. B. B.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL." "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MAY 14, 1836.

NUMBER 20.

THE PREACHER.

ORIGINAL SERMON.

Delivered in Fulton, Oswego county, February 14, 1836.

BY REV. T. C. EATON.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. x: 15.

Most of my hearers are aware that this portion of divine testimony is taken into consideration this afternoon, by the request, indirectly, of a Methodist brother, residing in this village. You are also aware that it is supposed to furnish evidence of future, endless, unmerciful torments, of which the text says not a word; still it is often quoted with an air of triumph as though it established that unlovely theory beyond controversy, and left no ground for debate. I esteem it a great privilege to be placed in circumstances where I can publicly answer those objections that are usually brought against the doctrine of the ultimate restoration of all men to holiness and consequent happiness; and believing, as I do, that this text furnishes no objection to the salvation of all mankind, I cheerfully stand forth in vindication of the triumphs of Christ over all rebellion, believing that he will "see of the travail of his soul and be satisfied"—that he will rule and reign until the "last enemy shall be destroyed," until "all shall be taught of God," and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii: 11. Let us, therefore, come to a consideration of the subject with those grateful feelings and that respect which its importance requires, and that reverence which divine authority demands.

By referring to the context, the commencement of the chapter, we learn that Jesus "called unto him his twelve disciples and gave them power to heal all manner of sickness, and all manner of disease." He enlightened their minds, deeply imbued their hearts with the spirit and principles of his Gospel, instructed them in the "unsearchable riches" of his kingdom, and disclosed to them many important events that lay buried in the vista of future years. He told of the hardships and trials they would be called to encounter, if they united with him in the great work of moral reformation—that they "should be hated of all nations for his name's sake." He informed them that his claims as the true Messiah would be rejected by the Jews, though "it was necessary that the word of God should first be spoken to them." Acts xiii: 46. He portrayed to their minds, by familiar emblems, in the clearest light, the solemn judgments of Heaven which were about to come upon that nation for the punishment of their crimes, and declared that there should be a time of trouble, such as had never been known since the beginning of the world, and greater than ever should be in any future time. To use our Saviour's own words, "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. xxiv: 21—and again, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." "These twelve (disciples, verse 5) Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." From this we learn that their teachings were confined to the Jews. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. And in whatsoever city or town ye shall enter, inquire who in it is worthy,

and if the house be worthy, let your peace be upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." And then follows the language of our text, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Now, to what period did our Saviour allude, when he used the word "judgment" in the text? This is the great question to which your attention is directed. And it will be proper to remark, that there are two opinions on the subject. One is, that it refers to events yet to come—the other is, that it was spoken in reference to those dreadful punishments of God upon the Jews, and that the judgment referred to, was one the disciples expected to see during their life time.

In further treating upon the subject, I propose to give the arguments on both sides of the question, and leave my hearers to judge which are the most conclusive, and which reflect the highest honor upon the character of our heavenly Father.

I. Firstly—It is argued that it must refer to the eternal world, because the text says, it "shall be more tolerable in the day of judgment," etc. But, in reply, I say the argument is without force. Because an event was predicted eighteen hundred years ago as being future, it does not follow that it is still in prospect. We speak of events that are to come to pass during our lifetime, with perfect indifference to the time that is to elapse before they transpire. And if the Saviour spoke of an event that was to happen in his day, it does not necessarily follow that it is yet future. Therefore, this position is proved to be untenable and the argument inconclusive. It proves that the event was future when predicted, but furnishes no evidence that it is so now. Besides, the apostles understood our Saviour to refer to a judgment in their day, when he said, (Matt. xvi: 27, 28,) "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."—(John v: 22,) "For the Father judgeth no man, but hath committed all judgment unto the Son." Where did our Saviour say the scene of judgment should be? You can have his own language to settle the question. "For judgment am I come into the world." "Now is the judgment of this world."

Secondly—It is contended that the judgment referred to in the passage under consideration, must be still future, because the cities that rejected the disciples are declared to receive their punishment at the time Sodom and Gomorrah receive theirs—and both are represented as suffering at a period yet to come. This is undoubtedly the most plausible argument that can be adduced in favor of that sentiment. But does the objector mean to be understood as saying that Sodom and Gomorrah are yet to suffer in the future world? If so, my reply is, that it was the usual manner of speaking by way of comparison: I can show you from Scripture that, when the punishment of a nation, already past, was contrasted with one yet to suffer, their punishments are both expressed in the *present tense*. Take, for example, Jeremiah's language, Lam. iv: 6; "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment and no hand stayed on her." That Jeremiah was contrasting the severe judgments that

were to come on Jerusalem some hundreds of years after the time he wrote his prophecy, with the punishments that had long since been endured by the Sodomites, cannot be doubted for a moment, when we read the 10th and 12th verses, and yet they are both declared to be suffering at the *then present time*—"The hands of the pitiful women have sodden their own children, they (the children) were their meat in the destruction of the daughter of my own people." The kings of the earth and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."

The city of Jerusalem witnessed the most bloody persecutions of the followers of Christ. There they were dragged before the kings and rulers, and so many were put to death, that our Saviour's language was literally fulfilled, Luke xiii: 33, "It cannot be that a prophet perish out of Jerusalem." And here was to be witnessed and endured the greatest tribulation since the beginning of the world. The punishment of Sodom is said to be less severe or more tolerable. And what the prophet had said concerning those cities, by way of comparison, in the present tense, our Saviour expressed in the future, as the greater punishment had not then been endured.

No intelligent person will contend that Jerusalem and Sodom were suffering together, the miseries described by the prophet at that time. All acknowledge that he was speaking by way of comparison. This is all we want. If it was consistent for the prophet to speak in this manner, and the Jews understood his language, it would be proper for Jesus, when alluding to the same event, to speak in a similar manner, and his language would be equally well understood by the disciples. Jeremiah looked back through the long vista of time to the period when the solemn judgments of God were poured out on the Sodomites, and brought the frightful scene of their dreadful punishment present before them; then, by prophetic vision, carried his mind in prospect into the bosom of futurity, through the approaching revolutions of time, and saw the still greater punishments that were to come upon the inhabitants of Jerusalem, and brought their sufferings also present before him, and represented them both as receiving their punishment together, and said, the former is more tolerable than the latter. Now it is certain that this judgment was not to come upon Jerusalem until about thirty-seven years after Christ's crucifixion. But still Jerusalem is represented as suffering with Sodom, at that period. Then was it not perfectly consistent for Christ to carry Sodom into the future, and represent her as receiving punishment with Jerusalem? There can be no good reason given why this argument is not sound and conclusive.

We will introduce the following paraphrase of our text. It shall be *considered* more tolerable, (comparatively speaking,) for Sodom and Gomorrah than for those cities that reject your mission. At the time God shall punish those cities, the sufferings of the Sodomites will rise up and appear to have been more tolerable—less severe.

II. The most eminent commentators among the Limitarians entertain the same views of this passage that Universalists do. Dr. Clarke says, "the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them with fire and brimstone from the Lord out of heaven." Dr. Hammond paraphrases the text, "I assure you that the punishment or destruction that shall light on that city, shall be such that the destruction of Sodom shall appear to have been more tolerable than that." Bishop Pierce says, "In the day of

judgment—i. e., in the day of the destruction of the Jewish state."

I will now refer you to the language of a Limitarian writer, Mr. Sabine, who is known as a public opposer of Universalism, to show that cities and nations cannot be punished in a future state of existence. He says, "Punishment on a people or nation, cannot be inflicted in a future state." "The punishment must be inflicted while their national character exists; in a future state, nations or bodies politic cannot be subjects of retribution."—Here our opinions are confirmed, as well by the comments of celebrated Limitarians, as by the full testimony of Scripture. And it is remarkable that not a single disputed passage can be found in the New Testament, but that the same interpretation is given by some of our opposers that we hold to. These facts ought to have some influence on the minds of inquirers after truth.

III. The judgments that had been poured out on Tyre, Sidon, Sodom and Gomorrah, were events well known to the Jews as signal exhibitions of divine justice upon sin. The inspired writers frequently compared their judgments with the judgments that would fall upon the Jews. They had a lively sense of their sufferings, and to tell them that theirs should be greater, was to magnify the heinousness of their crimes. The sufferings of the Jews in the cities of Judea, particularly in Jerusalem, were beyond the powers of the mind to describe. Josephus, the eminent Jewish historian, says, "Our city, of all those which have been subjected to the Romans, was advanced to the highest felicity, and was thrust down again to the extremest misery; for if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon the comparison." Again, he says, "To speak brief, no other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness." He also informs us that one million one hundred thousand persons perished in the siege of Jerusalem, through famine, pestilence and war! Jesus said, Luke xxi: 20, "When ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh." He saw fond parents weeping over their children, who were pleading for bread, but no sustenance could be obtained for them. Their cruel enemies surrounded their walls, closed up every avenue, and cut off all supplies, determined to bring upon them the most lingering death by famine and pestilence. Imagine yourself one of that nation, that had assembled at Jerusalem to celebrate the passover, now shut up in that awful prison house, preparatory to the execution of the divine malediction. Pale famine stalks with desolating steps among their ranks, while pestilence diffuses its withering power over the wretched sufferers. Parents and children, brothers and sisters look upon each other in silent, unutterable grief, and behold death—a long, lingering death—advancing in all its blackening horrors. They pour forth their lamentations and implore the protection of Israel's God. But, alas! it was too late. They remembered the kindness that had been proffered them by the Son of God, and how they had spurned him from their presence, when he proclaimed the words of salvation and peace, and taught the morality of Heaven by his pure precepts, his bright and glorious examples, and his spotless life. All these things added pungency to the untold anguish of their minds. Internal divisions arose. Finding no opportunity to vent their rage on their enemies without the city, they commenced the scene of destruction within, and fell to devouring each other, and their national sun went down in blood. The famine raged to such an extent that, Josephus says, "they devoured whatever came in their way; mice, rats, lizards, serpents, even to the spider." He says also, that a Jewish lady was driven by hunger to kill and eat her own child. Thus literally fulfilling the language of Jeremiah—"The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my

people." Here was such tribulation as our Saviour said never was and never shall be. On the wings of imagination the mind is carried back, and beholds the awful scene, characterized by nought but the "raging horrors of war, pestilence and famine, madness and revenge, slaughter and death. A scene unparalleled in the annals of the world! O, unfeeling mortal, do you say they ought to have, in addition to these woes, endless pains added in the immortal world?

IV. We have the assurance of the Redeemer, that the sufferings of the Jews, though greater than those endured by the inhabitants of Sodom and Gomorrah, shall terminate. Christ by prophetic vision saw the approaching sufferings of his nation and their city. The affecting scene moved so strongly upon his heavenly feelings that, "when he was come near the city, he wept over it." Luke xix: 41. He announces the punishments that were soon to come upon his countrymen. Though commissioned from heaven to pronounce the merited but awful sentence, he cannot do it without intermingling a gracious promise—Matt. xxiii: 37-39, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Here our opposers leave it, after pronouncing "ye would not," in the most solemn manner, two or three times. But did our Lord leave the subject here! No. He blends with the threatening the "precious promise" of Heaven. "Behold your house is left unto you desolate. For verily I say unto you, ye shall not see me henceforth," (and does he stop here? No: but adds,) "till ye shall say, Blessed is he that cometh in the name of the Lord!"

Here is a promise that the Jews should be restored. Do you ask when this shall be? I answer, "in the dispensation of the fullness of times," Eph. i: 10—when "every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Isaiah xlv: 23, 24—when the chastisements of Heaven shall have yielded the "peaceable fruits of righteousness to them that are exercised thereby." Heb. xii: 11. Paul, speaking of the final ingathering of all Israel, says, Rom. xi: 11-15 and 25-27, "Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles." "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness! For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob."

V. Another reason why we cannot believe the chastisements inflicted by "a just God and a Saviour" will be endless, is this—such punishment would frustrate the plan of salvation, if the Deity ever designed the salvation of all. And Methodists will not deny this ground. They declare that "God sent his Son to be the Saviour of the world." 1 John iv: 14. If, then, God purposed to save all, he could not introduce penalties and punishments that would counteract the plan of salvation, without destroying his wisdom. The reason is obvious. Suppose Deity had created only ten individuals, and designed their ultimate and eternal happiness, and secured the means to accomplish it. He could not inflict a punishment for transgression, that would destroy that happiness, without destroying his original plan. He might, it is true, inflict a severe disciplinary punishment, that would secure the obedience of the punished, terminate in the destruction of sin and the salvation of his children, and his original plan remain good.

Again, such endless sufferings would accomplish no good to their unhappy recipients, and not only frustrate the original plan of God, but forever prevent the accomplishment of Christ's mission into the world. That Christ came to save all, cannot be doubted. This was the declared object of his

mission. We read that God laid help on one who is "mighty and able to save." And it would be a dishonor to God to believe he ordained a mediator not able to make reconciliation. Perhaps it will be said, it is not for the want of power and ability to save, but because man is a "free agent," and because salvation is conditional. But I would respectfully inquire, has God given man an agency to destroy one of the best plans he ever formed—that of redeeming a world from sin? If so, the probability is, that he will also destroy those plans that are less beneficial to man! But to allow this, (to say nothing about his decrees,) is to charge God with the folly of making arrangements to defeat his own will. And besides, if we allow that God has given man power to defeat his will, and an agency that will seal his own fate in unutterable despair, we also accuse him of making arrangements, at least, to torment his own children eternally. Now, as it respects goodness, I cannot see any difference between decreeing eternal torments, and granting powers and faculties, the exercise of which God knew would bring it about. The latter may be a little more round about way, but the result is equally certain.

And do you also accuse Christ of undertaking to save man on such conditions, as he knew never would be complied with? If you do, then you represent him as the author of an imperfect system; seeking to do a thing in a way in which he knew he should never accomplish it. I cannot allow this. Has man in all his foolishness, undertaken to accomplish an object by means he knew would never allow him to effect it? Not a single sincere attempt can be referred to, in the annals of the world. Nor do I believe the "Saviour of the world" has commenced a work that will never be accomplished. God will carry into effect all his vast and glorious designs. Christ will "see of the travail of his soul and be satisfied." Isaiah xiv: 24. "The Lord of hosts hath sworn, saying, surely as I have thought so shall it come to pass; as I have purposed, so shall it stand." God purposed the salvation of the whole world, "spared not his own Son, but delivered him up for us all." Christ says, John vi: 37-39, "All that the Father giveth me shall come to me." "The Father loveth the Son, and hath given all things into his hands." John iii: 35. Our heavenly Father raised up his Son Jesus, poured upon him his own spirit of love, light, wisdom, and power, without measure, sufficient to enlighten, redeem and sanctify all mankind—clothed him with such authority, and having the necessary means in his power, hear with what assurance he speaks. "I came down from heaven to do the will of him that sent me," "and this is the Father's will that hath sent me, that of all which the Father giveth me I should lose nothing." Then if he is true to his trust, "his people shall be willing in the day of his power." Not one of the great family of mankind shall be lost, but the last wandering child of our race shall return home, where there is bread enough and to spare.

Such are the hopes and consolations of the Gospel of the grace of God! Illimitable as the goodness of the Infinite—powerful as his omnipotence, and skilful as everlasting and universal wisdom can devise, that Gospel shall spread and run, until all are subdued, enlightened, reconciled, redeemed and saved by its energy, its truth and its love. Nor earth, nor sin, nor hell can withstand it—death cannot limit its power—eternity exhaust its goodness, nor a universe be too great for its salvation.

What honor does such a mode of government reflect upon the character of our divine Creator! Under such an administration, no individual is represented as being a loser by his existence. With these cheering views, which transcend all others in excellence, blended with moral uprightness in our daily deportment, we need not fear the frowns of the self-righteous, who arrogate to themselves all virtue in this life and all happiness in heaven. They will yield their appropriate fruits of salvation and peace in time, and enable the spirit to triumph in the hour of death. Amen.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. III.

BY REV. J. M. AUSTIN.

"No creature can choose a state of misery for itself, because no creature can desire to be unhappy. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable: and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God, the Creator; consequently, he must be supposed to have made man for happiness. His counsels never change; and therefore, when man had fallen, He provided him a Saviour. This might be naturally expected from his infinite benevolence."—Dr. A. Clarke.

This paragraph was penned by Dr. Clarke, in connexion with the same subject, as that upon which I commented in my last number. It is introduced in illustration of the doctrine of "redemption;" and in it he has seemingly unconsciously, struck another death-blow to that dogma of interminable suffering of which he appears to have been a firm believer. The first sentence above, is a truism, and needs no comment; but the second is worthy of notice. The Dr. declares that if any being could choose a state of misery for another, he must be led to it by some motive of "envy, jealousy, fear, or a conviction that the wretchedness of the other, will contribute to his own happiness." This declaration is both clear and reasonable. Let us apply it. It must be allowed by every candid individual, that when God created mankind, he foresaw distinctly the result of that creation in relation to every being formed; and that if any creatures become endless sufferers, he as certainly knew when he created them, that such would be their fate, as he will when they are actually enduring it. This position cannot be successfully controverted; to deny it, is to destroy all confidence in the wisdom and designs of Deity—to deny it, is to deny the omniscience and omnipotence of God, and to throw all the coming interests of the universe to the control of blind chance—to question it, is to discredit the Scripture testimony, wherein Jehovah proclaims—"I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done."—This point, then, is fully established.

Now, possessed of this perception, this foreknowledge, prior to the creation of man, Deity must have been at liberty to choose one of two courses—he could choose to permit a great proportion of the human race to remain in harmless nonentity, or he could choose to create them for that awful fate of endless woe, which he knew as certainly awaited them as he created! Thus it will be perceived, that the fate of these beings depended entirely upon the choice which God should make. But what choice did he make? Did he choose the latter? Did he choose endless misery for these beings, rather than oblivion? He must have so chosen, if any suffer that doom! But why should a merciful and benevolent God make this terrific choice? Of what horrid crime had these unconscious objects been guilty, that he should awaken them to life, to behold them run into certain, irremediable, and ceaseless agony? Is the Deity an omnipotent misanthrope, that he should thus "curse" his creatures into being? Heaven dispel such a thought! I repeat, that if any created being suffers interminable misery, it must be because God chose that fate for them, in preference to nonentity! No sophistry can avoid this conclusion.

But Dr. Clarke declares that "if any being choose that state [misery for another being], he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness."—"None of these," continues the doctor, "can exist in God the Creator." The evident deduction then, is, that as none of these unholy incentives exist in the Creator, he could not possibly have chosen to create man with a knowledge that through that creation they would become the subjects of ceaseless woe! Every impulse of his nature would have arisen in warfare against such a choice. This conclusion is so perfectly obvious, that Dr.

Clarke was compelled virtually to acknowledge it; for he says—"consequently, He must be supposed to have made man for happiness!" At what other conclusion could the mind arrive? If God did not choose to permit man to remain in nonentity; as it is evident he did not; and if he did not choose to create him with the knowledge that he would thus put him upon the high road to endless wretchedness; as it is equally as evident, he could not, in consistency with his own nature; then he could only have formed him to make him endlessly happy.

Dr. Clarke admits that God created the human race to make them happy. This, then, was his express and only design. But in this admission, the Doctor allows all that is necessary to prove universal salvation, as clearly as a mathematical question can be demonstrated. Deity could not create mankind expressly to make them finally happy, without he foresaw and foreknew that they would certainly thus become happy. With the powers and perceptions of Jehovah, any other course would have been a moral impossibility. He could not have created men for happiness, foreseeing that they would through any means, become endlessly miserable. This is a solecism, a perfect contradiction in terms; and to attribute such conduct to God is virtually to charge him with hypocrisy or absolute imbecility. The conclusion, therefore, is unavoidable; that, as God created mankind for happiness, he must have foreknown that they would all eventually experience that happiness; and the foreknowledge of this event in the Deity, rendered it as certain in the creation—makes it as certain now, as it will be, when every son and daughter of Adam shall have commenced the deathless song of glory to God and the Lamb.

Dr. Clarke adds—"His [God's] counsels never change; and therefore when man had fallen, He provided him a Saviour." However we may differ respecting "the fall of man," we shall all agree that God hath "provided him a Saviour." This providing mankind a Saviour, is too often looked upon as a kind of contingent means, a new device, to which Deity was compelled to resort, to carry into effect plans which had previously been frustrated. But if his plans have been frustrated once, what assurance have we that they will not be again. This is evidently a wrong view of the subject. The advent of our Saviour was as much a component part of the original plan of God to create man for happiness, as was our existence upon this earth. And to view it in any other light, is to involve all the designs of God in confusion and uncertainty. Why did the Creator provide mankind a Saviour? Not because any of his previous designs had been thwarted, or in the least degree interrupted; but because they had thus far proceeded successfully and triumphantly—because the time designated in his eternal plan of creation and redemption had arrived, when the promised Messiah should appear and establish his Gospel kingdom—that kingdom into which every member of the human family is to be gathered. The existence of the Saviour upon earth, therefore, so far from leading us to suppose that Jehovah had been frustrated in his previous designs, should rather strengthen our confidence in the stability of his counsels, and increase our assurance, that, in due time, they will all be successfully accomplished.

It is acknowledged, in the above sentence, that God provided mankind a Saviour, because "his counsels never change." Or, in other words, he provided them a Saviour to carry into effect his original design to make them happy. Christ is, therefore, properly styled in the Scriptures, "the Saviour of the world." The express object of his mission was to save the world from their sins—"Behold the Lamb of God, who taketh away the sin of the world." Would the wise God of heaven despatch his Son to perform a work which was beyond his power of accomplishment? Would he send him to "reconcile the world to himself," if the world could not be so reconciled? A weak-minded, short-sighted being might so act; but we may rest assured, that the actions of a God of wis-

dom and power are elevated infinitely above the weaknesses and imperfections of man.

Finally—As the Creator seeth the end from the beginning—as he could not choose an endless state of misery for his dependent beings—as "he must be supposed to have created man for happiness"—as "his counsels never change"—as he has "provided a Saviour" to carry his purposes into effect, and bring the world from their present bondage in sin, to that state of happiness for which he originally designed them—and as frail man cannot possibly defeat the purposes of an infinite God—is there not, therefore, every evidence that a sane and candid mind can require, to convince it that all mankind will eventually participate in the purity and joys of heaven? Let reason answer this question rather than fear, and a knowledge of the truth must be the result.

Dunvers, Mass.

For the Magazine and Advocate.

RELIGION.

Religion, instead of being a social concern with some persons, is *vice versa*. Its operation upon them, does not expand their bosoms with love and gratitude—but congeals all the finer sensibilities of our nature, and much of the enjoyment of our lives. It causes shades of melancholy to pass over their brow—sharpens their tempers—defects their spirits, and finally, sours and corrupts the whole man. Is this, then, the influence of religion? that religion, which is said to be "good tidings of great joy unto all people?" the consolation of the mourner—the hope of the aged and disconsolate? Must we throw away the honey of youthful charms, the desires and enjoyments of all that nature has in store to feast and enrapture the senses—to regale the imagination—to gratify the taste—and confine ourselves to monkish solitudes, more intolerable than death itself? Are all these privations of the comforts and conveniences of life, the flowery paths through which she leads her votaries? And is this that fountain which satisfies the desires of every thing? No, this is the language of superstition, which is propagated by the advocates of ceaseless torments throughout the wasteless ages of a never-ending eternity—a doctrine at war with the best principles of our hearts—sentiments replete with every baneful tendency. These are they who exclude themselves from all worldly concerns, and set their affections—I forbear to say where—instead of going about and doing good. These exhibit a course of life and conduct, which shows conclusively the fallibility of their views of the attributes of the Being they serve. We frequently hear such persons exclaim, "How wretched that man is, who has no hope of the life to come!" But how much more miserable are they, with the prospect of an endless hell (in that coming existence) before them! An everlasting sleep is preferable to everlasting misery. Let me, for choice, sleep that dreamless slumber, which knows no waking, if one single individual on God's footstool—much less our families and friends—must suffer endless burnings. The cries and groanings of that one individual would mar all the joys of heaven. Talk not of happiness when suffering is near. But to return—religion is not confined to solitude, nor cells. Its influence casts a cheerful countenance on its possessor—and draws out his soul to benevolence. She lightens the afflictions of the sick—visits the fatherless and widow—and tries to make all contented and happy, not in another world, but here, on earth. This is true, pure, and undefiled religion. ASA.

South Venice, April, 1836.

For the Magazine and Advocate.

LIBRARIES.

It has been suggested, (but as I fear that that is all that has been done, I suggest it again,) that much good might be done, if each Universalist society would purchase a chosen library of the best Universalist books. Suppose, then, that each society, at its very next meeting, talk over this subject, and raise a collection at once, for this very purpose. Thus a beginning will be made.

MORE ANON.

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. I.

BY REV. J. WHITNEY.

"The Lord shall be thy confidence."

As most of our present unhappiness proceeds from a want of confidence in God, I have thought proper to call the attention of the reader, at intervals, to this subject—than which none can be of more importance. From time immemorial it has occupied the minds of religious people, and has been urged upon them by their spiritual teachers as an imperious duty. But notwithstanding much has been said and written on the great duty of trusting in God, little has been done to explain and enforce its obligation, and to meliorate the condition of man.

In order to repose unshaken confidence in God we must view him as our benevolent Father and unchanging Friend. We must believe that his nature is love, and that all his attributes harmonize in this principle. To effect this, the prejudices of the world which have been treasured up in our minds, must be laid aside. False notions of the divine character seem to have established their empire in the human heart; and they have exercised so much control over the spirit and temper of those who are deceived by them, that the only remedy is the force of truth upon the understanding. The most special object of the present attempt, is to contribute something to remove from the mind, wrong views of God and his gracious economy, that the cheerful sun of hope may shine upon the heart and guide us in safety through the short journey of life.

It is sometimes the case that all future good is hidden from our sight by a dark cloud of adversity which hangs over our prospects, and an almost impenetrable gloom gathers round the heart. It is then we look for some arm to lean upon. The world presents nothing to support our sinking hopes. The arm of flesh is powerless and we are ready to say, "all these things are against me," when at the same time,

"The clouds we so much dread
Are big with mercy, and will break
In blessings on our head."

For the Magazine and Advocate.

OBJECTIONS TO UNIVERSALISM CONSIDERED.....No. V.
BY REV. C. HAMMOND.

It is sometimes objected to Universalism, that it is not the doctrine of the Bible, because "Universalists do not believe in prayer." This is a very broad assertion, and could it be supported, it would prove our departure from the faith of Christ and his apostles. They prayed for the accomplishment of the divine will, both in public and in private. And I know of no Universalist, who would acknowledge, that he did not believe in prayer, either as a duty or privilege. Whence, then, originated this objection? I answer, that it must have originated in the ignorant and wicked zeal of those, who choose darkness rather than light, and attempt to serve God by bearing false witness against their neighbor.

I think it would be a hopeless task for the objector to undertake to show, that any denomination of Christians believe more in prayer than the Universalists. We pray for all men to be saved from sin and reconciled to God, and we believe in all that our prayers express—that God will graciously answer our petitions and save the whole world. But when Limitarians pray for the conversion and salvation of all men, they do not believe in what their own prayers express. Hence, it will be seen, that though the Universalist and Limitarian pray for the same thing, the former believes in the prayer, while the latter does not. With what show of propriety or justice, then, is it affirmed, that Universalists do not believe in prayer?

True, Christians may engage in this solemn exercise from a variety of motives. Some may hope to produce a change in God, and cause him to be more propitious, more merciful, and more willing to save and bless the sinner, than he otherwise would be, without our supplications. I ac-

knowledge, for one, that I do not believe prayer will ever accomplish such an object. And my reasons are, first, because God is infinitely good, and, therefore, it is absurd to suppose a possibility of any change for the better in his character; and, second, he is unchangeable, and will eternally do that which is agreeable with his own infinite good will, whether we pray for, or against it. Hence, I do not believe in prayer, as a mean to make the unchangeable Deity any better; but I believe in prayer, as a religious exercise, most happily calculated to make man better and happier.

We are changeable beings, and affected by circumstances, either for our good or for our injury. Many objects allure us from the path of virtue, while others inspire our hearts with holy resolutions, and preserve us from actual transgression. Among those that have this healthful influence over our conduct and peace, the benevolent character of our Father in heaven, is the most powerful. Therefore, as the exercise of prayer brings the infinite goodness of God and our constant dependence upon him to our minds, it is, at once, salutary in its effects, and good for us to pray. It avails much for us and for others; and were there no law, human or divine, requiring us to pray, our own good, and the good of mankind, would be an argument in favor of its utility, worthy of a sober consideration.

But, however necessary prayer may be for individual or public good, there are certain forms and modes of prayer in common use that have not this tendency. And there are also cases in which men deviate from the spirit of the Gospel, being inclined to abuse or insult their less pious neighbors, or misrepresent the character of God, praying for their own wills to be done, however opposed it may be to the will of Heaven. I have often heard people pray for the salvation of all men, and for the overthrow of Universalism, in the same prayer. Such a prayer is inconsistent with itself; and if, because Universalists object to such inconsistencies, they must be set down as opposers of prayer, we shall claim the right to correct the injustice of such a proceeding. I am a friend to prayer, but not to the abuse, which I have heard heaped upon me for no other cause, than that I was a Universalist, under the name of prayer. If this be an objection to the religion I profess, I acknowledge that I have no peculiar anxiety to silence it, at the expense of what is clearly just and right.

For the Magazine and Advocate.

PENALTY OF THE LAW.....No. II.

Some time has elapsed since we made a proposition to our friend Pomeroy, of the Presbyterian school, that if he would produce one solitary passage from the Scriptures, stating that the penalty of God's law was endless sufferings in hell, as he had previously asserted; I would forthwith renounce Universalism and give my support to him and his doctrine. The passage has not yet been presented. I therefore take it for granted, that such a passage cannot be produced, and that it therefore lies not in the power of our friend to find it.

We will now offer some reasons why we think God would never attach such a penalty to his law. The first is, because God being possessed of infinite wisdom never would, attach a penalty to his law, which, if executed, would make void his promise, or change "the truth of God into a lie." In the first place, God promised that the seed of the woman should bruise the serpent's head, Gen. iii: 15. This seed of the woman, the Scriptures inform us, is Christ, Gal. iii: 16. It is the seed of Abraham. In this seed (Christ) God promised to bless all the nations, families, and kindreds of the earth, Gen. xii: 3, xviii: 18, xxii: 18, xxvi: 4, and xxviii: 14; Psalms lxxii: 17, and Acts iii: 25. Well; what is it to be blessed in Christ? The Scriptures abundantly show that it is salvation from sin and all its consequences. It is to be made alive in him, through the power of his resurrection, and clothed upon with life immortal. This, it is generally admitted, was the principal

object of Christ's life, death, and resurrection. This was the blessing promised in Christ, by Jehovah. "Abraham believed God, and it was accounted to him for righteousness." Gal. iii: 6. He believed that what God had said was true. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was also able to perform." Rom. iv: 20, 21. It will not do to say that God made this promise to Abraham—to bless all the nations, families, and kindreds of the earth in Christ—if they would all believe it. "No." The language to Adam and to Abraham is unconditional and unequivocal. There are no ifs about it. The promise being an unequivocal fact, it follows of course that God would not give man a law, and then attach a penalty thereto that must of necessity render this promise void. And if God had ever attached such a penalty previous to the promise, is it reasonable to suppose he would ever have made the promise? But Jehovah made this promise, and confirmed the same with an oath. Here is the promise and the oath. "Two immutable things in which it was impossible for God to lie." Heb. vi: 17, 18. The promise is, that all the families of the earth should be blessed in Christ. But if the penalty of God's law be endless suffering in hell, and that penalty should be inflicted, how could the subject of that promise be blessed in Christ? But suppose none are to be blessed in Christ except those that believe. What is the consequence? Why this: all those who do not believe must endure the penalty of the law, which is endless sufferings in hell. Well; carry this a little further. Suppose none believed but Abraham. The consequence would be, all the families of the earth must endure "endless sufferings in hell!" But for what? Because they did not believe the promise, as Abraham did, that in Christ all the families of the earth should be blessed, i. e. because they did not believe a lie, which, of course, must be a lie, if the penalty, "endless suffering in hell," be a truth. We see the inconsistency in which this system is involved. The amount of it is this: that the unbelief of man destroys the faith and veracity of Jehovah! Thousands of the families of the Gentiles, and tens of thousands of the Jews have not believed. What is the consequence? Must this unbelief destroy the faith of God in the promise? So it would seem, if the popular theology be true. But what says Paul? These are his words—"For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Yea, let God be true, but every man a liar, as it is written that thou mightest be justified in thy sayings." Rom. iii: 3, 4. In this promise the faith of God is pledged. But shall the unbelief of any make the faith of God without effect? Paul says, No, God forbid. This promise another apostle calls "the record that God gave of his Son." In his Son God promised that all the families of the earth should be blessed. "This is the record, (says the apostle John,) that God hath given to us eternal life, and this life is in his Son." He that believeth not this record, that God gave of his Son, the apostle says, "hath made God a liar." Here the unbeliever is charged with making God a liar, because he does not believe the record, that he has eternal life in the Son. But how, I would ask, has his unbelief done this, if it be a fact, "that endless suffering in hell" is his portion? Does his denying that he has eternal life in the Son make God a liar, when he has not eternal life in the Son, but "endless sufferings in hell!" Instead, therefore, of its being a truth, that he has eternal life in Christ, according to the record and promise, it is a falsehood, and the truth is, he has "endless suffering in hell," which, as friend Pomeroy says, is the penalty of God's law. If this is a truth, I do not see how the unbeliever treats God as a liar. Perhaps our friend would say, the unbeliever has eternal life in Christ, if he believes it, i. e. it is in Christ, ready to be bestowed as soon as he believes it—but if he disbelieves it, it will not be bestowed. This is the last expla-

nation I can make out with even the appearance of plausibility? Though at first thought, it might be deemed plausible, yet after all, it is, *but moonshine*. The truth is, whatever may be said of belief or unbelief, Jesus is the *author and finisher of faith*. Heb. xii: 2. And to make the condition of eternal life, or the bestowment of it, to depend on faith, is no more nor less than making it depend on the bestower—*Jesus the author and finisher of faith*. The truth is, God is the Saviour of men, and he (not they) will have the glory. Paul could say in truth, "By the grace of God I am what I am." Paul well knew that the truth of God's promise depended not on the belief or unbelief of frail man, "But as God is true, (says he to his Corinthian brethren,) our word to you was *yea* and *ay*." For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was *not* yea and nay, but in high was *yea*. 2 Cor. i: 18, 19. This was Paul's view of God's word and promise—but the preaching of the present day is, God's promises are *yea*, if you believe, but if you do *not* believe, they are *ay*. That is, if you believe the promises of God in Christ, they are *true*—they are *yea*. If you do not believe them, they are *false*—they are *ay*. But Paul says "All the promises of God in Christ are *yea*, and in him *amen*, unto the glory of God by us"—verse 20. It is evident from Paul's reasoning, that in what God has promised will not fail, whether man believes or not. Hence he says, "if we believe not, yet *he abideth faithful*, he cannot deny himself"—2 Tim. ii: 13. If God has promised to bless all the families of the earth in Christ, he will not render that promise void. "He cannot deny himself." This we think is one good reason why "endless suffering in hell" never was a penalty of God's law. We have several other reasons, but must reserve them for another communication. A. C.

For the Magazine and Advocate.

THE WATERER... No. VIII.

EXAMPLE.

"Only let your conversation be as it becometh the Gospel of Christ."

We now proceed to consider the most important requisite, in order to the growth and prosperity of a religious society. It is, that the conduct of those engaged in it, be without reproach. In this case, success is certain, even though their means may be limited.

Let a few believers in the restitution attempt to organize and upbuild a society in any place; and "only let their conversation be as it becometh the Gospel;" they shall be upright in their intercourse, temperate in their habits, chaste in their language, amiable in their manners, and devotional in their feelings; and though they may number but half the little band that followed Jesus through Judea—though compelled, from poverty, to worship in a common school-room, or even shut out from that, by the prejudices of community, and obliged to worship in a barn—though destitute of a choir, and though their preacher may be a man unlettered and of feeble tongue, yet they will succeed.

Prejudice may rage for a season, and bigotry may be in arms to crush the infant band; but the one will be subdued and the other ashamed; and good men will begin to say, "Now, whether right or wrong, these folks are Christians." Their walk and conversation show that they have been with Jesus. Let us go then, and hear what can be said concerning this sect, which is every where spoken against.

Now, the moment the good and candid can be brought to hear, the work is done. "Faith comes by hearing;" and then the Gospel, which is the "power of God unto salvation," comes down upon the stony heart of opposition, like the sledge upon the flint-rock—breaking it in pieces and subduing it.

But, on the other hand, let the same enterprize be attempted by six individuals of an opposite character: the first shall be a corrupt, dishonest man, a knave and swindler—the second, a man

uncharitable, hard hearted, cold, inhuman and unfeeling—the third, an infidel, an open reviler of and scoffer at all religion—the fourth, an intemperate man, a tippler, and a tavern-haunter—the fifth, a foul-mouthed, obscene, vulgar, and profane man, and the sixth, a lewd, licentious, incontinent debauchee; and they shall have the wealth of the East India company—they shall erect a temple as splendid as St. Peter's at Rome, or St. Paul's at London—they shall employ a chorister whose talents rival those of Handel—they shall have a preacher as profound as Butler and as learned as Blair, with the eloquence of a Whitfield and the zeal of a Paul, and yet they will fail.

People will say, "We have not heard this preacher, nor the new doctrine whereof he affirms; but we can form an estimate of the character of the man, by the company he keeps; and in regard to his doctrine, we want no better criterion than its practical influence, as manifested in the conduct of those who are its advocates."

Such members of religious society, "shut up the kingdom of heaven against men," and bring the cause of truth into obloquy with the world. Therefore I beseech you, brethren, "Let every one that nameth the name of Christ, depart from iniquity." APOLLOS.

For the Magazine and Advocate.

MORALITY OF ATHEISM.

Are we under any moral obligations if infidelity be true?

The above question forced itself upon my mind, on hearing a skeptic plead morality with much earnestness, and led me to the following reasoning which I submit for publication if worthy.

Does not man in denying the existence of a Deity, deny also moral obligation? for if we are answerable to no laws but human, we have no criterion to judge what is right and what is wrong. In such a case, one man's authority to say what is right, and what is not, is equal with another's. If man may say "thou shalt not murder," man may also say "thou shalt murder;" and has not one the same right to enforce his command, as the other? Upon what authority does man say to his fellow-man, "thou shalt clothe the naked, feed the hungry, administer to the sick, cleanse thyself from all iniquity, deal justly and love mercy." Are the evidences of nature sufficient to teach him this? Does he learn it from winds, and waves, and storms, and thunder and lightnings—from trees, and shrubs and plants—from flowers and fruits? Or, ascend one link higher, does he learn it from the beasts of the field, or the fish of the sea? But the deist will say I believe in a God. Yes, but he denies all revelation, direct or indirect, which is tantamount to the denial of a God, as it regards moral obligation. Does merely our having a Creator, if he has made no revelation of his will, purpose or design towards us, teach it? I cannot see why duty is better taught, in having a Creator without a revelation, than in being the work of chance. Upon what foundation, then, do infidels rest moral obligation? A SISTER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MAY 14, 1836.

UNCHASTITY.

The late murder of an unchaste female in New-York city, has opened the eyes of many persons to see this vice in its proper light, and to examine into the immense train of evils which unavoidably result from it. Among the many plans proposed for the suppression of it, none in our opinion has been more futile, and even injurious, than the formation of Moral Reform, or Seventh Commandment associations. Not to say anything of the indelicacy and impropriety of circulating *pledges* on this subject among the chaste and virtuous, their publications have formed too frequently a directory for the base and vicious to the haunts of profligacy, or paved a way to the

introduction of the subject for the vitiation of pure and innocent hearts.

Let, then, some other mode be tried. Bring individual energy and influence to the task of purification. Commit the subject to those who are most deeply interested in the reform, and whose age, and experience, and tried virtue, and deep-rooted horror of the abomination and its desolations, will effectually secure them from being conquered in their efforts to triumph over the destroyer. And let them act promptly, vigorously, and continually against the evil, as if the ultimate result of the whole contest depended on the efforts of each individual alone.

And let them act in the might and majesty of the law. This wheel-within-a-wheel mode of action, which has so generally obtained in this age of combinations of combinations, is inconsistent with the character of our government, and with the genius of Christianity. It betrays a want of confidence in both, and implies that a society or a combination of societies, is more effectual than the body of the people—that a pledge is better than a belief of the Gospel, and that the influence of a few Colonels, Esquires and Judges is more powerful than the majesty and voice of the people embodied in a law. Hence the Gospel is forsaken as a means of reformation, and "sign our pledge" is pressed on the minds of men and women as the great reforming process. The law is neglected, and its penalties laughed at of course, provided the censure of a few individuals can be escaped.

Now these remedies, though they may sometimes do a partial good, must eventually inflict a general evil. Our political morals will become rather a matter of expediency than law, and the laws falling into neglect, become useless. Hence we say, let the laws respecting vice and immorality be kept continually in view—let their penalties be enforced—let their voice be heard mingled in all our threats and entreaties to and with those who are inclined to violate their wholesome provisions. If those penalties are too severe, moderate them—if too mild, increase them. If the law is deficient, amend it—if useless, repeal it—or if there be no law, let every man interested in supporting good morals, petition our public servants to pass one suitable to the crime and our wants.

And lastly—as the greatest remedy—let every man, woman and child, from henceforth and forever, place both sexes on a perfect equality in this, as in all other vices. Treat the man as the woman is treated—let the seducer be excluded from favor and respect as the seduced now is—and let the frequenter of the haunts of profligacy be viewed in exactly the same light in which the prostitute is now viewed, and the work will be performed. Public opinion has long been morbid on this subject—morally unsound, and females (I regret to say it, but it is too true) have been foremost in the evil, and dearly, bitterly have many of them suffered on account thereof. They have turned with scorn and loathing from the miserable victim of seduction, to smile and languish on the seducer. They have spurned the impure with disgust from their presence, as if contamination was in the very sight of her, and sat down by the side, and kindly returned the pressure of his hand, or drank in the flattering words of his lips, who made that poor wretch what she is, and who consorts with her and her associates! Is it any wonder, then, that vice has flourished, and that the laws against it are a dead letter, when its prime ministers are thus flattered and encouraged? These things must not any longer continue among us. The associates of the impure must be treated as such let them belong to which sex they may—and the seducer must learn that favor, if any, must be extended to the seduced rather than to the author of the evil—be that seducer male or female. Let these things be done—let those who indulge in such things be excluded from making and judging our laws, that the laws may be made what they should be, and then enforced strictly, and not only this, but all kindred vices must sink before the power of the laws of our country—the embodied majesty of a free and virtuous people. A. B. G.

REASONS.....NO. XI.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

Having argued the doctrine of universal holiness and happiness on the ground of the admitted character of God, and on that of the advent, character, doctrine, precepts and labors of Christ, we shall proceed to the

Third general division, viz. To consider some of the most plain and direct scriptures bearing on the subject. For however clear and forcible may be the argument adduced under the former divisions, still, if the general voice of the Scriptures be against, or be not directly in favor of the doctrine, people will be (and indeed ought to be) slow to believe it. We profess to take the Bible as the rule of our faith and practice; and if that be against our faith, we are in duty bound, on ascertaining the fact, to renounce either the one or the other. But if on the other hand, the Bible fully and clearly teaches the doctrine, we ought to cling to it, sustain, defend, propagate and exemplify it by every laudable and judicious means. We say, "To the law and the testimony: if they speak not according to these, it is because there is no light in them." We profess to receive no doctrine but what can be proved by a "Thus saith the Lord." And if reason, common sense, philosophy, correct logic from allowed premises, benevolence and the prayers of all good people, are all decidedly against the doctrine of endless misery, and in favor of that of universal holiness and happiness, who shall longer question the truth of this latter sentiment? Or in other words, "if God be for us, who can be against us?" Let us examine then attentively a few of the many passages of Scripture bearing on this important subject. We believe in universal salvation

1. Because God is the Creator of all men, and would never have created them to hate or render them the endless losers by their existence. "Have we not all one Father? Hath not one God created us?" "And hath made of one blood all nations of men to dwell on all the face of the earth?" "For thou lovest all things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made any thing if thou hadst hated it." Mal. ii: 10. Acts xvii: 26. Wisdom of Solomon xi: 24.

2. Because God alone is the rightful proprietor and owner of all men, and would never suffer his property to be irrecoverably lost and fall into the hands of his enemies. "Behold, all souls are mine; as the soul of the Father, so also the soul of the son is mine." "For of him, and through him, and to him are all things; to whom be glory forever." Ezek. xviii: 4. Rom. xi: 36. This last text is thus rendered and paraphrased by Dr. A. Clarke: "Of him, as the original Designer and Author; and by him, as the prime and efficient Cause; and to him, as the ultimate end for the manifestation of his eternal glory and goodness, are all things in universal nature through the whole compass of time and eternity—To whom be glory. And let him have the praise of all his works from the hearts and mouths of all his intelligent creatures forever, throughout all the generations of men. Amen, so be it; let this be established forever!" *Com. in loco.*

3. Because God wills the salvation of all men.—God our Saviour—will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. ii: 3, 4.

4. Because God inspires the hearts of all good men to pray for this glorious end. "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men—For this is good and acceptable in the sight of God," etc. "Thy will be done," 1 Tim. ii: 1, 3. Matt. vi: 10; xxvii: 39. Luke, xxi: 42.

5. Because Jesus came to do or accomplish the will of God. "I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day." "Then said I, Lo, I come

(in the volume of the book it is written of me) to do thy will O God," "My meat is to do the will of him that sent me, and to finish his work." John iv: 34; vi: 38, 39. Heb. x: 7.

6. Because none can defeat the will of God—it shall certainly be accomplished. "I have finished the work which thou gavest me to do." "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "He worketh all things after the counsel of his own will." John xvii: 4. Dan. iv: 35. Eph. i: 11.

7. Because God has no other will than that above expressed and clearly revealed; and he will never have a different will. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." "He is without variableness or the shadow of turning." Job xxiii: 13. James i: 17.

8. Because it is God's pleasure, as well as his will, that all should be saved and come unto a knowledge of the truth. "For thou hast created all things, and for thy pleasure they are and were created." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Rev. iv: 11. Ezek. xxxiii: 11. Ps. cxlix: 4.

9. Because God's pleasure shall be accomplished. "My counsel shall stand and I will do all my pleasure." Christ came to accomplish the pleasure of the Most High, and the prophet declares, "the pleasure of the Lord shall prosper in his hand." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. xli: 10; liji: 10; and lv: 10 11.

10. Because God's purpose accords with his will and his pleasure; and that purpose shall certainly be accomplished. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Eph. i: 9, 10. Isa. xiv: 24, 27; and xlvii: 11-13.

D. S.

COLEMAN'S SERMON.

A sermon by Rev. E. B. Coleman, A. M., pastor of the Methodist society in Pembroke, Genesee county, attempting to prove the endless misery of the wicked, has been kindly forwarded to us, and should have been noticed ere this, but for the press of business incident to the season—for Editors have families to attend to as well as papers.

We have been requested to notice his criticisms on the word *hades*. He seems to intimate that Universalists contend that it means *literally*, the grave. To this we give a flat denial. If he will read Balfour's First Inquiry, he will find our denial made good. The English word *nearest in meaning* to *hades*, is *grave*. The word *hell* originally expressed the *exact* meaning of *hades*, for it originally denoted a hidden, concealed place—the place of the dead. Mr. Coleman admits that in one place *only* it means hell as that word now is understood. Dr. Campbell, certainly as good a judge as Mr. Coleman,

says it does *not* mean hell, as that word is now understood, in a single case! He may therefore argue that single case with this eminent Scottish commentator.

In relation to *Gehenna* Mr. Coleman takes the best course a bad cause will allow—he asserts boldly, and carefully avoids giving what he cannot find any where, proof of the truth of his assertions. He says, of the word *Gehenna*, it "has but one sense, and that is literally hell, or endless misery!" This is the first time we ever heard or read this positive and unqualified assertion from any person possessing any knowledge of the originals of the Scriptures. Every Partialist commentator I have ever read, either by extract or in bulk, probably twenty or thirty in number, including Drs. Clarke, Campbell, Macknight, Lightfoot, and others, unanimously agree in stating that *Gehenna* is derived from two Hebrew words signifying the valley of Hinnom, and that it was only in process of time, that it came to be *gradually* applied to mean anything else. What it was *gradually* applied to mean is the point in dispute. We say it was made an emblem of the destruction of the Jewish State, and refer to the Bible for proof—they say it was made an emblem of a place of misery after death, and refer to Jewish fables and nonsense, (Talmuds and Targums,) written after the days of Christ, for proof. But even if their proof was valid and ours false, all this would not prove that *Gehenna* meant *endless misery*. The duration of misery in *Gehenna*, cannot be proven or signified by the mere name of the place in which that misery is inflicted.

Such, then, is the *candor* and *honesty* of Rev. Eliphalet B. Coleman, A. M.! He cannot plead ignorance of these facts to shield his misrepresentations.

Another sample. "Now damnation in our language, both according to Walker and Webster, means a sentence to endless or eternal punishment. The Saviour, therefore, [a non sequiter,] says to them, [the Scribes and Pharisees—Matt. xxiii: 33,] 'How can ye escape the endless misery of the eternal pit?' What a miserable, uncandid, dishonest subterfuge! Did Jesus use the English word, "damnation," even admitting that that word does mean what Webster and Walker say it does? No; and Mr. C. knew he did not—and knew, further, that the word Jesus did use, means simply judgment or condemnation!

But, look again at the sentence—he makes "damnation" to mean "endless misery;" and says *Gehenna* means "endless misery." Why not assert, then, that Jesus said, "How can ye escape the endless misery of endless misery?" But no, to suit his convenience, *Gehenna* now means "the eternal pit!"

The whole sermon is of a similar character—full of bold false assertions—perversions of the language and, meaning of the Bible, and uncandid appeals to the prejudices of the people, mingled with a smattering of learning and a show of fairness the better to impose on their credulity.

As to the *eternal* controversy, he offers nothing that has not been repeatedly refuted. The same may, indeed, be said of nearly the whole sermon. We therefore quit it for the present.

A. B. G.

DRAFTS.

Drafts, payable to our order, on any good houses in this city, or New-York, (or small notes, when drafts can not be had,) will be received in payment of subscription to this paper.

If more convenient, drafts on any merchant or banker in Philadelphia, for money due us, may be forwarded to Ev. A. C. Thomas, 132 Chestnut-street, Philadelphia, payable to his order—or on any house in New-York, may be sent to P. Price, No. 2 Chatham Square, New-York, payable to his order. As these brethren are well known, and are our General agents, there can be no doubt the business entrusted to them will be well and promptly attended to.

Subscribers to the Union will particularly find this arrangement advantageous, as we are also appointed agents for that paper.

G. and H.

THE RECORD.

MEETING-HOUSES.—Br. G. N. Cox writes Br. Davis that the friends in Elizabethtown, Va., are about building a meeting-house in that place. He adds that there are friends enough in Elizabethtown and Wheeling to support preaching the whole of the time. The friends in West Amesbury, Mass., have raised the necessary funds for building their house of worship, and those in Southold, Long Island, have put theirs under contract, and commenced the building.

SOCIETIES.—We cannot record the formation of any new societies since our last, but what is equally as encouraging, we can state the great prosperity of several old ones. In Lynn, Mass., the increase has been so great as to warrant the purchase of a lot of ground with the design of erecting on it another meeting-house next year for the colony that may then be set off from the first society. A large and active Berean society has lately been organized here. In Methuen, same State, the society have been enabled to increase their amount of preaching from one half to the whole of the time. In Albany, the society has always been prudent and energetic, and therefore prosperous; but lately it has prospered more than usual. Thirty members were added on the last Sunday in March, and a number more were preparing to join. In Baltimore city, our friends are making exertions to sustain regularly, preachers for three congregations. We hope they may succeed, but fear they are overhasty and may produce a failure and a reaction which must be injurious.

PREACHERS.—We have the pleasure of recording some more conversions and additions in the ministry of reconciliation. Rev. Silas Russel, of the Freewill Baptist connexion, Brighton, Maine; and Rev. George N. Cox, of the Methodist connexion, Elizabethtown, Marshall county, Va.; and Rev. Benjamin Gass, formerly of Pennsylvania, now of Cincinnati, Ohio, all have been brought to a knowledge of the truth, and commenced its proclamation. And Mrs. Thompson Baron, — Galaca, of Boston, and J. Nichols, of Hingham, Mass., have lately commenced preaching the Gospel of impartial grace. A letter from Dr. Benton says that "Br. Stephen P. Landers has commenced preaching the doctrine of universal reconciliation. He is a young man of excellent moral worth, and good acquirements, and preaches very acceptably."

REMOVALS.—Br. D. Forbes, from Chester, Vt., to Norridgewock, Me. Br. William Frost, from Hiram to Bridgton, Me. Br. R. S. Pope, to Sterling, Mass. Dr. C. L. Gilson, from Stoddard to Rockingham, Vt. Br. Moses Ballou, from Bath to Portsmouth, N. H. Br. H. Boughton, from Auburn to Scipio, both in Cayuga county, N. Y. Br. G. S. Ames, from Tully, Onondaga county, N. Y., to Sheshequin, Bradford county, Pa.

MARYLAND CONVENTION.—Met in Baltimore on the 27th of April. Mrs. L. S. Everett, Moderator, and J. Wills, Clerk. Appointed a committee to revise the Constitution, who reported, and their labors were adopted before the close of the session. Bra. Everett and Fisk were chosen delegates to the Southern Convention—Everett, Knapp and Wills, the Standing Committee, (of correspondence and discipline,) and McCune, Secretary for the ensuing year. Circular letter by Br. Knapp. Preachers present—Everett, Fisk, Knapp, Wills, Miller, S. P. Skinner, and McCune.

A resolution disapproving the erection of a Theological Seminary was introduced, debated, and passed; but afterwards reconsidered, and a resolution substituted declaring it inexpedient to act on the subject.

The Essex county Quarterly Conference held a session in Danvers, Mass., on April 20th. The meetings were well attended—four sermons were delivered—a concert of praise held—and nineteen preachers were present. A. B. G.

The article on comets and eclipses, on our last page, proved so much longer than we had calculated it to be, that we are obliged to defer several obituary notices until next week.

PARTIALIST.

Ah! let me see—an article from Br. Drew's pen in reply to mine on this word. Hum—hum—m—Why he cannot, surely he cannot have read my article; for he uses the very objection there noticed and answered, as if I had not even named it! Limitarian—hum—"but even that is not correct"—why! where's the rest of it? Well, now, if this doesn't just beat even a more emy thing! Here's an Editor finds fault with every name used to designate the mass of believers in endless misery; this won't do—and that won't do—and Limitarian is the best word after all, and even that is not quite correct—and there he breaks off the article as short as a pipe stem, leaving all his readers sticking neck deep in the mud of doubt and difficulty. Come, come, Br. Drew—I could have found fault almost as well myself, but where's the remedy? A. B. G.

INFORMATION WANTED.

It often happens that we receive notices from Postmasters, agents and others, that certain of our subscribers have ceased to take our papers, or have removed to parts unknown. In some cases the information is not correct, and needs contradiction. Persons thus wrongly reported will please inform us of that fact, and blame the reporter, not us. In other cases, the subscriber may have neglected to give us notice—or may have designed to defraud us out of our pay. We do not intend to judge their motives, but publish the amount due, in connexion with their names, that our agents in those places where they have moved to, may respectfully request them to pay what they owe us, and receive their further orders, if they have any to give, respecting the continuance and transfer of the paper to them.

The list will of course contain all classes—from the wrongly reported, down through the careless and forgetful, to the dishonest subscriber who intends to cheat us out of our dues. But we shall deem every man named to be innocent, until neglect of this call, or other evidence proves him guilty.

S. H. Turner, Lyons—Postmaster says he has left the place. He owes us and Br. Skinner to the amount of

\$7.00.

Martin Kellogg, Milford—Postmaster says he has left the place. He owes us

\$0.67.

Prosper McCraney, Genoa—Postmaster says he has gone to Michigan. He owes us and Br. Skinner

\$3.16.

Our friends or agents who may chance to see either of these persons in their new residences, will please inform them of the state of their accounts, and when collected, forward the money to us.

ASSOCIATIONS.

Each society in the bounds of each Association in this State, should send two delegates to represent it in the council. A certificate signed by the clerk of the society, is sufficient evidence to admit them.

Each delegate should prepare himself to state when the society he represents was organized, with what number of members, its increase and prospects, what portion of time it enjoys preaching, etc. Ten minutes devoted to this purpose, at any meeting of the society, will amply suffice to gather all the information here required.

A. B. G.

CLINTON LIBERAL INSTITUTE.

The Summer term of the Institute will commence on Wednesday the 25th inst., under the charge of the former able teachers in the same.

A competent assistant has been added to the Ladies' school.

Br. S. R. Smith, General Agent for the Institute, will be at Lyons, Wayne county, about the third Sunday inst., and at Victor, Ontario county, about the fourth Sunday inst., and will receive donations wherever he may travel in those and other western counties, from one dollar and upwards to any amount which the generosity and public spirit of the well-wishers of unsectarian education may induce them to bestow.

AGENTS.

Br. Seth Doubleday, and Br. Boden, of Cooperstown, will attend to the transaction of all business connected with our paper, in that quarter, in the stead of Br. Potter, who has removed to Lockport.

Br. Potter will continue his services as our General Agent, in his new region of labor and travel.

Gen. Robert Adams, of Livonia, will act as agent for this paper in that region.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. S. R. Smith at Victor, Ontario county—Br. C. B. Brown at South Pompey, Onondaga county, as the friends may appoint—Br. Sias at the shingled school-house, Palermo, and at Jennings's Corners at 5, P. M.—Br. Boden at Nelson Flats—Br. Newell at Cortland village—Br. Waggoner at Russia, and at Newport at 5, P. M.—Br. Britton at Evans' Mills, Jefferson county—Br. Whitney at Paines Hollow—Br. Biddlecom at Fort Plain—Br. T. J. Whitcomb, of Schenectady, at Madison—Br. Woolley at Bridgewater, and Br. T. J. Smith at Hamilton Centre.

There will be preaching on the fifth Sunday inst., by Br. Whitney at Marshall as the friends may appoint—Br. Waggoner at Reusen—Br. Newell at Truxton—Br. C. B. Brown at Toronto, U. C., and the same week in Pickering and Whitby—Br. Sias at Henderson Point at 10, A. M., and at Stony Creek at 2, P. M.—Br. T. J. Whitcomb at Hamilton village—Br. Britton at Depauville, and at Lafargeville at 5, P. M.

Br. Queal will preach at Chicago, Ill., on the first and second Sundays in June next.

The Central Association of Universalists will meet at Madison village, on Wednesday and Thursday, the 1st and 2d days of June next.

The Niagara Association will meet at the Universalist church, at Ridgeway, Orleans county, on the first Wednesday of June next, which will be the first day of June, 1836, and continue in session two days.

It is desired that every society within its bounds send two delegates to represent them in said Association.

N. SAWYER, Standing Clerk.

The Western Reserve Association will meet at Windsor, Ashtabula county, Ohio, on Wednesday and Thursday, the 1st and 2d days of June next.

The Mohawk River Association will meet in Leyden, Lewis county, on the second Wednesday and Thursday (8th and 9th) of June next.

NOTICE.....MICHIGAN CONFERENCE.

A general meeting of delegates from each society of Universalists, and one or more from each town or neighborhood where no society is organized, who are desirous of enjoying the benefit of preaching, in Michigan, is requested at Ann Arbor, on Wednesday, the 1st day of June next; to take into consideration the expediency of organizing an Association, and for adopting such measures as the best wisdom of the Council shall suggest, for the advancement of the cause of truth, and supplying, as far as possible, the loud and reiterated calls for preaching in this section of the Redeemer's moral vineyard. It is seriously hoped that this invitation will meet the promptest attention, and ready and vigorous co-operation of all the faithful in Michigan; and that a full representation from every part may be enjoyed. There is no restriction in the number of delegates to this meeting—we wish many: "In the multitude of counsellors is safety;" and we affectionately invite as many brethren to attend as can make it convenient, from every part of the territory. We presume that every ministering brother in Michigan will be on the ground; and we seriously and earnestly invite as many of the ministering brethren from other States, as can possibly make it convenient to meet with us; assuring them that their labors are abundantly needed. The meeting will continue two days. Two discourses, at least, each day, at 10 o'clock A. M., and at 2 P. M. The society will make the best arrangement they are able for the accommodation and comfort of visiting brethren. N. STACK.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. W. H. Bloomfield, (M. T.)—P. M. New-London, (O.) for J. D. and W. C. S.—P. M. Schron, for H. K.—P. M. Morristown, for A. S.—Rev. J. G. B. Chelmsford, (Mass.)—J. S. jr., Pavilion, for self, T. K. P., C. S. J. S. J. S. S. B. P. C. S. H. C. S. B. W. B. H. J. P. W. L. K. A. W. and J. W. D.—Rev. A. P. Pavilion, for C. L. B. P. R. S. W. O. J. K. D. W. H. F. M. L. A. D. S. J. N. B. V. G. and F. C. S. Huron, (O.)—E. B. Pittsford, for W. A. J. A. S. A. J. A. J. A. C. B. M. C. T. H. W. H. J. L. J. H. N. N. S. F. N. J. S. and J. W.—S. C. Yatesville, for self, N. R. and J. W.—Rev. J. S. F. Darien, for S. G. P. K. S. W. J. P. E. P. C. L. W. P. Z. L. B. G. O. S. W. T. R. H. and J. S.—P. M. Erie, (Pa.) for H. P. and B. G.—W. W. Cleveland, for self T. M. E. Y. J. F. S. and M. C. H. F. R. P. M. J. and P. R.—R. E. Gallupsville—Capt. H. C. for N. H. Burton, (O.)

From the Knickerbocker.

COMETS AND ECLIPSES.

It is both interesting and gratifying to observe the universal care and foresight which pervade every object in nature. The celestial world bears, in its order and harmony, the signs of the wisdom and providence, as well as the sublime magnificence of its Maker. The class of larger terrestrial existences show in their conformation such perfect adjustment, and beautiful arrangement, and the microscopical objects whose mechanism optics have unveiled, such just proportion and delicate adaptation, that here, also, we see the tracings of the same power and wisdom which presided over the birth of the heavens.

This supervision of God over the universe, as well in its most minute as in its grandest scale, though rendered clear, bright and glorious, by the sun of modern science, still must have broken—perhaps with a misty, fitful light—on the darkness of the remotest antiquity. Its belief was the cause of many ancient superstitions, and was the soul of those fictions of mythology which breast every wave of time and opinion, till swept away by a more noble creed.

It produced a faith of no ordinary dignity—which led the historian to credit that the gods looked down with interest on human affairs; and which inspired the poet to introduce them in his song, as sympathizing with the virtuous love and the honorable ambition of man—a faith beautiful and excusable; for it sprung from a persuasion congenial with that which has raised to the Most High the temple of Natural Theology. It was a pellucid spring, gushing from a silver fountain, and then winding through the barren heaths of life. Though tainted by its impurities, and its passions, yet its course could be marked by the flowers of brighter hue, and sweeter perfume, blooming upon its banks.

To this same source, also, may be attributed the belief that the gods were willing to unfold, through their chosen oracles, the destiny of man, and the still more exalted idea that they occasionally manifested their approbation or anger by signs in the heavens. So agreeable is it to our vanity, so ennobling to our pride, to think ourselves objects of interest to the Deity, that when celestial phenomena occurred on the eye of some important event, surely it required little credulity to imagine the skies the face of Providence, whence beamed his look of pleasure, or darted his glance of disapprobation. We should reflect, too, that eclipses and comets were of no very frequent appearance, unknown to happen in the ordinary course of nature, and varying in their aspect. How natural for those about to engage in some mighty conflict, or commence some great enterprise—whose souls were thus raised by the prospect of action and glory to emotion, or elevated to enthusiasm—when the sun lost its wonted light—to sink to despondency, or when a comet streamed over the firmament, to be nerved to greater resolution, by the bright omen of success.

Two armies are brought up in battle array, one eager to contend for the honor of their prince—the other ready to risk their lives in protection of their homes and institutions. Cyaxares, confiding in the strength and discipline of his troops, proceeds to the encounter, and the conflict begins. As he advances, his soldiers clothed in armor of brass, meet the bristling pike of the Lydians. For a moment they are staggered, but these weapons are soon swept from the hands of the enemy, and a more deadly contest rages with the scimeter. The Medes falter and break; carnage rides through their ranks like a whirlwind, and Halyattes, the Lydian, rushes on to victory. But onward come the Median chariots, winged with death, mowing down the struggling soldier, breaking the array of the foe, and arresting them in the arms of triumph. The tide of battle is turned. High swell the notes of exultation—deep the cry of despair. Hush! Those shouts cease—those groans are smothered. The conqueror stops in his course—mingled horror and wonder seize the combatants. The affrighted seer raises his hand in adjuration to the skies, deprecating the divine wrath. The arm ready to strike, falls paralyzed with fear—the dying turn round in their last agonies to witness the miracle. Every eye is turned on high, and every hand points to the portentous phenomenon. Behold a veil is drawn slowly over the sun! An unearthly light illumines the scene. Man gazes on the countenance of his fellow, and shrinks back from its ghastly hue. Darkness follows, and either army retires from the field, filled with wonder and awe. The gods forbade the contest.

How beautiful to see a reliance upon the watchfulness, and a recognition of the sovereignty of the Creator, thus evincing their power, though erroneously, in remote antiquity—separating armies in the heat of battle, and checking the uplifted weapon of victory!

Eclipses, particularly when total, were ever regarded with terror, and considered as special interpositions. Ancient history shows a universal credence in this opin-

* Rollin. Hist. Persians.

ion. An account of one of these, is otherwise somewhat interesting, from its affording an instance of wit and presence of mind in a renowned captain. Agathocles, determining to carry the war into the realms of the enemy, sailed from Sicily for Africa, with a large army. At the moment of departure, the sun was eclipsed, which so daunted the spirit of his troops that they were irresolute whether or not to embark on the expedition. "An eclipse betokens change, and good fortune will desert Carthage," exclaimed the ready chief. Reassured, they sat out with good will, firmly confiding in the interpretation—nor did the result invalidate the prediction.

But Thales and his science gave a blow to this faith, and the calculation of eclipses, confirmed by their occurrence nearly at the time foretold, eventually struck a mighty link from the chain of superstition. Long after the knowledge of these calculations became prevalent among the intelligent, comets, rarely of a size to attract attention, occasionally varying in appearance, so that no connexion between their successive returns could be established with facility, were still watched with curiosity and consternation.

When important events occupy our whole thought, how easy to connect with them every incident! Hence a comet, which appeared at the time, was said to have announced the death of Julius Cæsar; another, which at this day, presents one of the proudest triumphs of science, the birth of Mithridates, and one in 1305, the great plague. Indeed, all which have been observed even to a very modern date, have been viewed in the same light.

We have mentioned the probable origin of this feeling; and cannot wonder, therefore, that one so much in accordance with the other opinions of the ancients, should have been generally disseminated. It was the natural result of the ambition of the imagination to explain facts, when Philosophy faltered and Science confessed her ignorance. Nor did Christianity dispel it. Taught to expect a day when the heavens would be rolled together as a scroll, and to look for the advent of the Messiah in celestial signs, the early Christians had nothing in their creed to estrange them from this belief. As the corruptions of the church crept into existence, and increased in magnitude; as the pictorial grandeur of the Greek and the gorgeous ceremonies of the Roman worship reduced religion to a pomp, and the Christian to a blind bigot, the priest sought gladly to magnify his power, by appeals to fear and ignorance. When unlettered cardinals condemned the Father of Astronomy to torture and a prison, because he did not believe that the proposition that the sun is in the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to the Scriptures, we can easily imagine that priestcraft would eagerly grasp at every instrument, artificial or natural, to strengthen its power and perpetuate its tyranny. Accordingly in the eleventh century it became a prevalent idea that the end of the world was approaching. It was usual to begin charters with "As the world is now drawing to its close;" and one of Otto's armies on the happening of an eclipse, actually thought the last day had come, and laid down their arms and dispersed.

Time passed on. The fires were lighted on the altars of knowledge and philosophy, and thought was unshackled by the reformation. And yet we hear an author, otherwise intelligent, remarking of the comet of 1410, that "it was like a two edged sword, and portended many mischiefs and calamities that happened both in the East and West." Another, noticing the death of Mr. Cotton, in 1652, mentions a comet, which about that time disappeared—"it being a very signal testimony, that God had then removed a bright star, a burning and shining light out of the heaven of his church here, into glory above."

Another century elapsed, rich in astronomical biography. Cassini, Halley and Newton, succeeded Kepler and Galileo. Strong philosophic minds examined these objects of terror, through the medium of a more perfect practical astronomy; they were investigated by the scrutiny of a close observation and comparison, by the keen glance, penetrating sagacity, and grasping thought of genius, till at last with hardly sufficient premises to justify the conclusion, the return of the comet of 1682 was predicted. Nearly seventy-six years afterward, and the prediction was fulfilled.

What a proud era in the history of humanity! Not because we can penetrate into the mechanism of the heavens, and explain its laws; not because we can wing our flight beyond earth, and feel that distance is no barrier to intellect: No! But because unaided, self-moved, and self-sustained, we have swept over the long established chimeras of the imagination. They were the birth of our nature, perverted by ignorance. From the bosom of that nature, nursed by science, comes a brighter spirit, which ends the reign of delusion. Hence arises the

† About 500 years B. C.

† Extract from the Galileo documents brought from Rome to Paris, by order of Napoleon.

† New-England Memorial.

great and enduring glory of these discoveries. We exult in them because they are witnesses that nothing mean and ignoble can stand before the sure and onward course of the mind, when left to its own impulses and aspirations.

These triumphs of study and of knowledge tell us of progression—the influence of the intellectual over the destiny of the moral man. They are testimonies that science is an atmosphere of oxygen, in which bigotry becomes purified, error corrected, superstition enlightened, and thought burns purer and brighter. Soaring in this element, we can look back upon the past, separate the light of truth from the baneful exhalations of ignorance, and advance to the future, clothed in the paropy of experience.

It is not with a vain glory we should exult in this elevation. Abstractly considered these discoveries are of little value. Their only use is human improvement. Contemplated in any other view, they are robbed of their halo. As falls a monarch, when tyrannizing over a free people, so knowledge, misdirected to unworthy ends, and unproductive of utility, stands stripped of its glory and its crown—an inanimate statue.

And one great utility is in the reflection, that wrong opinions, though ever so strongly based, must perish. With the diffusion of this belief, imposture will become rare, theories will be cautiously scanned before adoption, and we can glide down the stream of time, satisfied that man will eventually be disentangled from every false faith, and erect the proud monuments of his progression upon their ruins. From such rich fields of contemplation, we rise wiser and better; we see the small opaque bubble of human life slowly expand into transparent beauty, and we feel assured that it will at last, buoyant and elastic, increasing in brightness, and decked with a thousand hues, float upward into a purer atmosphere.

MARRIAGES.

In Bridgewater, April 27, by Rev. T. J. Smith, Mr. DANIEL KNOWLES, to Miss DIANTHA CURTIS, both of New-Hartford.

In Little Falls, by Henry Wick, Esq., Mr. JOHN D. DETO, of Russia, to Miss LUCINDA BROWN, of the former town.

In Fort Plain, on April 12, by Rev. L. C. Browne, Mr. PETER ARNOT, to Miss SARAH ADAMS.

DEATHS.

At Saratoga Springs, on the 17th of March last, of a lingering consumption, which for a number of years had gradually been wasting away her natural powers: Mrs. SALLY HULING, consort of Mr. Salmon Huling, aged 48 years. Long and familiarly have we known the amiable subject of this notice. The history of her former faith and conversion to Universalism is truly given in an article entitled "Narrative; Prejudice is strong but the love of God is stronger," originally published in the Evangelical Magazine (old series) in 1828, and since then republished in the Christian Visitor and several other Universalist periodicals. She was the "Mrs. H." there mentioned. And most worthily and faithfully has she exemplified the character there given her for the last eleven years of her life. The glorious doctrine of a world's salvation through a crucified Redeemer was her joy and consolation in life, her solace and triumph in death. She longed for the hour of her dissolution to come, and when it arrived she sweetly fell asleep in Jesus without a struggle or a groan, and went home to her Father and her God. She has left behind her a fond husband, a large family of children and a numerous circle of relatives and friends who will long, and dearly and gratefully cherish her memory. May the consolations of the Gospel be richly theirs. "Let me die the death of the righteous; and let my last end be like hers."—D. S.

In Barre, Orleans county, April 7, JAMES EDGAR, son of Ebenezer and Laura Bush, aged 16 months and 14 days.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MAY 21, 1836.

NUMBER 21.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. IV.

BY REV. J. M. AUSTIN.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Peter iii: 18-20.

This passage has long been a fruitful subject of comment. Various renderings have been exhibited, and many speculations and criticisms elicited. Upon a passage confessedly dark and obscure, and in the interpretation of which the most eminent commentators have failed to coincide, I have not the vanity to imagine I can throw much, if any, light. Nevertheless, it having been with me a subject of some reflection, "I also will show mine opinion."

To my apprehension, one cause why this passage is misunderstood, is, that commentators and readers generally have attached more importance to it, than it would seem to demand. It appears to be viewed by many, as a sentence formally introduced by the apostle, to assert or substantiate some important doctrine in the Christian system of faith. This supposition, to me, appears extremely erroneous. It is very evident that Christ's preaching to "the spirits in prison," is not the main subject of Peter's remarks; but is introduced incidentally, as a kind of episode, to carry out and complete the thought then in his mind. His principal topic in this whole connexion, is an exhortation to his fellow-Christians, to live in the spirit of the Gospel, virtuously and peaceably with all men, and to submit without recrimination or revenge, to the persecutions of their enemies. He instructs them, (verse 17,) that "it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." And to encourage them in "well-doing," even though they suffer for it, he turns aside from the main subject, for a moment, and adverts to their Master, who suffered only for doing good. As an example for them to bear up under sufferings, he says—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which also"—By what? The Spirit which quickened his body after his crucifixion? No: The relative pronoun "which," refers more consistently for its antecedent, to that implied benevolent principle which actuated Christ to suffer, "the just for the unjust," than to the "spirit" by which he was raised from the dead. In verse 18, the apostle reminds his brethren that Jesus had suffered for well-doing—he, the just, had suffered for the unjust. And in verse 19, he continues the same thought, and declares that by the influence of the same principle which actuated Christ to suffer for the unjust, for well-doing—he "also went and preached unto the spirits in prison; which sometime were disobedient," etc. In mentioning that Noah was saved by water, (verse 20,) the apostle's mind reverted to baptism, and from this to the ascension of the Saviour—by which the digression is continued to the close of the chapter. But at the commencement of the 4th chapter, he resumes and continues the thread of his exhortation, which he had partially dropped at verse 17 of the preceding chapter—"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," etc.

It is not my design, in this article, to examine the whole ground covered by this controverted subject. I am satisfied with the usual interpretation,

so far as it maintains that by "spirits in prison," Peter represented a class of people then in existence upon earth—or as Wakefield renders it—"the minds of men in prison." But I must dissent from the opinion of those who suppose that these "spirits in prison," were the Gentiles.* To my view, the weight of evidence preponderates in favor of the idea which I now venture to suggest, that the Jews of the days of the Saviour, were the spirits in prison, referred to by the apostle. The mistake upon this point, seems to have arisen from the supposition, that Christ did not preach to "the spirits in prison," until after his resurrection, when he commanded his disciples to go into all the world, and preach the Gospel to every creature. The passage does not necessarily support this conclusion. The simple circumstance, that the apostle does not mention the preaching to the spirits in prison, until after referring to the death and resurrection of Christ, is not satisfactory to me, that Jesus did not so preach until subsequent to these events. Peter, in verse 19, does not specify the time when Christ preached to the spirits in prison, but rather asserts the fact, that actuated by the same principle of benevolence, which induced him to suffer "for the unjust," he also preached to the spirits in prison—as I have above attempted to show. He mentions the death of the Saviour, to indicate how he suffered "for the unjust;" and the resurrection is glanced at, merely as a circumstance intimately connected with his death, which it is important the Christian should not forget, but nowise indicating the time of his preaching, or the persons to whom he preached. By adopting the supposition that the Jews were the spirits in prison, we avoid resorting to far-fetched arguments to prove, on the one hand, that Christ preached to condemned spirits in an intermediate world, or, on the other hand, that the apostle referred to his preaching by proxy to the Gentiles.

That the Gentiles were prisoners, or "men with minds in prison," is undoubtedly true in many respects. But that the Jews in the days of the Redeemer, were still more so—were emphatically "spirits in prison"—is to my mind, very evident. To the Jews, the Saviour directed all his teachings—he preached to them in person—and in their presence he performed his wonderful miracles. But of what avail to them were all his exertions? They heeded not the evidences of his divine mission, and indignantly rejected their Messiah. They were bound by deep-seated prejudice; and walls of granite could not have made them more truly prisoners, than did their superstition and ignorance. Jesus, on a certain occasion, declared—"In them [the Jews] is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and not understand; and seeing, ye shall see, and shall not perceive." Why did they hear and not understand? Because they were a people "with minds in prison." On another occasion he entered a Jewish synagogue, and took the book of the prophet of Esaias, and "found the place where it is written: The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel; he hath sent me to heal the broken hearted, to preach deliverance to the captives.—And he began to say unto them, this day is this Scripture fulfilled in your ears"—This day in fulfilment of prophecy, do I, your Messiah, "preach deliverance" to you, Jews, who are "captives," etc. In this passage we not only learn that the Jews were captives, prisoners; but that previous to his death, the

Saviour preached to these "captives," these "spirits in prison," or "men with minds in prison"! And the Jews are still "spirits in prison." While the civilized world has embraced the religion of Jesus Christ, and acknowledged him as the Redeemer, the Jews continue to reject him. They are still captives, still prisoners to their prejudice and superstition, and will so remain until the great day of deliverance—"for blindness in part is happened unto Israel, until the fullness of the Gentiles be come in"—and then the "spirits in prison" shall be delivered with acclamations—"and so all Israel shall be saved!" Why the Deity has involved his ancient people in this blindness and captivity, we know not; but that in the days of the Saviour, they were emphatically "spirits in prison," and that they continue so to the present time, must be evident to the most superficial observer.

Wakefield's translation of this passage, probably conveys the meaning of the apostle more fully than the common version. He introduces, very properly, the conjunction "as"—"By which also, he went and preached unto the spirits in prison; which sometime were disobedient, as when once the long suffering of God waited in the days of Noah," etc. This renders the passage perfect and clear, and leads to a ready understanding of it. The 19th and 20th verses are thus thrown into an antithesis or comparison—the condition of "the spirits in prison," or the people whose minds are in prison, to whom Christ preached, is compared to that of the antediluvians in the days of Noah. This renders the reference to "the days of Noah," in the 20th verse, perfectly intelligible; but without this comparison, it is involved in mystery, and we cannot conceive why the apostle should have introduced that verse at all. By following out this comparison, it will readily be discovered who were "the spirits in prison." Was the condition of the Gentiles in the days of Christ, a proper antithesis to that of the antediluvians immediately before the flood? Not at all; the comparison will hardly hold good in one particular. But I think it can be made evident that there was a striking similarity in the situation of the Jews to whom Jesus preached, and that of the antediluvians, who existed in the days of Noah. The antediluvians had become very sinful and debased—had sunk to the lowest depths of iniquity and corruption. This compares perfectly with the condition of the Jews, when their Messiah came among them. They disregarded the commandments of God—they violated the injunctions of their law—they converted their religion into a cloak beneath which they practiced every species of fraud, extortion, cruelty and lust—yea, so great was their wickedness that Jesus denounced them as a "generation of serpents and vipers." Noah called upon the antediluvians to refrain from their evil works, to repent and turn to God, or their accumulated sins would receive the severest punishment—hence he is termed by Peter, "a preacher of righteousness." In like manner, Jesus depicted to the Jews, their manifold iniquities, and exhorted them to flee "the wrath to come." Again—Noah preached to the antediluvians immediately preceding one of the most awful calamities that ever visited the earth. So Christ preached to the Jews, "the spirits in prison," shortly before the most afflictive national evil, that ever has or can come upon a people. And once more: Noah depicted to the antediluvians, the nature of the judgment impending over them, and the suddenness with which it should come upon them; but they heeded him not, but continued "eating and drinking, and marrying and giving in marriage" until the flood overwhelmed them. Thus, likewise, did

* See "Expositor and Universalist Review," May, 1833, p. 159, where a labored effort is made to support this supposition. Also Trumpet, March 5, 1836.

the Saviour. He portrayed to the Jews the calamities which would soon overtake them—he declared that their house should be left unto them desolate—of their temple, not one stone should be left upon another, and that the fire, the sword, and the pestilence should destroy them. But they turned a deaf ear to all his forewarnings; yea, they rejected and crucified him, whose only crime was a desire to benefit them.

This comparison might be pursued to a greater length, if it were necessary; but space will not allow. It will be perceived that the similarity is sufficient to justify the apostle in comparing the time when Christ preached to the "spirits in prison," to "the days of Noah;" and that the comparison will hold good, only when applied to the Jews in the days of the Saviour—thus clearly indicating, not only that Christ personally preached to the "spirits in prison," before his death; but that the Jews were these imprisoned spirits.

In taking this view of the subject, I am necessarily compelled to differ from those writers in the Expositor and the Trumpet, [see note,] who suppose, that in the passage under consideration, "Peter's meaning was, that by the death and resurrection of Christ, the door was opened for the Gospel to be preached to the Gentiles." I cannot perceive that the apostle had any reference to the preaching of the Gospel to the Gentiles. But the subject of the "spirits in prison," is incidentally introduced, to illustrate the *fact*, the *time*, and the *manner* that Christ "suffered for well-doing"—"suffered, the just for the unjust." These remarks are submitted to the candid consideration of the reader.

Danvers, Mass.

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. II.

BY REV. J. WHITNEY.

"It is better to trust in the Lord than to put confidence in man."

As God is possessed of every possible perfection we can trust in him with more safety than we can confide in our fellow-beings. Even finite love would secure the happiness of its objects, if it had the power, but this it does not always possess. The mother's love for her child would induce her to remove the malady which racks its tender frame, but power is wanting. In the divine Being this is not deficient, for nothing can be taken from or added to infinity.

God cannot act contrary to his nature, neither can his power move contrary to the directions of his love; therefore, as his love desires the happiness of all, his power must be exercised for this purpose till it is accomplished.

The attribute which is generally considered hostile to love, is justice. Divine justice is represented as being altogether unmerciful and vindictive. If we allow that the justice of God possesses this property, it will follow that love and justice are opposed to each others demands. But no person on calm reflection will make this admission, for it ascribes imperfection and even sin to the divine nature, since justice and mercy would be transgressing each others laws.

What is the requirement of justice? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." That this is the demand of justice, none will deny. By comparison it will be found that love requires the same. The love of the parent requires that of the child in return, and nothing will answer as a substitute.

We are necessarily inclined to love some objects and to hate others. And would it not be unreasonable to require us to love that which is not truly lovely in its nature? We are required to love God and trust in him because he is lovely and worthy of our confidence. Love and justice both unite in this requirement, because the object of our love is not beyond our interest. The exercise of love is conducive to our happiness, for no benefit can result to the divine Being from our love to him.

For the Magazine and Advocate.

OBSERVATIONS ON THE CHARACTER OF GOD.

Christ said to his disciples, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, that ye may be like your Father which is in heaven." Allow me to ask all who profess faith in the Lord Jesus Christ, do you believe his words? Do you believe this to be the character of your heavenly Father—that he loves his enemies? or do you ascribe to the great Eternal, the character of the publican and sinner, who love their friends, but hate their enemies? Methinks I hear you say, I know God loves sinners now, and sent his Son into the world to suffer for them, and to open a door whereby he might exercise his mercy toward them if they would come unto him. But they will not. Therefore his love will be turned into hatred, and he will come in wrath and fierce indignation against the sinner, and appoint him his portion in never-ending woe. But stop, dear reader, stop for one moment, and reflect on the character and attributes of Deity. And let that be the foundation of your religious faith; build upon it, and embrace no sentiments but such as are in unison therewith. And then you will be firm and unshaken, although the fierce winds of adverse doctrines may assail you, and the floods of fanaticism and superstition beat upon you, you cannot fall, for you are founded upon a rock.

But let us examine the Scriptures. Do they not teach us that God is infinite in power, in wisdom, and in goodness—that he is so powerful that none can frustrate his designs? For he hath said, "My counsel shall stand, and I will do all my pleasure." And again he says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And again, "For the Lord of hosts hath purposed, and who shall disannul it; and his hand is stretched out, and who shall turn it back?"

He is also infinite in knowledge, and needs not to be informed of any thing which he did not perfectly know, from before the creation of man, or even before the worlds were framed. And the apostle, in his view of the fulness of the knowledge of God, cries out in this language, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? For of him, and through him, and to him, are all things: to whom be glory forever."

Is he not likewise infinite in goodness? O yes, the apostle says, "God is love." And in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"—"and not for ours only, but also for the sins of the whole world." "And who shall separate us from the love of Christ? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Seeing, then, that the sacred Scriptures, together with reason and the universal nature of things, all unite in one three-fold declaration, that there is an infinite, eternal and unchangeable God, who rules in the armies of heaven, and among the inhabitants of the earth. "Ah, yes," says the reader, "and he is a God of justice too." So he is. I fully and cheerfully agree with you, for if he was not just, he could not be good. Is it not good to be just? and is it not just to be merciful? Yes, reader, and it is both good and just for God to love the works of his own hands, and to exercise his mercy towards the creatures of his power. See, then, how the attributes and principles of his nature all harmonize! Do you think, reader, that God possesses principles which are adverse one to the other?—that when he exercises one principle of his

nature, it is at variance with the other principles of his nature? O, no, that cannot be; for then he would be eternally at war with himself. Let me repeat again, that cannot be. There is a glorious harmony in his nature, and whatever his goodness purposes, he has wisdom to devise, and power also to perform.

We have already seen that God is love, and that he loves his enemies, or sinners. "But," says the objector, "can he who is perfectly holy, love a sinner?" Yes, he loves sinners, but hates sin, and cannot look upon it with the least approbation. If, then, God loves the sinner now, will he not eternally love him? Yes, for when he created man he could, with one glance, look through time and eternity, and behold with perfect knowledge every act that he would commit, being all present with him, even as this moment is present with us, and who cannot possibly be informed of anything which he did not then fully know. Then, let me ask again, if he ever loved the sinner will he not eternally love him? Most certainly he will. If not, there must some change take place in himself, which cannot be. If God was like man—poor, weak, feeble man, who through want of knowledge is liable to be deceived by his fellow-creatures, and who, when he is rightly informed of the truth, changes in his feelings and disposition towards them—if this were the case, I say, then might he love the sinner at one time and hate him at another. But he has said, O man, for your consideration, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Now, dear readers, apply this subject to your own hearts; you who are fathers and mothers, look around upon your little family circle—you see some of your children growing up in the paths of virtue and happiness; you see others of them, whose inclination leads them to pursue a vicious course. You advise and admonish your wayward child, but it grows with his growth, and strengthens with his strength. You behold this with sorrow; you most affectionately love your child, but you hate and detest the evil propensities and habits which are gaining the ascendancy over him. Now this does not lessen your regard for him—not in the least; but on the contrary, you look upon him with a love of pity which you cannot describe. You use the rod of chastisement, but you do it not in anger nor in revenge; you do it with the most tender solicitude for the welfare of your child. In short, you do every thing that lies within your power in hopes of reforming him, but alas, he goes on heedless of your efforts, until he is engulfed in the vortex of sin and the most abject misery. Ah, how would your bowels of undiminished love and pity yearn over him, and would you not cry out in the bitter anguish of your heart, "Oh, my child, my child, my love for you is great beyond expression; but alas, my power is limited, and I cannot perform that which my love for you so ardently desires to do!" Would not this be the language of every good parent's heart? I think it would. Then allow me to ask, do you not think our heavenly Father, who has infinitely greater love for his children than you can possibly have for yours—ah, yes, whose very nature is love, even to his enemies, and who possesses power to accomplish all which his goodness dictates—do you not think, I say, that he will do as much for his children as you would do for yours, if you possessed the power? Will he not, in his own good time, finally call in all his wandering sons and daughters into the great fold, and have but one fold and one shepherd? I am authorized by the word of God to answer, yes; for he has said he would finish transgression, and make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness. We also have the promise, that the devil, who is the author of sin, is to be destroyed. Heb. ii: 14, "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through

fear of death were all their lifetime subject to bondage." "That in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him."

There is a portion of Scripture to which I would cite your attention, which may be found in Ezek. xvi: 53 to the end of the chapter. We have a sacred promise of the restoration of the wicked Sodomites, whom God would not permit to live on the earth, in consequence of their great wickedness. He therefore rained fire and brimstone down upon them, and destroyed them without mercy, and their lands were sunk. According to history, there is a lake of dead water now standing over the place where Sodom stood. The prophet Ezekiel is here reproving Jerusalem, and then adds, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." And again, "When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." What are we to understand by the restoration, here spoken of? shall we take it literally, and suppose that the Sodomites are to be restored to life again, and again inhabit their lands which are sunk, and again practice all their former sins, for which they were destroyed? O, no, says one, it means that they shall be restored to a resurrection state; that they may come forth to judgment, and there receive their awful sentence, "depart ye cursed into everlasting punishment"—and that means endless punishment—and there they will receive a just recompense for their wickedness. But stop, friend, whoever thou art, stop, and learn what this meaneth. "I will have mercy, and not sacrifice." Let us see what the Lord hath said relative to it. "Thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all thou hast done saith the Lord God."

Now, what is this covenant, that the Lord declares he will remember, which he made with Jerusalem in the days of their youth, and by virtue of which he also declares he will restore both Jews and Gentiles—yes, even the wicked Sodomites whom Jude says are suffering the vengeance of eternal fire? Was it not the covenant of promise made to Abraham, saying, "In thee and thy seed, shall all nations, and all families of the earth be blessed?" Now Abraham, Isaac, and Jacob, were the fathers of the Jews, and the nation, it may be said, were then in the days of their youth.

Paul says, Gal. iii: 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Is the law, then against the promises of God? God forbid." Thus you will discover, that it is by this covenant which was confirmed by God, in Christ, unto Abraham, that God is to restore Sodom and her daughters; and not only so, but the whole Gentile world is included in this covenant equally with Sodom and Jerusalem—"all nations, all families, and all kindreds of the earth." Paul says, respecting those

who are included therein, "After those days saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." Hence, you see, that all the promises of God in Christ, are yea, and in him amen, unto the glory of God the Father. Reader, do you think that God, in fulfilling his covenant in restoring Sodom, will do it in violation of his justice? O no, he does it because it is just for him to be merciful. It was upon the strength of this gracious and glorious covenant that the angels were prepared to proclaim unto the Shepherds, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour." And again, the angel of the Lord said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Not in them, but from them.

It is, also, by this covenant that the lion of the tribe of Juda, hath prevailed to open the book, and to loose the seven seals thereof, which no man in heaven, nor in the earth, neither under the earth, was found able or worthy to do, neither to look thereon. And it is also in the complete fulfilment of this heavenly covenant, that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb forever and ever." Then shall be brought to pass the saying that is written, "death is swallowed up in victory." And thanks be to God, who giveth us this victory, through our Lord Jesus Christ.

Lyons, Wayne county, N. Y.

CYRENA.

For the Magazine and Advocate.

DEATH.

BY WILLIAM ROUNSEVILLE.

"Death is the gate to endless life,
And yet we dread to enter there."

Throughout all classes of people, and under every circumstance in life, the "stern monarch of the grave" has been viewed as the dread harbinger of some unheard-of evil; or perhaps more frequently, as the messenger of fate, commissioned by omnipotent power to execute the terrible denunciations of the offended majesty of heaven, upon the reprobate sons of men. The anticipation of the period, when this "body shall return to the dust from whence it came," has been sufficient to poison all the joys, and to render insipid all the pleasures of life.

Mankind have been taught to believe that their destination was shrouded in impenetrable gloom, and that the future is enveloped in the most awful uncertainty. They have been taught to believe, that the "Father of the spirits of all flesh" is possessed of passions that would disgrace the character of a Nero; that he will doom his erring children to the most excruciating torture which God himself can inflict, which shall continue throughout the ceaseless rounds of a never-ending eternity.

And they have been taught to believe, that this course was required by the immaculate justice of our heavenly Father; who, by the "predetermined counsel of his own will, foreordained whatsoever comes to pass." While such sentiments, and such doctrines are abroad in the world, we cannot wonder that death should ever be an unwelcome guest.

Who that believes, that when he has done with things of earth, he shall be consigned to the regions of endless wretchedness and hopeless despair, can calmly contemplate the period of his exit from this world and its pleasures, with a perfect acquiescence to the mandate of his God? And who that fancies that his neighbor, his friend, his relative, his companion, will be doomed to the same torture, can reflect upon the subject without feeling the deepest horror and dismay? Human nature must be radically changed before it can be otherwise.

Those holy affections of which we are said to be divested in a state of immortal bliss, are too deeply rooted in the human breast to yield to the tyranny of education, and the effect of a false faith. Though for a time, they may seem to be smothered, yet they will again spring up to cheer and enliven our drooping spirits as we journey through life.

But why should he, who believes that "God is good to all and that his tender mercies are over all his works"—that he will ever remain the same without variableness or shadow of turning,—why should he give way to gloomy doubts and corroding fears?

To those who look forward to the time when death shall be swallowed up in victory; when tears shall be wiped from every eye; when sin shall be finished, and transgression have an end; when every created intelligence in the universe of God shall be admitted to the company of angels, and the spirits of the just made perfect—to such individuals death can present no terrors, eternity no fears. The grim monster will be transformed to the likeness of an angel, and will be greeted by a smile of sweet resignation, as the messenger of a Father commissioned to remove them to their homes. Fully confident that "the judge of all the earth will do right," they can safely trust the issue in his hands; being assured, "that in the dispensation of the fullness of times, he will gather together in one, all things in Christ," and the ransomed universe be heard ascribing glory and honor to him that hath triumphed over death and the grave, led captivity captive, brought in everlasting righteousness, reconciled man to his Maker, and fitted him for the liberty of the children of God.

Harford, April, 1836.

A BROTHER SAVED.

We have been much affected by the perusal of the following—one out of the many evidences that our labors in publishing a paper are not in vain—that by spreading the many able articles of our esteemed correspondents, among our thousand readers, we are doing at least some good. That our beloved brother Austin's feelings will not be less pleasing, we can well believe. The blessing of him that was ready to perish is upon him and others, who have labored in the good cause; and oh, may the spirit of our Master long continue to warm and strengthen his and their hearts to continue to make the drooping soul shout aloud for joy!

A. B. G.

For the Magazine and Advocate.

Brs. GROSH and HUTCHINSON—I have been a believer, for about twenty years, in the final holiness and consequent happiness, of all intelligences. But for the last two or three years, I have had some doubts of the truth of divine revelation, in consequence of reading some deistical and atheistical publications, in which I thought I discovered some arguments in support of their theory. I likewise have perused several articles in the Magazine, in support of Christianity, by different authors, who in my opinion, failed to answer the arguments of their opponents; not having, as I thought, commenced at the foundation. Thus I was in a manner remaining in uncertainty, till the arrival of the 15th number of the present volume, when I perused the article by Rev. J. M. Austin, headed "How did your God originate?" and I can truly say that I have discovered in his reasoning, satisfactory evidences, in my opinion, of the truths of Christianity. I consider that number of your paper worth more than the subscription price; for next to the doctrine of endless misery, the thought of the endless night of non-existence, is to me the most gloomy and dreadful.

When on the bed of death a fond parent beholds the grave yawning to receive him, and his wife, his children, his friends gather around him, then the parting scene will bring the thought—must he go without one fond hope to buoy up his spirits? must he part with all his loved ones, without the fond expectation of meeting them again? must it be an endless separation? I would not exchange the hope which I have of a happy immortality for all the wealth of worlds, and all the honors that men can bestow.

AARON PERKINS.

Tarion, April, 1836.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS. PART. III.

INSCRIBED TO ADELIA.

§ VII. THE FUTURE WORLD: ITS WEAL AND WO. A CONJECTURE.—Not unfrequently, my dear friend, have we indulged our not uncgenial curiosities and fancies in conjecturing our future and untried modes of being—our sources of weal and wo—our engagements, enjoyments, pursuits and progress—and also our poignant regrets, our punishments and our system of discipline and discipleship. Have not our hearts, while thus occupied, “burned within us,” (Luke xxiv: 32,) as did the hearts of those who listened to the great Teacher of “life and immortality,” while, after his resurrection, he discoursed on this high theme, and of “entering into his glory”? (Luke xxiv: 26.) “Blessed indeed,” (has been our full-souled sentiment,) “blessed and praised be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again to a living hope—the hope of a new life—through the resurrection of Jesus Christ from the dead, and to an inheritance incorruptible, undefiled and unfading, preserved in the heavens for us.” (1 Peter i: 3, 4.) Yes! without this “living hope,” (a Hebraism for “hope of life,”) of a life beyond the grave, oh! what were man?—a joyless, objectless wanderer, “a world without a sun.” Not without a full, and almost overwhelming sense of the dimness and darkness which envelop and curtain up this subject, did we, or should we venture to conjecture or explore. Yet the “place prepared for us” is not so impenetrably shrouded up, but that we may affirm or deny some propositions about it—but that we possess, or may attain to, some data wherewith to build and brighten our most consoling hopes, defend our faith, and guide our conjectures.

Recently there has occurred to my thoughts an element which will probably enter into the constitution of our next mode of being, and which will largely administer to the felicity and satisfaction of some, while to others it will be the pregnant source of “compunctious visitings,” stinging regrets, and biting remorse. What Solomon says of wine, (Prov. xxiii: 32,) may be said of this: “At last it shall bite like a serpent, and sting like an adder.” A brief sketch or bare outline of my cogitations on this topic, I now submit to your judgment, and (may I add?) your profitable meditation.

Let me ask, let me beg a well-meditated answer to the following question: How is the mind most nobly, most divinely employed? Take one mind, much or most of whose employment consists in the exercise of admiration, or gratitude, or trust, or confidence, or love, or reverence towards the Supreme Being, the “Father of the spirits of all flesh”; in the exercise of love, candor, forbearance, forgiveness, benevolence, kindness, or even courtesy towards his fellow-beings; in the exercise of love for truth, and of a resolute, undismayed pursuit of it; in the exercise of reason, of thoughtfulness, of mental occupation for some noble, some distinguished end; in the exercise of obedience to the dictates of reason, and conscience, and God, in opposition to, and in victory over the love of ease, or of pleasure, or of gain, or of distinction, or self-aggrandizement; in the exercise of fortitude, “which despises pain and tramples pleasure under foot in the pursuit of duty,” and of an independence of spirit “which no scorn can deter, and no example seduce from asserting truth, and adhering to the cause which conscience approves.” Take, on the other hand, one who forgetful or neglectful of the nobler parts of his nature, of his glorious privileges as a son of the Highest, to have communion and to cooperate with the most pure Mind and the most sublime Agent in the universe, doth yield himself a ready drudge for food and clothing, doth become a care-worn toiler for gain, for distinction, for place, for the world’s applause. Take one from that mass of whom it is not too harsh to say:—“The greater number of almost every state are sunk into a mere animal being, consuming food, propagating their kind, laboring the earth, manufacturing its commodities into various shapes, and transporting them

from place to place. Few of whom remember that they are descended from the skies and instinct with ethereal being, or make account of their great Father in the heavens, and make arrangements for returning to Him at length. Narrow life spanneth their hopes and expectations, the impure earth yieldeth them all their joy; their common intercourse is in idle talk, vain parade, vulgar jest, brutal excess, and savage sports. *They thirst not after immortality, they live not for things above, they meditate not on things believed; there is no eternity in their thoughts, no control over their nature, save for the convenience or by the compulsion of society; no energy of their own accord after perfection, no grandeur of character, no godlike deeds, no everlasting honor or renown.* Is not every such operation and exertion of the mind as these last mentioned, more noble, more venerable, more divine than such as are called into exercise in order to supply “the housing and pasture” of our several conditions, or even to make a man rich, or even to procure an exalted and envied station in public life or popular opinion? And by which of the two characters is the greatest mental ability and power manifested? Which performs the mightiest and most difficult task? In his heart every one feels the appropriate reply, let his wishes or his self-defence either suggest or make another necessary, or let his tongue make speech as it may. And in his heart every man feels which of these opposite mental occupations brings the most of solid satisfaction, the most of cheerfulness, the most of blissful, heartfelt peace. Yet alas! which of the fruits and conditions of these opposite characters is the most generally envied and aimed at?—the condition of *inward* self-complacency, and peace, and serenity of the one; or the condition of *outward* comfort, and prosperity, and rank of the other? Acknowledgedly, though it be of a less noble nature, yet doth the latter—the outward condition—fill a larger place in man’s eye, and man’s estimation, and man’s heart. This is manifest by the motives that move men to action; it is manifest by our conversation; it is manifest to every man’s consciousness.

But suppose all this reversed—that *nous avons change tout cela*.^{*} Suppose man’s vision rendered purer, keener, more piercing, and that, while the qualities and exercises of the mind of which we have spoken, rivet more of his attention—fill a larger space in his mind’s eye—it doth also happen that the enviable nobility and blissful rewards of these exercises and qualities become *more apparent*—more “the observed of all observers.” Suppose our vision so pure and penetrating that it is not detained by the outward circumstances of a man’s condition, but “looking off” (the appropriate phrase in Heb. xii: 2,) to the inward man of the heart, doth there seek to judge of his *real state* by what it finds worthy or unworthy in his mental and moral habits; in his likes and dislikes; in his desires and pursuits. Suppose we estimate a man’s wealth, not by what he has acquired of gold and silver, but by the number of his victories over impure and improper desires—over the lower propensities, and by the number of virtuous deeds by which his virtuous habits have been corroborated and confirmed. Suppose that the silent, steady, and heretofore unnoticed progress made by the cultivator of his nobler nature in the improvement of his modes of feeling and of actions, stand boldly forth, luminous, bright as with a sun-beam, so that it cannot be unobserved. Beside such a one, whose exalted aim and ardent zeal has been rewarded by much progress, we suppose there stands one who knew no higher object in life than gain, distinction, the world’s applause, and that without what he may have acquired of these to abstract or detain our attention, we look upon the naked inner man of the heart. We find there,—what? monstrous enlargements of misplaced, malign, and ignoble desires, while the love of all that is most noble and most worthy, is stunted and dwarfish, and all tendencies to good, and virtuous, and Christ-like conduct overmastered by long indulged propensities to low, selfish, and ungodly gratifications.

^{*} That is—“We have changed all that.”—Ed.

I leave you to complete the picture of a mind which has passed through this world, and the present system of parental discipline, without profit or progress.

To sum up and close this outline of my views:—suppose that we are ushered upon the shores of another state of being with the full, complete, and constant persuasion that the system of discipline and the series of events, which we passed through here, were all intended to prove and confirm our virtue, and ought to have been made, daily, to contribute to the perfecting of our natures. Stripped of all other acquisitions or modes of manifestations, we stand bare and revealed to each other in the qualities and acquisitions of the *mind*, alone. Prominent and attention-absorbing as were the exterior circumstances of a man’s condition in this world, have now become, to the full, the powers of his intellect, the dispositions and affections of his heart, and the habits he has indulged and acquired. Then shall we judge of a man’s religion, not by his outward show of a sanctimonious face and regular church-going, but by his interior feelings of reverence and love towards God; the real amount of his spirit of brotherly kindness and charity shall then stand as manifest and revealed as formerly did his giving of alms, or his subscriptions to charitable institutions and societies. In this world it seldom happens that we take our rank and *status* according to the endowments and dispositions of our mental and moral natures. A man may shroud from himself and from the world, much of his poverty of spiritual wealth, by his treasures of gold and the abundance of his physical riches and comforts. But the change which I think likely to take place—the new element in the next state of being—consists in our rank and respect being altogether measured and awarded in exact ratio and proportion to the degree of excellence or perfection to which we have arrived in the cultivation of our nobler, godlike powers. With nothing but the strength and beauty of these to qualify us to take our place and station in the next stage of being, *some*, you will perceive, *must* “awake to the resurrection” of self-approval, satisfaction or “justification”; while to others their resuscitation and resurrection *must* be that of self-condemnation, accusation, remorse and shame; or in the words of the Scriptures, they *must* “awake to the resurrection of damnation.” Many, doubtless, will then, for the first time, be *fully* conscious of the treasures they have been amassing—of the amount of capacity for enjoyment, for loving, and being like God, and like Christ, their “elder brother,” by their repression of heaven-condemned propensities, dispositions and habits, and cultivation of the nobler instincts of our nature; while, with equal certainty, will it happen that others will stand revealed to themselves and to others, for the first time, in all their nakedness and deformity, the result of their neglect of the daily opportunities afforded them, by the arrangements of their earthly condition, to cultivate excellence, root out evil, and follow on to know and to be like the Lord. What the self-complacency and exaltation of the one, grateful at the same time for the abundant, rich harvest which God hath “graciously” given to their humble endeavors after likeness to Him! What the remorse, self-dissatisfaction, self-condemnation raging in the bosoms of the other, to find that with the *very same* opportunities, they are yet poor, and blind, and naked, and in want of all moral riches and righteousness! From the operation of this new element alone, I construct a felicity or an infelicity sufficient to make of any man’s bosom a heaven of peaceful delight, or a hell of tumultuous agitation and anguish.

I feel now that I have completed this sketch, that I have not, probably, succeeded in conveying to you my ideas on the subject with the fullness and force which I could wish. A title of the time required for this epistolary communication, would have sufficed in a colloquial intercourse, to have discussed this topic more fully, and to have reviewed the foundations of my credence in the *verisimilitude* of my conjecture. That it is *analogous* and

conformable to the plan of God's moral government in this stage of being, and that it affords, to me at least, a rational and satisfactory explanation of many passages of the Scriptures, are among the chief of these foundations. My views of God's fatherly discipline, you know, are, in the main, those which have been so lucidly, and ably, and eloquently expounded, by one, in praise of whose many excellencies of professional skill and capacity, of private and domestic worth, of amiable and Christ-like spirit, and of public energy and usefulness, you have oft known my eye kindle, and my tongue loosen—I mean Dr. T. Southwood Smith. His work on "DIVINE GOVERNMENT" is so highly appreciated by me, that an ardent admiration of his talents, spirit and views is a ready passport to no inconsiderable portion of my esteem.

Since my adoption of the preceding views, several passages of the New Testament have been seen in a new and more satisfactory light.

Lansape Co., Michigan, April, 1836.

[To be continued.]

For the Magazine and Advocate.

THE WATERER. No. IX.
RELIGIOUS ENVY.

"And there was also a strife among them, which of them should be accounted the greatest." Luke xii: 24.

Yes, and this strife has continued ever since. It has been cherished in every age of Christianity, as well as the primitive, and is far too visible among the followers of Jesus at the present day.

It is manifested among our clergy. Why did not Br. A. attend the last session of our Convention? Because he was not appointed, the year previous, to deliver the occasional sermon, which he considered due to him. Why did not Br. B. attend our last Association? Because another Br. was selected, the year before, to deliver the last discourse and the occasional addresses. What could have prevented Br. C. attending the dedication at D. when he lives so near? He would not attend because Br. E. was called, from a distance, to deliver the dedication sermon, and himself neglected. Why did Br. F. decline the invitation of the society at G.? Because their first choice was Br. H., whom Br. G. does not consider his superior.

It is indeed true that the people have their partialities, and in gratifying them, are sometimes guilty of great injustice, as well as error in judgment. But venial partiality in the people, (if such it be,) is less reprehensible than repining envy in the preacher.

For my own part, I will endeavor to suppress all desire to be "greatest in the kingdom." I will never envy the popularity of Paul, or Peter, or Barnabas. Their popularity renders them the more extensively useful and gives additional impulse to our common cause. They have grown to be great men, and I will rejoice thereat, although I have been hidden in their shadows. God grant that they may wear their laurels with humility, and that I may bear my obscurity with contentment.

But this strife about who shall be greatest is discoverable among the laity as well as the clergy. Why did not Br. I. attend the annual meeting of our society—why is he so often absent from our Sabbath meetings, and why is so small an amount appended to his name, on our subscription list? Because he was not elected a trustee, when we organized. We made choice of less capable and influential, but more zealous and efficient brethren.

And why do Br. J. and sister K. no longer take their seats with the choir and assist in singing? Because Br. L. and sister M. have been put forward more, by the singers, than themselves; and they intend to make us sensible of their value, by showing that we cannot well do without them. I should be sorry to indulge any doubts of their piety; but they have got mad and won't praise God any more!

Brethren, "Let us not be desirous of vain glory, provoking one another, envying one another." Let us not strive who shall be greatest; "For where envying and strife is, there is confusion and every evil work."

APOLLOS.

For the Magazine and Advocate.

BR. GROSH:—For the information of friends abroad, and the encouragement of those in the places mentioned, I send you the following. Some other places in this vicinity, where I labor occasionally, or regularly, will be noticed hereafter.

J. BRITTON, JR.

UNIVERSALISM

IN BROWNVILLE.—In this place there is an organized society, a part of the members of which reside in the adjoining town of Hounsfield. They have not a meeting house for public worship. The members of this society honor their faith. They act consistently, regulating their lives by the precepts of the Gospel, and devoting their means and influence to the propagation of truth. They have regular preaching something more than one quarter of the time with frequent lectures. It is believed that by a different arrangement, preaching might be enjoyed one half the time, and the cause of truth more successfully advanced. Instead of pursuing the present way of holding meetings on Sundays, in the different neighborhoods, the writer would suggest the propriety of fixing upon one place where the meetings should be held on Sundays. It is confidently believed that the evils attendant on this plan, by subjecting some to a greater distance of travel, would be more than counterbalanced by the good which would arise. If the society should thus meet together, they would form, of themselves and families, a congregation respectable in numbers. A choir of singers could be organized, and this delightful and animating part of the services might, on all ordinary occasions, be enjoyed. Another advantage which would ensue, would be a more intimate acquaintance, and the cultivation of the social affections among brethren and sisters of the society. The present state of this society renders such a result highly desirable. Let some central place be fixed upon, where the members and friends of this congregation may assemble for public worship, and let those who desire the prosperity of the cause of truth be punctual in their attendance, as far as practicable, and they may soon see their fondest hopes realized; they will immediately see a congregation which shall not suffer by comparison with those of more favored sects, either in point of members or moral worth. By adopting this course, the same number of week-day or evening lectures could be still enjoyed in the different neighborhoods without any additional expense. Brethren, bring all your resources to bear upon one point, the establishment of public worship on Sundays for as great a portion of the time as your means will command; make a little sacrifice of personal convenience, and the cause you love will no longer languish; you will encourage those who labor with you in word and doctrine; success will attend their labors, and believers will be increased to partake with you, the joys of the Gospel.

IN ADAMS.—In this village and vicinity, there are a few believers in Universalism, who are among the most influential and respectable members of community. Within a few years past they have made several attempts to have regular preaching one fourth part of the time, but in every instance have failed to gather and retain any other than small congregations. Our friends here, however, should not despond on account of past discouragements. Still continue to have regular preaching at such times as your means will allow. If you cannot have it as often as you desire this is no good reason why you should not have it all. In most places where Universalism is permanently established the work has been gradual. True, it is discouraging to continue our efforts where scarcely any advance is made. The friends at Adams are aware of the nature of the difficulty with which they have to contend. They have also ample means within themselves for its removal. Popularity and fashion rule in your village, and in such a manner as is highly prejudicial to the advancement of the doctrine that "God is the Saviour of all." How shall a better state of things be brought about? Whenever you have meetings of your choice, make it a point to attend with your fami-

lies. There is no real difficulty here. The members of your households will not refuse to accompany you one-fourth part of the time, at least, if they are earnestly and affectionately invited to do so. There will be a double advantage gained. Prejudice will vanish when others discover in you a warm and affectionate manner in promoting your sentiments, and your partners and children will enjoy an opportunity of joining in public worship with those whose devotion is inspired by a sense of the goodness of our Father in heaven. The result will be most happy. For, is it too much to suppose that those, in whose bosoms dwell kindness and affection, will remain uninterested and unaffected by an acquaintance with the principles of the Gospel of love and salvation, especially when such an acquaintance is accompanied by a practical exemplification of these principles in your life? Have we not sufficient confidence in the truth to believe that, to be received instead of error, it should only be known? It will especially be received by the youth, "whose affectionate confidence in the universal Father is not yet alloyed with fear or weakened by distrust."

My friends, you do not desire any greater degree of earthly happiness, than to see the time when you and those with whom you are connected by the most endearing ties, together with your friends and neighbors, shall willingly unite with you, in worshipping God for his goodness. You have already witnessed the unhappy effect of that devotion, (if it be proper to call it devotion,) which is inspired only by fear. Recall to mind past scenes. Is it not vain to suppose that the children and youth committed to your care will escape the pernicious influence of error, if they are suffered to be familiar with those places where it is disseminated, and with scarcely an opportunity to contrast it understandingly with truth? You will receive these suggestions from one who remembers with gratitude the many evidences of your friendship which he has received, and who ardently desires to see you "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

For the Magazine and Advocate.

UNIVERSALISM IN VERMONT.

The good cause of truth and mental emancipation is going on in this place and vicinity, conquering and to victory. Cold, unyielding prejudice is fast giving place in the minds of our brethren of other denominations, to a more liberal and charitable spirit—consequently, converts are daily being "brought out"—out of the "slough of despond," into which they have been brought by following "blind leaders of the blind," who can scarcely see their own salvation, without having their mental vision interrupted by "doubts and fears" insurmountable; much less can they see how all can be saved. And those who are brought out of the horrible depths of Partialism, are put out of the churches, because they say they can "see" that all men will be eventually saved. These conversions, which are not an uncommon occurrence in this vicinity, seem to give an interest to the cause of liberal feelings and liberal practice; and our brethren here are doing more, perhaps, in the defence of our holy faith, than at any former period. In Williams-town, where I preach once a month, the good and faithful handful of brethren in that place, are building a handsome and commodious house of worship, which is in a state of active progression, and will be completed by the first of January next, in spite of all opposition. And in Randolph, our worthy brethren are taking efficient measures for the erection of a convenient meeting-house, which will soon be in a state of successful progression. Truly, "the Lord is doing great and good things for us, whereof we are glad." And we are happy to learn the same report from the East and West, the North and South, so that the poor benighted and suffering sons and daughters of a popular superstition, are beginning to see and rejoice in the great and true light of the Gospel. Amen and amen!

Yours in the bonds of the Gospel of peace.

South Barre, Vt., April, 1836.

JEMIEL SMITH.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MAY 21, 1836.

MORAL REFORM.

A few hastily penned but long considered remarks on this subject, have, I hope, been already perused and approved by the great majority of our readers. I now notice it again for the purpose of laying before them the following extract from some excellent remarks by the Editor of the New-Yorker, one of the largest, best, cheapest and most widely circulated literary newspapers in the United States.

The issue of the affair truly depends "on the virtue and energy of the people." It is therefore, deeply to be regretted that the virtuous and amiable portions of our fellow-citizens, both male and female, do not make themselves more felt on this and kindred subjects. Their immense influence lies dead or dormant, while that of the vicious and depraved is alive and active. In many sections of the country, there are whole denominations of religionists who falsely regard all public action as irreligious—a mere scramble for office and power—and therefore seldom or never perform their highest duties as citizens of the State. Others, especially females, incapable of shaking off the ease of compliance with established sentiments and customs, suffer themselves to float on the stream, down its improper channels, when they might direct it aright if they would *speak and act* as conscience and duty demand. Surely nine-tenths of our female, and a large majority of our male citizens are the enemies of vice and profligacy—iniquity and ruin.

I dissent most earnestly from the advice of the New-Yorker to organize combinations of citizens to suppress the particular vices there named. Such combinations are not only unnecessary, but contrary to the principles of, and injurious in a republican government. They supersede the laws and its officers, and substitute the abstract views and irresponsible actions of combinations not established by, nor known to the government of the whole people. They are virtually a mobocracy setting aside the laws of their rule, and superseding the proper executioners of the law, by substituting the unauthorized and unacknowledged actions of their officers. Let the people govern by the laws they make through their proper representatives—and let these laws be executed by the officers the people have properly chosen and commissioned to enforce them. When a government of the people fails, it will be time to erect another of organized combinations to govern the people.

It will be seen that my opposition to temperance, anti-swearing, anti-gambling, moral reform or seventh commandment, and other societies for the suppression of any particular crime or immorality, extends not to the objects to be effected by such society, or to the members thereof. The former is good—but it should be attained by the properly and legally constituted means. The latter are a small part of the people, but they should not be separated from and made rulers over the majority. Hence in opposing these societies I do not intend to oppose the cause they were intended to advance. And if any association can be devised which will not have this deplorably injurious tendency, let it be formed. Yea, if any association could be formed which would restore the laws to their supremacy over all other general means in the government, I would advocate its establishment. But at present I deem this measure impossible. But to return from this digression.

Moral reform depends wholly on the virtue and energy of the people. It must begin in the hearts and minds of our citizens. They must see its importance—detest the vices which call for it, and hold in proper horror the consequences of their neglect to exterminate them. These views and feelings must become active, and be carried out into private, social, public and political life. Men known to practice or favor the prominent vices must, on no account—not even to save "our party" from defeat—be

elected to make laws for the suppression of these vices. For when law breakers become law makers, either, no laws will be made—or the provisions contained in them will be insufficient—or the penalties will be such that people will not enforce them. Neither will people reverence the precepts of virtue which are uttered by the profligate. The bad example of the lawgiver will be of more weight than the injunctions of their laws. Hence, if we would have a moral reform, the virtue of the people, a majority of whom are the friends of virtue—must be represented in our legislative bodies. It is of no avail to send the representatives (in practice) of the vicious and immoral. Send those who will embody the sentiments and feelings of their constituents into proper laws, bearing mild penalties, and then let the executive officers of the government be selected in the same spirit. Let men be selected by both parties who will execute and enforce all proper and wholesome laws in every case—governors, judges, sheriffs and police officers of every grade, who will not practice, support, defend or connive at transgressions of the very laws they are sworn to uphold—and vice and iniquity must soon decrease. For the energy and determination of the people being embodied into the laws, and carried into action by the constituted authorities of the land, the popular will must and will be done. Our country will be truly republican. We will no longer be misrepresented in every department, by transgressors of the laws—their aiders and abettors—nor governed by an aristocracy of the vicious, the immoral and the lawless. This in my opinion is the only proper and complete remedy—proper laws faithfully executed.

In short—for I have been thrice as wordy as I intended to be when I commenced this article—let the laws properly provide for the punishment of offences against the peace and dignity of the commonwealth, and for the protection and assistance of their prosecuting officers—let every citizen report such offences to the police, and require attention to their complaints—and no societies or other means will be necessary to effect the complete suppression of intemperance, seduction, gambling, profanity and every other vice that now infests society and causes the land to mourn under the wreck of virtue and the ruin of peace. A. B. G.

"Shall the thousands of youth who are annually thrown upon the exciting tide of city novelty, with no efficient guardianship, no matured principles, and too often fitted by their very ignorance of evil to become easy victims of its snares, be still beset on every side by seductive though meretricious allurements to ruin? Shall the evil be so widely diffused that the mildew of suspicion shall rest even on the spotless in life, so that a visit to the city, shall of itself give rise to the imputation of criminal indulgence? Nay, more—shall each year witness the immolation of its thousands of female victims of reckless and fiendish depravity—first betrayed from innocence and happiness through the blackest perfidy, and then hurried through a brief career of abandoned wretchedness, to a death of inconceivable horror?—These are among the questions that now demand the consideration and the decision of the citizens of New-York; and we trust the response will be such as their duty to God, their country, and the cause of humanity, unhesitatingly dictate.

"But it may be asked, What can be done to arrest and annihilate the overshadowing evil? We shall at this time but suggest the remedy, leaving its complete development to a season of calmer consideration, or to the reflection of the upright in heart.

"I. Our laws must be strictly enforced.—Every house of ill fame in the city exists in direct and palpable violation of the laws of the land. Yet worthy aldermen, judges, justices, prosecuting attorneys, grand jurors, police officers, etc., etc., pass them cautiously by—or however otherwise the case may be—knowing well their existence, knowing their own duty, yet blind to the one and recalcitrant to the other. Occasionally, as if to make the caricature of justice more perfect, some single forlorn

establishment is broken up, or some dozen or fifteen miserable libels on humanity are hurried off, with scarcely the formalities of a legal proceeding, to Bridewell or the Penitentiary. Justice is thus amply satisfied! Hercules reclines on his club, and the Hydra is bound to consider itself destroyed!—Seriously, if there were not too great reason to weep, there would be ample incitement to laugh, at such a bare-faced mockery.

"We propose, therefore, since it is obvious that our authorities will not otherwise be goaded to the faithful performance of their duty, that associations of our citizens be formed, to take care that our laws in regard to this evil be enforced to the utmost. Let but one hundred able, intelligent, and public-spirited individuals, combine for this purpose, and the evil would be immediately abated.

"II. Our laws require material amendment.—We trust that the day is not, cannot be, far distant when the friends of virtue, of morality, and the purity and trustfulness of social intercourse, will unite to demand of our Legislative authorities that aggravated seduction be placed at least as high on the catalogue of offences against the State as burglary, or robbery, instead of being indulged with a perfect and almost extraordinary impunity. We will not enlarge on this point: the mind that is not struck at a glance with the gross delinquency of our laws in this particular must be impervious to argument. A visitant from another planet, who should be informed on reaching our sphere that our laws punished with years of ignominious confinement and unrequited labor the breaker of a lock, while the crime that involved the breaking of a whole circle of happy hearts, by a long-pursued course of calculating villany and infamous perfidy, was suffered to go entirely unpunished, would be very likely to suspect that the makers of such laws were more resolutely fixed, in their own persons and principles, against the breaking of locks than of hearts.

"We might here advert to that extraordinary provision of the Revised Statutes of New-York, (perhaps we should say, want of provision,) by which the most flagrant infidelity to the marriage tie is rendered no longer a crime in this State. We sincerely believe and trust that licentiousness has not obtained so signal a victory over law in another State of the Union—except, possibly, Louisiana. But enough. We have done, in part at least, our duty to society. Whether it shall avail any thing to the great cause of moral rectitude must depend on the virtue and energy of the people."

REASONS.....NO. XII.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

11. Because God "hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began." Acts iii: 21. Now God would never have foretold this event by all his holy prophets if it were never to be accomplished. And it is certain that the fulfilment of the predictions can only be accomplished by the salvation of all men. The learned Dr. A. Clarke, remarks on this passage as follows: "As the grace of the Gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good; taking the kingdom out of the hands of sin and satan, and putting it into those of righteousness and truth. This is done in every believing soul: all things are restored to their primitive order; and the peace of God which passes all understanding, keeps the heart and mind in the knowledge and love of God. The man loves God with all his heart, soul, mind and strength, and his neighbor as himself; and when such a work becomes universal as the Scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term."

12. Because David—an inspired prophet of the Most High, declared unequivocally that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xlii. Here notice that by the expression "all the

ends of the world" is meant all people in all parts of the earth; and, lest the universality of the language should still be questioned, he repeats it as applying to all nations, in still stronger terms, and lest a single soul of the human family should be left out, he says, "all the *kindreds* of the nations." By the expression "shall remember," it is implied that they had not yet remembered: and by "shall worship before thee" is implied ultimate, hearty and sincere reconciliation and devotion.

13. Because David also declares of Christ, that "He shall have dominion from sea to sea, and from the river unto the ends of the earth"—that "all kings shall fall down before him; all nations shall serve him." Psalm lxxii: 8, 11.

14. Because the Psalmist further declares, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. lxxxvi: 9. Now as there is no nation but what God has made, and all nations that he has made shall come and worship before him in such a manner as to glorify his name, there is no other conclusion to which we can come but this, that all shall experience a saving conversion and become the participants of salvation.

15. Because God declares by the prophet Isaiah, "Look unto me, and be ye saved all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Isa. xlv: 22-24. Who shall gainsay the irrevocable oath of the immutable Jehovah? His word and his oath are pledged, and "it is impossible for God to lie."

16. Because St. Paul reiterates the same sentiment and applies its consummation to the dominion of Christ. After speaking of the humiliation and obedience of Christ he says, "Wherefore God also hath highly exalted him and given him a name which is above every name; that at (in) the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philip. ii: 9-11.

17. Because the same apostle also says, (1 Cor. xii: 3,) that "no man can say that Jesus is the Lord but by the Holy Ghost." Hence, as all shall confess him Lord, and that "to the glory of God the Father," it is evident that the divine spirit must then be and abide with each and all.

18. Because God promised that in the seed of Abraham, Isaac and Jacob, all the nations, and families, and kindreds of the earth should be blessed. Gen. xii: 3; xviii: 18; xxvi: 4; xxviii: 14; Acts iii: 25.

19. Because Christ was the promised seed of the patriarchs in whom this blessing was to be bestowed and shared, and therefore the blessing was of a spiritual instead of a temporal nature, and clearly implied the salvation of those that were to be blessed. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. iii: 16.

20. Because God has made in Zion, a feast of fat things for all people. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. Isa. xlv: 6, 7.

21. Because Jesus, the promised Messiah, the seed of Abraham, Isaac and Jacob, in whom all nations, families and kindreds of the earth were to be blessed, has given "himself a ransom for all to be testified in due time"—"by the grace of God, has tasted death for every man"—"is a propitiation for the sins of the whole world"—and is called "the Lamb of God who taketh away the sin of the world." John i: 29; 1 Tim. ii: 6; Heb. ii: 9; 1 John ii: 2.

22. Because by his death he was to conquer and destroy death, and him that had the power of death. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject unto bondage." His triumph over death is to be so complete that the challenge may be triumphantly given, "O death where is thy sting?" "O grave where is thy victory?" Heb. ii: 14, 15; 1 Cor. xv: 55.

23. Because God hath promised not only the destruction of death and every thing that can disturb or mar the felicity of his children, but also that he will wipe away all tears from off all faces. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth for the Lord hath spoken it." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Isa. xxv: 8; Rev. xxi: 4.

24. Because God is to write his law in every heart and put it in every mind—he is to be the God of all, and all are to be his people—he is to be with and bless all—all are to know, love and serve him. Jer. xxxi: 33, 34; Heb. viii: 10, 11; Ps. lxxii: 8, 11; Rev. xxi: 2, 3.

25. Because to know and love God and Jesus Christ, as we have the assurance that all shall do at last, is life eternal—is equivalent to and synonymous with salvation. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Every one that loveth is born of God and knoweth God—God is love and he that dwelleth in love dwelleth in God, and God in him," and this is salvation. John xiv: 23; xvii: 3; 1 John ii: 7, 16.

HERALD OF TRUTH.

This sister periodical has lately passed through some new arrangements in its proprietorship and editorial arrangements. Br. George Sanderson, late of Cortland village, has purchased the shares held by Brs. Chase and Prescott, removed to Geneva, and added his labors to those of Brs. Chase and Montgomery in the editorial department. It will hereafter be published by Brs. Sanderson and Miles, on its former terms, (which are the same as the Magazine and Advocate,) on every Friday, instead of Saturday, as formerly. Br. Sanderson delivered his inaugural in the last number, and promises sparingly but fairly, in such style as leads us to believe he will faithfully perform. In his intentions, goodwill, and love of the cause we have great confidence, and therefore cordially greet him as a fellow-laborer in the editorial field—wishing him a full share of all the joys it can yield to soothe him under its unavoidable cares and perplexities. As our readers are acquainted with Br. Sanderson as a writer, we deem no further assurance necessary to entitle him to their favorable regard.

A. B. G.

APOLOGY.

I am sensible our readers have been partially neglected, in catering for their mental appetites, for a few weeks past—but it was unavoidable. Br. Skinner has to be from home for sometime, and was busily engaged in preparing his accounts for collection. Br. Smith is even now at the West. Thus the whole care has in a great measure rested on one who, as well as they, had many things to attend to beside the paper. Had it not been for our excellent correspondents, we would have been in a sad case indeed. But I trust our readers will bear with us yet a while longer—we will do all we can, until the associational meetings are over, to give them a full board, such as it is—after which all neglected matters will be more faithfully attended to.

A. B. G.

NOTICE.

All letters in relation to the Register and Almanac, or otherwise, and papers intended for me, must be directed to Geneva, Ontario county, N. Y. G. SANDERSON.

BRIGHAM ON RELIGION.

Our readers may remember a number of very excellent articles published last Fall and Winter, on the last of each number of this paper, credited to this work by Dr. Brigham. If they remember them, I need not spend words in assuring them that it is an excellent work—they will know it. To clergymen, especially, it is valuable—whether they are revivalists or not. This article is written to inform them that I have on hand about a dozen copies, at one dollar each, together with several other works of a similar character and value, on the influence of mental excitement. Parents and teachers of youth, as well as clergymen, should read more of such works than they now generally do. The next generation would be wiser, and better, and healthier for it, and consequently happier.

A. B. G.

BOOKS.

An excellent assortment of Theological, Phrenological, and Miscellaneous works, just received at this office. Hymn Books on the way. A list with prices will be commenced in our next.

A. B. G.

MORRISVILLE ACADEMY.

The Summer Term of the Morrisville Academy will commence on Monday, the sixth day of June. Tuition for common branches of education, \$3 per quarter; for the higher branches of education, \$4 per quarter. The following books are recommended to scholars, viz. The North American Reader, Day's Algebra, Legendre's Geometry, Flint's Surveying, Bowditch's Navigator, Comstock's Philosophy, Comstock's Chemistry, Wilkins' Astronomy, Kirkham's Grammar, Olney's Geography, Pope's Essay on Man, as a parsing book, Gould's Latin Grammar, Gould's Virgil, Anthon's Sallust, Folsom's Livy, Boyer's French Dictionary, Bolmar's Colloquial Phrases, Teleniaque and Charles XII in French, as reading books, New Latin Tutor, Fisk's Greek Grammar and Greek Exercises, Jacob's Greek Reader, Græca Majora.

A. DINSMORE.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. WHITNEY at Marshall as the friends may appoint—Br. WAGGONER at Remsen—Br. NEWELL at Truxton—Br. C. B. BROWN at Toronto, U. C., and the same week in Pickering and Whitby—Br. SIAS at Henderson Point at 10, A. M., and at Stony Creek at 2, P. M.—Br. MANLEY at Hamilton village, instead of Br. Whitcomb, who is unable to attend—Br. BRITTON at Depauville, and at Lafargeville at 5, P. M.—Br. BIDDLECOM at Dunkamville—Br. WOOLLEY at Munnsville, and at Siloam, at 5, P. M.

There will be preaching on the first Sunday in June, by Br. MANLEY at Fairport, Monroe county—Br. WAGGONER at Eatonville—Br. WHITNEY at Fort Plain.

There will be preaching on the second Sunday in June, by Br. WHITNEY at Fort Plain—Br. WAGGONER at Salisbury.

Br. QUEAL will preach at Chicago, Ill., on the first and second Sundays in June next.

The Central Association of Universalists will meet at Madison village, on Wednesday and Thursday, the 1st and 2d days of June next.

The Niagara Association will meet at the Universalist church, at Ridgeway, Orleans county, on the first Wednesday of June next, which will be the first day of June, 1836, and continue in session two days.

It is desired that every society within its bounds send two delegates to represent them in said Association.

N. SAWYER, Standing Clerk.

The Western Reserve Association will meet at Windsor, Ashtabula county, Ohio, on Wednesday and Thursday, the 1st and 2d days of June next.

The Mohawk River Association will meet in Leyden, Lewis county, on the second Wednesday and Thursday (8th and 9th) of June next.

The Black River Association will meet at Watertown on the third Wednesday and Thursday in June.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. M. B. Daneville—D. Mc D. Dunkirk, for S. B. S. R. H. B. N. D. L. G. A. T. Y. J. E. B. J. D. G. and E. G. W. P. Bristol—P. M. Lawrenceville, for J. L. and B. S.—Rev. G. M. jr., South Bainbridge, for I. H. and H. S.—S. W. O. Athens, (Ga.) for self and J. M. C.—P. M. Mount Vernon, for R. G. Mrs. E. B. and R. M. B.—P. M. Frostville, for N. H. and A. M. C.—P. M. Cuto, for self and S. T.—S. B. S. for R. A. and E. O. P.—G. P. W. Coshocton, (O.) for F. B.—A. H. Sand Lake—P. M. Tow Line, for W. J. P. T. Band J. W. jr.

POETRY.

ART.

BY CHARLES SPRAGUE.

When from the sacred garden driven,
Man fled before his Maker's wrath,
An angel left her place in heaven,
And crossed the wanderer's sunless path.
'Twas Art! sweet Art! new radiance broke,
Where her light foot flew o'er the ground;
And thus with seraph voice she spoke,
"The curse a blessing shall be found!"

She led him through the trackless wild,
Where noontide sunbeams never blazed:
The thistle shrunk—the harvest smiled,
And nature gladdened as she gazed.
Earth's thousand tribes of living things,
At Art's command to him are given,
The village grows, the city springs,
And point their spires of faith to Heaven.

He rends the oak—and bids it ride,
To guard the shores its beauty graced;
He smites the rock—upheaved in pride,
See towers of strength, and domes of taste.
Earth's teeming caves their wealth reveal,
Fire bears his banner on the wave,
He bids the mortal poison heal,
And leaps triumphant o'er the grave.

He plucks the pearls that stud the deep,
Admiring beauty's lap to fill:
He breaks the stubborn marble's sleep,
And mocks his own Creator's skill.
With thought that swells his glowing soul,
He bids the ore illumine the page,
And proudly scorning time's control,
Commerces with an unborn age.

In fields of air he writes his name,
And treads the chamber of the sky;
He reads the stars, and grasps the flame
That quivers round the throne on high.
In war renowned, in peace sublime
He moves in greatness and in grace;
His power subduing space and time,
Links realm to realm, and race to race.

WINTER.

BY MARY HOWITT.

There's not a flower upon the hill,
There's not a leaf upon the tree;
The summer bird hath left its bough,
Bright child of sunshine, singing now
In spicy lands beyond the sea.

There's silence in the harvest field,
And blackness in the mountain glen,
And clouds that will not pass away
From the hill tops for many a day,
And stillness round the home of men.

The old tree hath an older look;
The lonesome place is yet more dreary;
They go not now the young and old,
Slow wandering on by wood and wold;
The air is damp, the winds are cold,
And summer paths are wet and weary.

REVIVALISM.

BY DR. L. REECHER.

There is nothing so powerful as the many waters of human passion, and nothing so terrible as the overflowing of such a scourge; and a dispensation so calamitous would be more intolerable, and it is so utterly needless and would come so unexpectedly in the very dawn of a bright day. The perversion of the popular taste, and the extinction of popular prejudice against learning and a learned ministry, where an enlightened public sentiment, coupled with an enlightened piety is our all, would be to us what the incursions of the northern barbarians were to the Roman empire. It would stop all our improvements, and throw us back in civilization, science and religion, at least a whole century. It would constitute an era of calamity never to be forgotten, and be referred to by future historians as the dark age of our republic. There are parts of our nation, to which I might refer you, which were burnt over by such a revival some twenty years ago, where the abiding evils may still be seen in the state of society which has followed. And these too, with all their extravagances of falling, and groaning, and laughing, and jumping, and dancing, were regarded by many, and some very good men, as a new dispensation of the Spirit—a new mode of conducting revivals with power; and those who rode on the fore-

most waves, thought themselves to be, and were thought to be, raised up to be reformers in their day. Oh, my brother! if a victorious army should overflow and lay us waste, or if a fire should pass over and lay every dwelling in our land in ashes, it would be a blessing to be coveted with thanksgiving, in comparison to the moral desolation of one ungoverned revival of religion; for physical evils can be speedily repaired, but the desolation of moral causes is deep and abiding.

MUSIC.

"O music! the theme of bards from time immemorial—who can sing of thee as thou deservest? What wondrous miracles hast thou not accomplished? The war drum beats—the clarion gives forth its piercing notes—and legions of armed men rush headlong to the fierce and devastating battle. Again, the drum is muffled, and its deep notes break heavily upon the air; while the dead warrior is borne along upon his bier, and thousands mingle their tears to his memory. The tender lute sounds upon the silvery waters, and the lover throws aside his ear and imprints a kiss upon the lips of his beloved. The bugle rings in the mountain recesses and a thousand spears are uplifted for a fearful and desperate combat. And now the organ peals, and with its swelling notes the soul leaps into the very presence of the Deity."—*Morris Matton's Paul Urie.*

WONDERS FROM CULTIVATION.

There is scarcely a vegetable which we now cultivate, that can be found to grow naturally. Buffon has stated that our wheat is a factitious production, raised to its present condition, by the art of agriculture. Rye, rice, barley, or even oats, are not to be found wild, that is to say growing naturally in any part of the earth, but have been altered by the industry of mankind from plants not now resembling them, even in such a degree as to enable us to recognize their relations. The acrid and disagreeable *opium graveolens* has been transferred into delicious celery, and the colewort, a plant of scanty leaves, not weighing altogether half an ounce, has been improved into cabbage, whose leaves weigh many pounds or into cauliflower of considerable dimensions, being only the embryo of a few buds, which in their natural state would not have weighed as many grains. The potato again whose introduction has added many millions to our population, derives its origin from a small bitter root, which grows wild in Chili and Monte Vidco.

THE BENEFIT OF ATTENDING CHURCH.

"Well, Laura, give me a short sketch of the sermon. Where was the text?"

"Oh, I don't know. I've forgotten—but, would you believe it? Mrs. V. wore that horrid bonnet of hers! I could not keep my eyes off it all meeting time; and Miss T. wore a new shawl that must have cost fifty dollars. I wonder her folks don't see the folly of such extravagance; and there was Miss S. with her pelisse—it's astonishing what a want of taste some folks exhibit."

"Well, if you've forgotten the sermon, you have not the audience; but which preacher do you prefer, this one or Mr. A.?"

"Oh, Mr. A.—he's so handsome and so graceful; what an eye, and what a fine set of teeth, he has!"

HOME.—The only fountain in the wilderness of life, where man may drink waters totally unminged with bitterness, is that which gushes forth in the calm and shady recesses of domestic love. Pleasures may lead the heart into artificial excitement; ambition may delude it with his golden dream; war may indurate its fine fibres, and diminish its sensitiveness; but it is domestic love that can render it happy. It has justly been remarked, by an ancient writer, that of the actions which claim our attention, the most splendid are not always the greatest; and there are few human beings who are not aware, that those outward circumstances of pomp and affluence which are looked on with admiration and envy, seldom create happiness in the bosoms of their possessors. It is in the unrestricted intercourse of the domestic circle, the heart must find that real enjoyment, if experienced at all; is not in treading the complicated labyrinth of politics; nor amidst the glare of fashion, surrounded by the toils of state.

MERIT.—A man of brilliant talents, combatting the storms of adversity and misfortunes, is like the sun behind a cloud; hid, but not impaired—obscured, not forever, but only for a time, to shine with greater splendor when those storms are over, like the sun when the clouds have passed away.

MARRIAGES.

In Hamilton, on April 19, by Rev. E. M. Woolley, Mr. DANIEL HATCH, of Eaton, to Miss LOVINA SEXTON, of Hamilton.

In Schuyler, on the 5th inst., by Rev. D. Skinner, Mr. JOHN WHITING, merchant, of the firm of Jones and Whiting, of this city, to Miss JANE WOOD, daughter of Mr. Calvin Wood, of the former place.

In Canajoharie, on the 28th April, by Rev. L. C. Browne, Mr. GEORGE HAWN, of Fort Plain, to Miss CAROLINE CROWFOT, of the former place.

DEATHS.

In East Bloomfield, on April 8th, ANDREW F. HARRIS, after an illness of about four years continuance.

The subject of religion early occupied his attention, influenced his conduct in life, sustained him by its consolations in sickness, and he found his hope to be the anchor of his soul in the hour of dissolution. Two days before his death I saw and conversed with him; he spoke of his early religious impressions, of the restraining influence of Universalism, of its abundant consolations, and looked forward to the hour of his departure with the most perfect composure. By his own request, the writer attended his funeral. He had selected the subject, the place of his interment and a hymn to be sung at the grave. As he had lived respected, he died regretted by all, and notwithstanding the unpleasant state of the roads a large collection assembled to testify their sympathy with a bereaved wife in the loss of her husband, a father in being deprived of an only son, a sister of a brother, and a large circle of relatives who knew him well, and well knew how to esteem him, "for the memory of the just is blessed." Oh that they may imitate, and if possible excel his many virtues, drink deeply from the fountain of everlasting consolation, and attest as he did, by actual knowledge, that "Universalism is good both to live and to die by."

The funeral was attended on the 9th inst., text 2 Sam. xiv. 14. Hymn sung at the grave, 444th, Streeter's collection.

In Rush, on April 13, FIDELIA, consort of Steward Porter, aged 39 years.

The deceased was a consistent believer in the doctrine of the impartial grace of God. She knew in whom she trusted, and was always ready to give a reason for her hope. Her sickness has been long and painful, but her hope has been unwavering, her confidence unimpaired.

She has a left a large family of children to deplore their loss, and while the writer would express his sympathy with them and with the truly bereaved husband, he would commend them all to the kind care of that God who chastens only for our profit.

K. T.

In Russia, on the 3d inst., in the 15th year of his age, LEONIDAS, son of Elisha Lankton. The physical infirmities of this youth had been of long and painful continuance; it should be a consolation to his friends, that he has been removed by his heavenly Father from his peculiar afflictions in this life, to that glorious state of being where sickness and sorrow never come.

In Ames, on the 24th April, MARY, daughter of Highland and Cynthia Benton, aged 14 months. The funeral was attended at the Baptist church in Ames, on the 26th, and the comforts of the Gospel tendered by the writer.

L. C. B.

In Guilford, April 25, CHARLES A. STOCKWELL, aged 20 years and 15 days, after a severe and painful sickness of 22 days. He was patient and resigned; and was respected and beloved in life, and is lamented in death. The consolations of the Gospel were administered by the writer, from Rom. xiv. 7, 8.

G. M., Jr.

In New-York, on the 24th March last, ABRAM EHLE, of the firm of Ehle, Bailey and Co., son of widow Delia Ehle, of Minden, aged 36 years, 5 months and 28 days. His body was preserved in ice, deposited in a vault, brought to Minden, and interred on the 15th inst., and the comforts of the Gospel ministered to a numerous concourse of friends and relatives, by the writer.

L. C. B.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, MAY 28, 1836.

NUMBER 22.

THE PREACHER.

INAUGURAL SERMON.

By REV. ALFRED PECK, of Pavilion, N. Y.

I would give you this morning, a preface to my future labors. Such department of a person's labor, whether written or spoken, is intended to inform the reader or hearer, of the main design; to bring into view the object and develop the general principles, and by preliminary remarks, prepare the way for the course intended to be pursued. I have chosen a motto, for what I have to say this morning, from the 10th chapter of the Acts of the Apostles, last clause of the 29th verse.

"I ask therefore, for what intent ye have sent for me?"

That we may understand the use and application of which this text is capable, we will briefly present you with the circumstances of the story with which it stands connected; and which, with the apostle, gave rise to the interrogation here repeated.

The first scene of the story is laid at Cesarea, once a city, situated on the eastern coast of the Mediterranean, thirty miles north of Joppa, and sixty-two northwest of Jerusalem; inhabited by Jews, Samaritans and Heathens. It was named Cesarea, by Herod, in honor of Augustus Cesar: and in the short space of ten years after laying the foundation, from an obscure fortress, it became the most celebrated and flourishing city in all Syria. It is now without inhabitant, the abode of jackalls and beasts of prey. But in the days of the apostles, there were magnificent theatres, gorgeous palaces, and splendid dwellings; and men of nobility and wealth. Here lived one of the principal characters concerned in the plot, or groundwork of this instructive chapter. His name was Cornelius, a centurion, or commander of a company of a hundred soldiers, belonging to a cohort known by the name of the Italian band. He appears from his history, to have been a man of some farther notoriety than his official title—perhaps more distinguished and venerated for his moral worth, his piety and zeal, although a Gentile.

No sooner had he learned where he could receive the necessary instruction and become wise unto salvation, than (such is his readiness, his promptitude in obedience, his zeal for religion,) he sends a deputation of his household, to call to himself the man from whose knowledge he expected to be benefited, from whose teaching, led into what was consistent, rational and true in theory; or wholesome, virtuous and commendable in practice. But Cornelius was a Gentile; whose religion, to the religious world, appeared but delusion; whose zeal, but mockery. Where could Cornelius expect to find an individual, so far out from under the influence of popularity, the world's approbation and applause, and that sentiment of exclusive piety and distinction, which had so long inflated the breasts of the teachers of a religious world? Where a man that could be made to believe that piety and devotedness to God, regard for religion, and love for mankind, could be found in one of the disesteemed and despised Gentiles? On the scale of human calculations, with the experience of past ages, and the known prejudices of men in view, it was altogether improbable. God, therefore, had taken his work into his own hands, and opened the way for the dissemination of his truth, by turning all the fancied prudent counsels of men to nought, and making the devices of the people of none effect. God had raised up Peter under the instructions of our divine Lord, and prepared him by trials of fortitude, and taught him by visions of truth; to go forward in the discharge of his duty, regard-

less of the prejudices or applause of men, their smiles or their frowns; to humble the haughty heart, and bring down the proud looks of the self-exalted saint, and to exalt the lowly; that mankind might associate on the broad principles of charity, and consider each other as children of one common Parent, and walk together as brethren and friends.

Peter was, then, at what is now called Jaffa—at that time Joppa. It is one of the most ancient seaports in the known world; its traditional history extending back far into the twilight of time. Some, indeed, assign it a date anterior to the deluge.—Other historians ascribe its origin to Japhet, the son of Noah, and thence derive its name. It was situated on the east coast of the Mediterranean, on a promontory, or elevated point of land extending into the sea—thirty miles south of Cesarea, and forty-five westerly from Jerusalem. Cornelius having resolved to send to Joppa for Peter, the messengers departed. But ere their arrival, Peter's prejudices were removed; his doubts were expelled; his heart was charitably affected; his mind was enlarged, and he was prepared in his views and feelings to go. He had seen in vision, "the heavens opened, and a certain vessel as it had been a great sheet knit together at the four corners, let down to the earth; wherein were all manner of four footed beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord: for I have never eaten any thing that is common or unclean. And the voice spake unto him again, the second time, what God hath cleansed, that call not thou common. This was done three times, and the whole was received up again into heaven." Both clean and unclean beasts were present in the visionary representation.

By the Jewish law, those animals were not considered as proper for food, which were not allowed to be sacrificed; and they were restricted from offering in sacrifice, those which thus were prohibited to be eaten. Hence, Peter at first seemed to doubt whether he might offer as a sacrifice to God the universal work of his hands; or feed on the fruits of his illimitable mercy and goodness. At length, reflecting that he had seen heaven opened, he considered his vision as a development of the divine purposes of grace. All had come down from God, and were again received up into heaven. The vessel might be an emblem of the universe, with all its various nations. The Gospel was to extend and carry its rich blessings to all the inhabitants of the four corners of the earth, without distinction of nation. God had cleansed that which was common: or, in other words, had removed the distinction between clean and unclean. He had removed the Jewish covenant by which they were his peculiar people; and by the introduction of another, in which there should be neither Jew nor Greek, Barbarian nor Scythian, he had broken down the middle wall of partition between Jews and Gentiles: that they all should be one flock, under one Shepherd and Bishop of their souls. Thus was Peter taught the designs of God, in saving the Gentiles as well as the Jews, through a crucified Redeemer; those who had been considered as an irreligious and unclean race, as well as those who prided themselves in their cleanness and acceptance of God. Rise, Peter; the blessed sacrifice is prepared. Go, offer it to God; no longer contend that God is partial to the work of his hands. Let thy soul feast itself on the overflowings of divine mercy. Let the desires of thy heart be satisfied with the provisions of God's grace!

Meanwhile the messengers arrive and stand before the gate. Peter goes down and says, "What

is the cause wherefore ye are come?" Having learned that his presence was desired by some of the Gentiles at Cesarea, with a heart eased of doubt and elated with joy, he departed on the morrow from Joppa. Scarcely had he arrived, when Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, "Stand up; I myself also am a man." A private interview is held. Jewish prejudices are made known. An explanation takes place. And being all assembled before God, Peter commences his instruction.

The nature of the instruction expected, may be learned by adverting to the history of the affair, as recorded in Acts x: 6, 22, 32. It amounts to this—"to hear words" of Peter, and also to learn "*what thou oughtest to do.*" By words, we understand the words of life, the Gospel of God. By *what ought to be done*, we understand what is virtuous and commendable in practice. We have in this same connexion, and following in the latter part of the chapter, a summary of Peter's preaching on this occasion. And though, as an abstract, it is presented in a very condensed form; it is truly an important epitome. Let us attend to it—see how Peter succeeded in breaking off Jewish prejudices—that we may learn what is, and ought to be expected of the ministers of Christ, in virtuous contempt of the tradition of the elders, and the invidious distinctions which pride and popularity would foster among mankind.

1. The first sentiment and doctrine advanced by Peter, to this his Gentile congregation, is on the *character of God*. How simple, concise and beautiful—how important, interesting and consolatory! "Then Peter opened his mouth, and said, I perceive of a truth, that God is no respecter of persons." He could discover the intelligent race of men formed out of equal dust. He was convinced they were animated by an emanation, an equal spirit derived from him, who is the "God of the spirits of all flesh." He had witnessed from the providences of God, and learned from his divine Master, that he "maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and upon the unjust." Subject, as they alike are, to weakness and infirmity—alike to helplessness and dependence—they are alike the subjects of the kind care and watchful providences of God. Made "subject to vanity," "as face in water answereth to face, so does the heart of man to man." Man's helplessness constitutes his claim upon the divine munificence—his misery, his strong plea for mercy. Jesus had taught his disciples, that not a sparrow could fall to the ground without the notice of Heaven—that God's intelligent children are of more value than many sparrows—that God would more abundantly give them his good gifts, than the best of earthly parents to their own dear offspring. God, who is the same yesterday, to-day and forever, kind to the evil and the unthankful, exercises no partiality of favor. Such is the first step in Peter's preaching—such the groundwork of his religion. Unlike his countrymen, he was not disposed to admit that God regarded with peculiar favor the high professing Pharisees, even though they bowed seven times a day before "the great and fearful name, the Lord our God;" or that he denied the blessings of his providence, or withheld the riches of his grace, much less viewed with an eye of vengeance, the ignorant dupes of idolatry and the unlightened soul, for knowledge it could never attain. Nay, *God is no respecter of persons.*

2. Peter proceeds to declare the duty of man for the justification and approval of Heaven. "But in every nation, he that feareth God and worketh

righteousness, is accepted with him." You will here discover, that Peter laid no stress on matters of faith, holding forth the inheritance of heaven to the believer; and the miseries, and the deep, dismal groans of never-dying death to the unbeliever. He did not flatter either Jews or Gentiles, his converts, that they had a prospect of heaven, merely for rejecting their former faith, and believing as he believed, and subscribing to creeds, which

"Play round the head, but come not near the heart."

Nor, on the other hand, did he represent them as imbibing dangerous and even damnable errors—errors, which unless retracted, would land them into intolerable and interminable perdition. It is not for believing in any creed or doctrine, however righteous and true, that man stands justified before God. It is in fearing God and working righteousness—venerating his name in sincerity—regarding his works, and obeying from the heart his law; in whatever religion—in whatever nation, whether Jewish or Christian, Pagan or Mahomedan; here is the acceptance and approval of God.

3. Having thus said, Peter then proceeds to lay before them the nature of the Gospel, which through Jesus Christ is preached to the world. "The word which God sent, preaching peace by Jesus Christ (he is Lord of all.)" Strangely as the mazes of human folly had led man on from trifle to trifle, from deception to deception, and from misery to misery; until the Eden of his peace was lost, and he felt the divine verity in his own bosom, "there is no peace, saith my God, to the wicked;" yet still more wonderful was the love, which sent forth the attending ministers of heaven, with their songs of "peace on earth and good will to men;" or which sent forth the blessed Redeemer, to preach the peace of God to those which "were afar off, and to them which were nigh." There is an important item to be learned, in what is here brought to view. Although there are distinctions in human life, "the righteous and the wicked"—"him that serveth God and him that serveth him not;" though "great peace have they that love thy law, and nothing shall offend them;" while the wicked may "treasure up unto themselves wrath against the day of wrath, and the revelation of the righteous judgment of God;"—though all this may be true, it is not the word which God sent by Jesus Christ. True, as is the idea, in the nature and fitness of things; permanent and enduring as it may be in the Law; yet, though the joy of faith passes understanding, and the humane, philanthropic and righteous, may feel an inward peace of mind that is like a river; still neither the self-complacency of soul, resulting from a course of well-doing, nor the ecstasy and rapture of believing, is the word which God sent by Jesus Christ. The difference existing between the righteous and the wicked, had long existed in the Law, and been known of man. Peace in believing is not the Gospel to be believed—not the word sent by Jesus Christ. If, then, the word which God sent, was the Gospel of our salvation; it is hence evident that it is neither a reward of our works, nor to be procured by faith. That it is not procured, nor secured, by faith, is evident by the fact, that it is the very thing, which existing, is presented to the understanding demanding our faith. That it is not a reward of works, is as evident, from the fact, that it is the *gift* of God. Nay, whatever the works of man may be; he may love God with all his heart, and his neighbor, in deed and truth, as himself; yet even this procures not salvation. He is not saved by his righteousness, and goodness, and love to God; but by the Gospel, *God's love to man*;—the word which God sent by Jesus Christ.

4. Having given the nature of the doctrine he held, the faith he maintained; Peter then proceeds to adduce the *evidences of his religion*:—those evidences which produced conviction in his own mind, the change in his faith and his conduct;—evidences which, when carefully canvassed, are sufficient to produce faith in every candid mind, in the truth of the Christian profession. We quote. "That word I say, ye know, which was published throughout all Judea, and began from Galilee, after the

baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day and showed him openly: not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

Here is an appeal to facts—strong and indubitable facts, which were then known, and are now recorded for the conviction of our minds, of the interposition of Heaven. The apostle was an eye-witness of the facts of which he speaks. That his narrative is true, we are fully persuaded. Had it been false, it might have easily been refuted. The scenes of the most material events, are not laid in remote and unfrequented places; the time fixed, is not some distant age; nor is the account given imperfect and general. His story does not relate to an obscure personage. Jesus Christ was a subject of universal notoriety. He preached and wrought miracles in the presence of thousands. It might in truth be said, "he spake openly to the world;" he had taught in the synagogue and in the temple, "whither the Jews always resort," and in secret he had said nothing. "Ye know," says Peter, that word was published throughout all Judea. Suppose ye, that men could be made to swallow down such dogmatism!—submit to, and tacitly acknowledge, that they *knew* that of which they had never heard? Could he talk of miracles, and such marvellous acts, with safety to his reputation or his cause, had none ever been done? But the facts were also known. Friends had wondered, and enemies found fault; for some of his miracles came in collision with the Jewish prejudices respecting the Sabbath. And with a boldness peculiar to those who are confident of the truth of their testimony, Peter says, "we are witnesses;" and how dare he add the charge contained in the next affirmation, if it is, indeed, untrue? "whom they slew and hanged on a tree." But they could not have forgotten the crucifixion of a man, whom they considered so much a deceiver—the superscription, which, either as mere mockery, or a just need of praise, was placed over him; "Jesus, of Nazareth, the king of the Jews." Neither could they have lost the recollection, that darkness overspread the earth at his crucifixion, and that an earthquake shook the ground at the moment of his decease. Could Peter expect to persuade his countrymen of these facts, if no such had ever occurred, at the time alleged, and within the space of their recollection? And more especially, that one so notorious as Jesus was, dying with the execrations of thousands upon his head, had been raised from the dead; if it were untrue? The enemies of Christianity were able to examine into the case; they were abundantly more willing than able. And not only so; if the pretensions were false, it was their duty to expose their fallacy. But none of their contemporaries ever attempted to confute these things; for "they were not done in a corner." Thus, then, by this appeal to the understanding of his hearers, and by this mention of a concatenation of circumstances—the existence, the preaching, the miracles, the death and resurrection of our Lord—does the apostle attempt, yea farther, succeed, to convince his hearers of the Messiahship of Christ, the interposition of God, and the resurrection of the dead.

5. Let us look at the *prospects of the future*, held forth in Peter's religion. It is a curious fact, that one of the highest and most important truths in the whole system of the Gospel; standing as the foundation of all our hopes, our joys and our prospects; is capable of being improved, and actually is here presented by Peter, as an evidence of the truth of the system. I allude to the resurrection. The doctrine of the resurrection inspires the hope of future being. But by *abolishing death*, the fact was demonstrated, and life and immortality brought to light. True, we might have received the idea

from the teaching of Christ. But it is its exemplification and practical illustration, which set it upon the understanding through the medium of the senses; so that even those who were not witnesses of the fact, are not dependent upon vain speculation; but have the indubitable testimony of their fellow-men. And again, the fact of his resurrection is proof of his doctrine and his truth. What more powerful argument could the apostle adduce, to establish the truth, and demonstrate the consistency of his teaching?—When he speaks of an existence beyond the grave, of life immortal: he appeals to a fact of which they had heard, a fact with which he was acquainted; a fact of which there had been above five hundred witnesses, and many of them alive at the time. Thus, one of the strongest evidences *in favor of his faith*, was on a subject of the most importance *in his faith*. Peter was no Sadducee to deny the resurrection—no skeptic to deny and ridicule the obvious demonstrations of the divinity and power of Christ—no deist to object to the Messiahship of Jesus, and reject the evidences of future being.

6. Peter brings to view the *judgment of mankind* by Jesus Christ, in the following words. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." Christ is here declared to be the judge of mankind; but whether literally or metonymically, I shall not now stop to inquire. In the book of Revelation it is said, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Jesus says elsewhere, "The Son of man shall come in the glory of the Father, with his angels, then shall he reward every man according to his works." There are two things which we desire to notice from the consideration of these facts. If Christ be the judge, who will reward every man according to his works; he will not—nay, he cannot be the instrument of saving them from a judgment of which he has adjudged the sinner worthy. That is to say, if Christ will reward every man according to his deeds, he cannot grant them a salvation which would defeat the purposes of his judgment. Reverse the idea. If Christ came to be the Saviour of the world; he will not adjudge them to a doom, which must effectually defeat the plan of salvation. Again, another idea may be advanced on the premises before us. Christ, in judging the quick and dead, judges according to *works and deeds*, not according to belief and unbelief—not according to orthodoxy and heterodoxy in faith.

But in opening the subject here embraced, we are favored with an opportunity of advancing a farther idea; and of correcting still another prevailing mistake in the Christian church. We cannot from the circumstances suppose, that Peter looked forward for the scene of his judgment into another mode of being, beyond the boundary of earthly existence; and contemplated the fearful horrors of that "awful day of judgment," conjured up in the bewildered brain of fanatics, taught by creeds and the idle dreams of visionary theologians: but that the judgment was this side the "general resurrection"—this side the spiritual world. "And he commanded us to preach and testify, that it is he which was ordained to be the judge of quick and dead." Agreeably to this command Peter not only preached, but taught in his epistolary writings. 1 Peter iv: 5. "Who shall give account to him that is ready to judge the quick and dead." Paul taught a similar sentiment to Timothy.—2 Tim. iv: 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." Paul fully explained this sentiment to the Ephesians and Colossians. "And you *hath he quickened*, who were dead in trespasses and sins." "And you being *dead* in the uncircumcision of your flesh, *hath he quickened*, together with him," etc. It is here obvious, that the *dead*, means the morally dead; and the *quick*, those who are "risen through the faith of the operation of God." "And *hath raised us up together*," etc. See Eph. ii: 6 and Col. ii: 12, iii: 1. Such are the dead whom Christ

judges at his appearing and kingdom. Such dead are judged in a state of death. But no where in the divine word, do we read of the literal dead being judged in a state of physical death. The misapprehension to be corrected, is this:—It is not generally preached or believed, that the judgment takes place until after the resurrection. According to all fair construction, they are then *quick*, and not *dead*. Hence, if men are to be judged as *dead*, in opposition to *quick*, it must be morally so: and the quick, are those who are "raised through the faith of the operation of God." Such, undoubtedly, was the doctrine which Peter was commanded to preach and testify.

7. There is still one farther idea advanced in the apostle's preaching on this occasion. That is, "To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive *remission of sins*." God had declared by his prophet, that the days should come in which he would make a new covenant, not according to his former covenant; he would be his children's God, and they the participators of his grace; and their *sins and iniquities he would remember no more*. The apostle had seen Christ given for a covenant of the people, and a light to the Gentiles; and having believed in God, and also in Jesus Christ, with a faith that worked by love and purified the heart, and led to a life of obedience; such was his confidence in the divine mercy, he felt the witness in himself, that, he that feared God and worked righteousness was accepted or justified, and that their sins were remembered no more. He had stated that Christ was ordained to be the judge of mankind: and by the mention of *remission of sins*, he obviously does not mean to controvert the fact, and nullify his former statement; or even intimate that, because their sins were remitted, the decisions of the Judge in his judgment of man's works, as a sinner, should be set aside. But having ceased to do evil and learned to do well—been brought to regard God as his father and friend, and obey from the heart those injunctions which alike embrace the honor of God and the good of man—he had felt his acceptance with God. And though, formerly, he had delighted in his own devious and sinful course, and been adjudged unto condemnation; the object of Jesus in his mission, and in his judgments, to humble his heart, subdue his passions, and save and bless his soul, was so far gained. Christ would no longer condemn; but looking upon him in his present obedience with acceptance and delight, he would remit his former sins, or remember them no more.

Such is the import of the apostle's preaching on this occasion. It contains, as we might naturally expect from the circumstances of the case, a general summary of his religion. It embraces, as we have seen, the character of God—the duty of man—the mediation of Christ, and the nature of the Gospel—the evidences of his faith—the prospects it held forth to view, and the salvation it taught—the rewards and retributions of man—and, finally, the remission of sins through faith, by which the believer, in the enjoyment of special salvation, has a foretaste of heaven, and an earnest of his inheritance on high.

In making an application of this subject, and the circumstances which called it forth, to those of the present occasion; you will permit me to say in the language of our chosen motto, "I ask, therefore, for what intent ye have sent for me?" I humbly hope and trust, that while, on the one hand, my friends will not feel disposed to fall down and worship me, on the other they will not need to be told, that "I myself also am a man," with the feelings and wants of other men. Was it expected that I should succumb to the arrogant claims and invidious distinctions, perpetually held up by religious sectarians? Or rather, was it not expected that, like Peter, I should make no distinction but those of virtue; and, after the instruction of his vision, call no man common or unclean: and, with his independence and fearlessness of spirit, labor to remove those unfriendly prejudices which poison the felicities of life—strive to liberalize the social feelings of community, that man should see a bro-

ther in his fellow-man, and associate with him in the fraternal regards inculcated by his religion? "I ask, therefore, for what intent ye have sent for me?" Is it, alone, to *hear words*, or learn doctrines of me? However highly you may value the system of doctrines which your servant would fain teach—however salutary you may believe their influence in life, and however consolatory in trouble—something more may be necessary, something farther ought to be expected, than a mere proclamation of the doctrine, although true; or an argumentative warfare with the errors into which we believe our fellow-men may have fallen. Of Peter, it was also said, "he shall tell thee what thou oughtest to do." What ought to be done, in a moral point of view, is of more importance, than what we ought to believe. Our order is basely charged with immorality and licentiousness.—Though immorality does not injure truth; it injures its influence. In the warfare of truth and error, we can repel argument by argument. We can take the sword of the spirit, which is the word of God, and quench all the fiery darts of the wicked. But allegations against our moral standing, can only be lived down—removed by well-ordered lives and conversation.

Let us advance in this subject, and consider some of the doctrines taught by Peter, as well as the circumstances of the case. He taught to others, what his perceptions had taught him; that "God is no respecter of persons." "I ask, therefore, for what intent ye have sent for me?" Will it be expected that, to please (shall I say the humble or proud hearts? of) a popular religious community, I shall represent God, as being altogether like ourselves; with the weaknesses, passions, prejudices and partialities, which sway his heart, operate upon his feelings, and move him to unwonted pity? Or rather, is it not desired that, favoring apostolical teaching, inclining to the sacred oracles of written revelation, as well as drawing from the broad page of God's unperverted providences, I should teach the boundlessness of his goodness, his illimitable and universal love, and the impartiality of his grace towards all mankind? If the latter, I come unto you without gainsaying. If the former, I have not so learned Christ.

Again, the apostle next takes up the subject of works. On this, if I might make an application of the subject by applying our motto, I would ask for what intent ye have sent for me? Is it to teach you contrary, not only to the apostle's teaching here, but the general tenor of the Scriptures; that everlasting weal or woe is suspended on faith? Is it to incite your minds to virtue or righteousness, towards those of your fellow-men, in whom your hearts have no interest; but whom you, perhaps, may view as graceless, sin-hardened enemies of yourself, your religion, and your God; merely by opening the gates of paradise with one hand, and with the other brandishing the flaming sword of wrath? Or rather, is it not by presenting you with a still higher motive, and teaching that we are all the equal children of one common and impartial Father, whose requirements are our bliss, whose will is the happiness of all; endeavor to promote love and obedience to God, honor to his name, increase to our peace, and extend the general good, by stimulating to fulfil the law of love with our kindred.

Peter next introduces the Gospel, the word which God sent by Jesus Christ. On this subject I would ask for what intent ye have sent for me? Is it to teach that rewards and punishments are Gospel? That all the bitter regrets consequent upon disobedience, or the approving sentiments of our hearts, for what we may have done right and proper, are Gospel? Shall I torture the Gospel to receive into its service, the doctrine of endless misery? Shall I pretend to teach as truth, that this is its God-honoring, heaven-descended, Christ-taught, and soul-cheering theme? Or rather, would it not be desirable, that your servant should be able to set home to the hearts of the wanting and sorrowing, faintly hoping and almost doubting children of humanity, that salvation through his love is the gift of God? That immortality and eternal life, to the lowly sons of earth, is the bequest of high Heaven:

and that the blessed Jesus hath brought life and immortality to light, by bringing it down to the human understanding, and to the capacity and knowledge of man?

In the appeal to circumstances and facts, by Peter, to show the groundwork and evidences of his faith, he has manifested a candid but uncompromising spirit of truth; which seeks no collusion, and begs no terms of conciliation, with the enemies of religion. I would ask, therefore, for what intent ye have sent for me? On the one hand, I presume it will not be expected, that I shall be cynical and pugnacious; and oppose for the sake of opposition. On the other hand, I hope it will not be desired, that I should either first, pertinaciously refuse to give the evidences of our faith; but content myself with the old truism of unthinking ignorance and timid superstition; "*it is so, because it is so*;" or, secondly, suffer Christianity to receive abuse, or my faith to be classed with infidelity and irreligion, nor offer reasons to undeceive and disabuse the public. Will it not be desired that in the straight-forward course of truth, regardless of Christian opposers, or the diversities of Christian faith and Christian prejudices; I should present arguments, which with me favor Christianity in general, or the peculiar views which I entertain?

Again we see that Peter presents the consummation of his religion and religious views, in the resurrection. I ask, therefore, for what intent ye have sent for me? Do you expect that I shall carry up my views, to the grand and glorious era, when the creation which was made subject to vanity, shall be delivered from this bondage of corruption, into the glorious liberty of the children of God? When, though sown a natural body, in weakness, corruption and dishonor; it shall be raised a spiritual body, in power, in incorruption and glory? When they shall be equal unto the angels of God, being children of the resurrection? Or would you, my friends, wish me to speculate farther? Can it be possible that any, though not among my immediate friends, would be pleased to have me if possible cut off this cheering prospect, and freeze the soul with blank annihilation: or worse than atheism, to harrow up the feelings, and agonize the soul, with terrific scenes of hopeless misery?

Once more I ask for what intent ye have sent for me? and my inquiry ceases. You probably expect what we all so fervently desire: that though, like Peter, I should preach the judgments of Christ—the rewards of virtue, and retributions of vice; yet still maintain the final success of the wisdom of God, and the scheme of his grace; until universal submission is obtained, universal obedience is exercised, and universal remission of sins is received, and they are remembered no more. Surely none could desire me to hold forth a theory that would sink the wisdom of God in the plan of salvation into folly—defeat Almighty power with a finite arm—rob the immaculate Jesus of his purchased possession—give success, final and eternal, to the adversary of souls, and blast forever the hopes and happiness of man. Rather, who would not wish that Jesus should succeed—destroy the devil and his works—see of the travail of his soul and be satisfied—that the prayers of the saints should be answered, when the kingdoms of this world become the kingdom of our Lord and of his Christ; and the triumphant and joyous exclamation, to the honor of the Most High, be repeated by all the infinite host of intelligences; "Alleluia for the Lord God Omnipotent reigneth." If, for the joyous purposes above expressed, you have sent for me; I would have no gainsaying. I cannot believe that the gloomy reverse, formed with you a motive for your invitation.

But before I close, you will permit me to say in behalf of myself—You may not expect an exhibition of learning and a display of talent, in each and every discourse. There are diversities of capacity to instruct, and diversities of taste to gratify. Happy and successful may we consider him, who occasionally succeeds to adapt his discourses to all. Who knows whether it may not be a wise ordinance of Heaven, that teachers should, from necessity, accommodate themselves to those capacities and tastes, whom pride, perhaps, would overlook. Who knows whether God may not give strength to the weak—bless the impotent though well-intended efforts of his servants, and send home with the demonstrations of his spirit and of power, the plain unvarnished tale of truth now, as well as formerly, those of his poor, though chosen fishermen. Submitting these remarks to your candid consideration, I shall expect—nay, claim your hearty concurrence in the worthy cause, and your friendly aid in every laudable effort: and close by commending our souls to the mercy, and our cause to the care of God. AMEN.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. V.

BY REV. J. M. AUSTIN.

"If it were done when 'tis done, then 'twere well it were done quickly; if the assassination could trammel up the conscience, and catch with his surcease, success; that but this blow might be the be-all and the end-all here—But here, upon this bank and shoal of time—We'd jump the life to come!"—MACBETH.

Shakspeare justly ranks high in the literature of England and of the world. No uninspired writer, ancient or modern, has more perfectly painted human nature—has more thoroughly sought out and laid bare the secret springs of action, and portrayed the hidden workings of those principles and passions which sway mankind in their intercourse with one another. The above quotation is a brief exemplification of these remarks. It clearly depicts the struggle which wars in the soul, when under the influence of strong temptation—it exhibits the process of reasoning which naturally passes through the mind, when crime is contemplated—and the influence exercised under these circumstances, by belief in different modes of punishment.

The good Duncan, king of Scotland, at the invitation of his kinsman Macbeth, had consented to become his guest. At the instigation of his ambitious and wicked wife, Macbeth conceived the sanguinary design, to assassinate the king, and seize upon the crown. The deed would be foul and dastardly; but the prize at which he grasped, glittered before his eyes, and the above is a portion of his communings respecting the consequences which might flow from this bloody act. "If it were done when 'tis done"—if he was certain that every evil consequence would be done with the deed—if with the blow which should pierce the heart of his unsuspecting victim, he could sever all the claims of justice upon him—"then 'twere well it were done quickly." If he "could trammel up the conscience"—if he could drown the voice of guilt, and pluck the sting from remorse—if the crime itself "might be the be-all and the end-all here"—if he could be sure of escaping *all punishment in this life*, he was ready to "jump the life to come"—he was willing to run the hazard of punishment for his sin in another state of existence!

In this soliloquy of Macbeth, we have an epitome of the cogitations of every mind which deliberately meditates the commission of flagrant crime. It is in vain to endeavor to cause mankind to refrain from sin, by proclaiming the doctrine that punishment is not experienced here, but is reserved to be inflicted endlessly in another world. This sentiment does not exercise that *present*, controlling, restraining influence, which is necessary to crush in the bud, every prompting to transgression. In meditating upon a sinful act, the first thought which arrests the attention, is *its present consequences*. "Can I escape detection, and the punishment of the laws of the land? Can I avoid the many evil effects of sin, which are entailed in this world, by the laws of God, of man, and of nature?"—are questions earnestly discussed in the mind of the man who is tempted to transgression. And upon the decision of this question, turns the scale of his resolution—the purpose is formed, either to commit the crime or withstand the temptation. If he believes he can escape all present punishment—all present evil consequences—he perpetrates the wicked deed. As to the endless retribution of another world, it can have but little, if any, restraining power upon him. Only let him become fully satisfied that he can escape all punishment in this world, and however firm he may believe in endless woe, he is willing, with Macbeth, "to jump the life to come"—he is ready to hazard the retribution of another world! Why? Because, in the first place, he looks upon that punishment as removed far from him in the distant future; and, in the second place, he has always been taught, and believes, that there is a way provided by which he can easily avoid that punishment entirely, however guilty he may be! This door of escape, therefore, neutralizes all the restraining influence which the doctrine might otherwise exercise over him; for all his wicked schemes are based upon the deter-

mination, that before it is too late, he will conform to the stipulated conditions, and thus not only avoid the punishment justly due his crimes, but thereby also exalt himself to the endless joys of heaven.

How different must be the influence of the doctrine which teaches a just retribution in this world! Convince men that God "judgeth in the earth"—satisfy them that for every wilful sin, an adequate, just punishment will be inflicted, *from which there is no possibility of escape*, and all the influence which fear of punishment can exercise over the sinner, is thus brought to bear immediately upon him. The doctrine of retribution for sin, cannot be taught in a manner to produce a more direct and powerful restraining tendency. Had Macbeth believed this sentiment, would he have imbued his hands in the life-blood of his king? Had he believed all the evils would befall him for this dark deed, which actually did, would he have been guilty of it? He certainly would not. But in full belief of the contrary doctrine—supposing he could so arrange his plans as to escape all punishment in this life, and that there was no difficulty in averting the retribution of "the life to come," he committed the flagrant crime. And what was the result? Did he receive the enjoyment he anticipated?—did "the assassination trammel up the conscience?"—did it fill his mind with peace, serenity and joy? Let him answer for himself; for true to the life has Shakspeare painted the picture:—

"Will all great Neptune's ocean wash this blood Clean from my hand? No; this my hand will rather The multitudinous seas incarnardine, Making the green one red."

"But let

The frame of things disjoint, both the worlds suffer, Ere we will eat our meal in fear, and sleep In the affliction of these terrible dreams, That shake us nightly: Better be with the dead, Whom we, to gain our place, have sent to peace, Than on the torture of the mind to lie In restless ecstasy [agon]—"

When will mankind learn to become consistent in their faith and practice? All human laws are based upon the principle of punishment in this life. But if people believe sin is only punished in the world to come, why not frame their laws in accordance with this belief? Why do not legislators of this faith, attach to the laws of their penal code, a penalty something like the following:—"And every individual who shall be guilty of transgressing the above law, shall, in the future world, be tormented forever, unless they repent before death?" In this manner they would cause their faith and practice to coincide. Do they imagine they are wiser than Deity? They insist that he has made this a state of probation, and that all punishment is reserved by him to a future life. If God has adopted this as the best rule whereby to govern mankind, why do they not imitate his example, and defer all the penalties of human laws, to the coming world? Why do they violate this supposed rule of the Creator, and make this life, in regard to human laws, a state of retribution, by inflicting all their penalties? They surely will not contend they know better how to govern mankind in this world, than the infinitely wise Jehovah!

The truth is, all men, every where, discover and acknowledge the propriety and necessity of punishing the guilty in this life, where crime is committed; and all human laws are founded upon the universal acknowledgment, that this is both just and salutary—the earthly welfare of mankind demands it. But in order to contend consistently, that the laws of God are administered upon different principles—that he only punishes the transgressor in a future world—it must first be allowed that he is either unmindful of the enjoyments of his creatures in this state of existence—or, being solicitous to promote their welfare, he has manifested less wisdom in arranging his laws to that end, than frail man! Is the opposer willing to adopt either of these propositions? If not, then I cannot discover how he can avoid acknowledging, that Deity, as well as human legislators, has constituted a just retribution in this world.

Danvers, Mass.

For the Magazine and Advocate.

MATTERS AND THINGS.....No. I.

BY EVANGELIST J. LEWIS.

I have seldom known an Editor of a Partialist periodical who would publish *both sides* of a discussion upon the subject of Universalism.

I have seldom known a sermon preached against Universalism, in which the doctrine was not more or less misrepresented.

I have seldom known an attempt to reconcile the doctrine of endless sin and suffering with the purity and benevolence of the Creator.

I have seldom known an opposer of Universalism who really understood the doctrine.

I have seldom known a man who believed in endless misery for himself.

I have seldom known a deist, atheist, or skeptic, who was not at the same time an intolerable bigot.

I have seldom known an unbeliever in Christianity who had ever read a work in its defence.

I have seldom known a genuine and intelligent Universalist who afterwards became a convert to the doctrine of endless misery.

I have seldom known a protracted meeting carried on without personal abuse.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART III.

INSCRIBED TO ADELIA.

§ VIII. PROVERBS XXVI: 23.—"Drossy silver overlaying earthen ware, and ardent lips (i. e. lips making warm and eager professions) with a deceitful heart, are alike."

§ IX. JAMES I: 8.—"A fickle-minded man is unsteady in all his ways." This I think a better translation than that of the common or authorised version, inasmuch as *double minded* usually denotes deceit or hypocrisy, rather than fickleness or inconstancy. The meaning of the apostle I take to be this:—A man unsteady in his opinions, is in all his actions inconstant.

§ X. EPITAPH OF ATOLUS OF RHEIMS.—Is there not much beauty in the following epitaph? Who would not wish to "die the death of the upright," and *deserve* such an epitaph for themselves?—"He transported his fortune before him into heaven: he has gone thither to enjoy it." He was not one of those then,

"Struck with the rage canine of *dying rich*!
Guilt's blunder, and the loudest laugh of hell."

YOUNG'S NIGHT THOUGHTS.

§ XI. CHARACTER OF A GOOD PREACHER BY THE ARCHBISHOP OF CAMBRAY.—"I love a serious preacher who speaks for my sake, and not for his own; who seeks my salvation and not his own vain-glory. He best deserves to be heard who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue."

§ XII. GOSPEL BY MARK: OCCASION AND SCOPE OF.—GEHENNA.—Peter having publicly preached the Christian religion at Rome, many entreated Mark, who had long been the companion of Peter, that he would commit the particulars of Peter's discourses to writing. When Mark had finished his Gospel, he delivered it to the persons who had made this request. Such is the unanimous testimony of ancient writers, which is confirmed by internal evidence. Thus, the humility of Peter is conspicuous in every part of it; his weakness and fall being fully exposed, and the things which might redound to his honor, being either slightly touched or wholly concealed. There are numerous Latinisms which show that it was written by a person who had lived among the Romans. That it was intended principally for Gentile believers is further evident from the explanations he introduces, which would have been unnecessary had he written for Hebrew Christians. Thus, in chapter i: 5; vii: 2; and vii: 11; and instead of the Hebrew word *mammona* he uses *chremata* for riches. Again, the word *gehenna*, in the common version improperly rendered *hell*, originally signified the valley of Hinnom, where infants had been sacrificed to Moloch, and where a continual fire was afterwards maintained to consume the filth of Je-

Jerusalem—about two miles distant. As this word could not be understood by a foreigner, the evangelist or historian adds the words (ix: 43) “unquenchable fire,” by way of explanation.

§ XIII. GOSPEL BY MATTHEW: SCOPE OF.—This Gospel was written in Hebrew, A. D. 38, and afterwards in Greek, A. D. 61. It was written in Judea for the use of the Jewish nation, while the church consisted wholly of the circumcision, that is, of Jewish and Samaritan believers. It was written with a view to confirm those who believed, and to convert those who believed not; also, I think, very manifestly to remove those imperfect notions of the extent and nature of the divine law, which the Jews generally (universally?) entertained, considering the *letter* of the law as the complete rule and measure of duty, and placing religion in the observance of rites and ceremonies, and ascribing to themselves sufficient power of doing the divine will without the divine assistance. Matthew has chosen such parts of our Saviour's discourses and history as were best suited to the purposes of awakening them to a sense of wrong-doing and guilt—of abating their self-conceit and overweening hopes—of rectifying their errors, correcting their prejudices, and exalting and purifying their minds and moral principles. Hence the spiritual nature of Christ's kingdom, or reign, in opposition to their expectations of a deliverer from Roman subjugation, and a dispenser of temporal felicity, is prominently displayed; likewise the pure and perfect laws by which it is administered; and the necessity of vital and universal obedience to them, are set before them in various discourses, beginning with the sermon on the mount, to which Matthew hastens, as with a rapid pace, to conduct his reader. Christ's answers to the most considerable of the objections against him as the expected Messiah, are also here fully related.

At the time in which this Gospel was first compiled, the believers in the Messiahship of Jesus Christ were ridiculed, persecuted, and in every injurious way assailed by those who held him no better than an impostor. The Gospel bears many obvious references to such a state, and many very apposite addresses to the *injured* and the *injurious* party. Thus, the evangelist informs the injured and persecuted Christians that their afflictions are no more than they had been taught to expect, and had promised to bear when they embraced the Gospel (x: 21, 22, 34, 35, 36; xvi: 24);—that, though unreasonable as the effect of the malice of their enemies, their sufferings are yet useful, as trials of their fidelity (v: 11; xxiv: 9, 13);—that, though they were grievous to be borne at present, yet they operated powerfully to their future joy (v: 4, 10, 11, 12); that a pusillanimous desertion of their faith, so far from bettering their state, would expose them to greater calamities, and cut them off from the hopes of the promised reward (x: 28, 32, 33, 39);—that they were not, however, forbidden to use lawful means of preservation, but even enjoined to put them in practice whenever they could do it with innocence (x: 16, 17, 23);—that the due observance of the Christian precepts was an excellent way to appease the wrath and fury of their enemies, therefore, a matter of prudence as well as of duty (v: 39; vii: 12, 21–27; v: 13–20); better to suffer than by base compliance to incur their Father's displeasure (xvi: 25–27; x: 28). On the other hand, to calm the passions of the enraged Jews, and win them over to the profession of Christianity, he labors to soften and abate their prejudices, and engage them in the practice of meekness and charity (ix: 13). To this end he eulogises a benevolent disposition (v: 43–48; xviii: 23–35); and frequently insists on its rewards both here and hereafter (v: 5, 7, 9; x: 40–42; xviii: 23–35; v: 21–26; xxv: 31–46); and also upon the punishments and pains of cruelty (xxiii: 27–39; x: 14, 15; xxiv: 2,) etc. etc.

These and similar arguments which Matthew has inserted in the body of his Gospel (*euangelion*, or good news), by way of comfort to the afflicted Christians, and also as a warning to their injurious oppressors and persecutors, evidently refer to a

state of distress and persecution. Now this Gospel was written at the time of the greatest persecution ever raised against the professors of Christianity, while composed only of Jewish and Samaritan converts. This great persecution was commenced by the Sanhedrin or supreme court among the Jews, consisting of their most powerful and influential men, and was afterwards conducted by Saul, (afterwards Paul,) with implacable rage and fury. During this calamity, which lasted in the whole about six years, until the third year of Caligula, A. D. 39 or 40, the Christians stood in need of all the support, and consolation, and assistance that could be administered to them. What could serve this purpose better than the example of their suffering Master, and the promises he had made to his faithful followers?

I recollect, my dear friend, with what increased interest, and understanding, and attention I first perused this Gospel, after having become acquainted with the principal particulars in the foregoing exposition. I trust that a knowledge and consideration of these circumstances of the people for whom this narrative was primarily composed, and of the object or scope of the writer, will throw a fresh flood of light and beauty upon the composition, and cause it to be a much-read, often-pondered, and profitable subject of study.

§ XIV. GOSPEL BY LUKE—WRITER, TO WHOM WRITTEN, SCOPE.—Luke, “the beloved physician,” was a companion of Paul. Leaving Paul he went into Greece, and there composed his Gospel, A. D. 63 or 64. That Luke wrote his narrative for the benefit of Gentile converts, is affirmed by the unanimous voice of Christian antiquity, and it may also be inferred from his dedicating it to one of his Gentile converts. This explains why he does not give the genealogy of Christ as Matthew had done, by showing that Jesus was the son of *David*, from whom their Scriptures taught the Jews that the Messiah was to spring; but by tracing his lineage up to *Adam*, agreeably to the mode of tracing genealogies in use among the Gentiles. The following passages are all obviously introduced for the purpose of encouraging the Gentiles to hearken to the “good news,” and to turn to God in newness of life, and with a pleasing prospect of pardon and acceptance (xviii: 10–14; xv: 8–10, 11–32; xix: 5; xxiii: 40–43; x: 33; xvii: 19; ix: 52–56; iv: 25–27; xxiii: 34). The *scope* of Luke's Gospel was to supersede the defective and unauthentic narratives which were then in circulation, and to deliver to Theophilus, (a man of rank in Greece,) a true and genuine account of the life, doctrines, miracles, death, and resurrection of Jesus Christ. Luke appears to have derived his information rather from eye and ear witnesses than from Paul, as has been supposed.

The history by Luke may be divided into five parts. Part first contains the narrative of the birth of Christ, together with all the circumstances that preceded, attended, and followed it. (chap. i, ii: 40). Part second comprises the particulars relative to the infancy and youth of Jesus. (chap. ii: 41–52). Part third includes the preaching of John, and the baptism of Jesus, whose genealogy is annexed. (chap. iii.) Part fourth comprehends the discourses, miracles, and actions of Jesus Christ during the whole of his ministry. Sec. first—the Temptation. (iv: 1–13.) Sec. second—transactions between the first and second Passovers, A. D. 30, 31. (iv: 14 to v: 39.) Sec. third—transactions from the second Passover to a little before the third, A. D. 31, 32. (iv: 1 to ix: 50.) Part fifth contains an account of the last journey of Jesus to Jerusalem, including every circumstance relative to his passion, death, resurrection, and ascension. (ix: 51 to xxiv.)

Lenawee county, Michigan, April, 1836.

[To be continued.]

For the Magazine and Advocate.

UNIVERSALISM IN OHIO.

Should you wish to know the progress of our cause here, I can assure you that the prospects are good, although every exertion of our opposers has been put in requisition the season past, to check its

spread. There are found in the ranks of our common enemy, Mormons, Campbellites, Footites, Baptists and Methodists, all of whom appear to have adopted Jedediah Burchard's high pressure for making converts, and have united heart and hand to oppose the doctrine of a world's salvation by Jesus Christ; but although this combination has raged and their converts imagined strange things in this section, during the fall and winter past, yet the march of liberal investigation is onward, and universal salvation is shining into the once benighted minds of rejoicing hundreds. Universalism has many tried friends in Madison, Perry, Le Roy, Concord, Chardon, Wellenbury, Mentor, Newbury, Windsor, Orwell, Bloomfield, Geneva, and Mesopotamia; and I believe the time is not far distant when the intelligent community of the Western Reserve will arise in the dignity of primitive Christianity, and sever the chains of ecclesiastical tyranny and oppression.

The unmerciful doctrines of endless wrath, infinite sin, and an angry God, are becoming unpopular, and the good sense of an enlightened people will soon bury such absurdities with Salem witchcraft, and never afterward pray for their resurrection, and adopt in their room the tidings of peace on earth and good will to men.

Concord, Geauga county, O.

J. BRADLEY.

For the Magazine and Advocate.

THE WATERER.....No. X.

THE RISING GENERATION.

“Train up a child in the way he should go, and when he is old he will not depart from it.”

If this sentiment be strictly true, how comes it that so many who have been “trained up” in Partialism, when they grow older and attain to years of understanding, embrace Universalism? Because they have not been trained up in the way they *should* go.

The way in which we should go is undoubtedly the way of wisdom, which is pleasantness, and whose paths are peace. This way is, of all others, not only the safest, but easiest to walk in, but so perfectly agreeable that those who have been “trained up” in it, will have no inclination to “depart from it.”

Now there is only one right way, while there are many wrong ways; and hence a child, if left to his own unguided, inexperienced course, is most likely to pursue a wrong way. He should therefore be “trained.” It requires some drilling and discipline, in order to form the characters of children, and in this, I fear that we, as a people, are, in many instances, lamentably deficient—far behind our Unitarian brethren.

I would not urge the expediency of aping Partialists in every measure they may adopt; but certainly we should not let them excel us in any good thing. If sincere in their faith, it is laudable for them to endeavor to form the characters of their children according to its principles; and it must be admitted that in this, they manifest great zeal. They make Sunday, especially, a day of religious culture to their children.

The means they employ, we consider misjudged. Yet, in the motive and the perseverance with which it is pursued, methinks they are worthy of imitation. When I see the children of Universalist families, strolling at large on the Sabbath—indulging in indolence, in pastime, and what is worse, in *vices*, I tremble for the character of the succeeding generation. If we would have them *soldiers* who shall take the shield of faith, the helmet of salvation and the sword of the Spirit, fight manfully in the Christian warfare, and overcome the world, the flesh and the devil, let us make the Sabbath a moral *training-day*. Let us take our children to the sanctuary, and early impress upon their minds a love of order, and a taste for worship. They will grow up the happier, the healthier, the civiler, the wiser, and the more cleanly.

I would also recommend, where it is practicable, the formation of juvenile Sunday schools and Bible classes. The apostle has exhorted, in regard to children, that we “bring them up in the nurture and admonition of the Lord.” We need not over-

task their intellects, or curtail their proper freedom. We need not catechise them in mystery, or compel them to commit error to memory; but let them be "trained up in the way they should go, and when they are old, they will not depart from it."

APOLLOS.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MAY 29, 1836.

DR. SLEIGH AND THE SKEPTICS.

This gentleman is an Englishman by birth and a physician by education. In lecturing on human physiology in Philadelphia city, he asserted that true philosophy (or nature) and revelation always agreed with each other—or words to that purport. He was attacked on that proposition by Russel Canfield, Editor of a skeptical paper, (and coadjutor of Dr. Ely in the attempt to put down Universalism,) and a public debate ensued. Mr. Canfield, a Philadelphia lawyer, and a gentleman of New-York were opposed to Dr. Sleigh. After a discussion for five nights, the skeptics withdrew from the discussion, and a committee from New-York challenged the Doctor for a discussion in that city. He accepted it, and met three gentlemen there as antagonists. After a few evenings, one of them refused to continue the debate, because the Doctor turned his skeptical arguments into ridicule—that is, as supposed, pushed them to conclusions more remote and ridiculous than the skeptics were willing to admit. The other two continued till the nineteenth night, when the most prominent one declined further debate, declaring that he should never more publicly advocate his system. The Doctor, however, continued his lectures, giving one hour at the close of each for any one to propose objections. But few were offered. At the close of his last lecture, which was on the resurrection of Christ, he challenged reply. After a long pause, it was offered, by one of his late antagonists, to reply if the Doctor would postpone it for some time. The Doctor refused, and expressed his astonishment that his opposers should ask time to prepare for refuting a subject they were so frequently in the habit of lecturing against! A few objections were then made, and replied to by the Doctor, in such a manner as to silence his antagonist. And there the debate ended.

But lately, I see by several notices in the Philadelphia United States Gazette, one of the most respectable and creditable papers in that city, that the Doctor is again engaged in a discussion with the skeptics in the city of brotherly love. It is said he is, as usual, eminently successful, and that the skeptics quail before his arguments. The truth is, to refer to an old anecdote, they "caught a Tartar" when they challenged the Doctor. They supposed he knew but little about theology, being a physician, and they could have it all their own way with him; whereas it appears that Dr. S. is not only well read in the Bible, but has all the stores of Lardner, and other defenders of religion perfectly at command. Yet so long have Canfield, Olfert and others, boasted and challenged, that they must now go on from defeat to defeat as best they may—for back out they cannot without total ruin and disgrace. Have they not then re-enacted the anecdote?—"Hollo, Patrick, I've cotched a Tartar!" "Well, bring him along then." "Oh, but I cannot." "Well, then, honey, come along without him." "So I would, Pat, but then, he won't let me!"

It is said the New-York discussion is to be published in one large volume, octavo, giving all the essential arguments of the skeptics with the Doctor's replies. It will make a volume of more than 1200 pages! and if the Doctor's arguments are but half as good—half as effectual as they are said to be—it will be a highly valuable work indeed.

The account here narrated is given from memory alone, as read in the Boston Christian (Unitarian) Register, and one or two other periodicals, names not now recollected.

From what I can learn I should infer that the Doctor is an English Unitarian, and owes much of his success to the confinement of the controversy to pure, simple, primitive Christianity, as exhibited in the Bible, rather than in the thousand different creeds of a corrupted theology.

The following article is taken from a Philadelphia paper.

A. B. G.

"The discussion that has been going on for sometime between Dr. Sleigh for the authenticity of the Bible, and Messrs. Burrill, and Sinclair for infidelity, terminated last evening, the 5th inst., by adopting unanimously the following resolutions, which were submitted by Jacob Stout.

1. *Resolved*, That in the judgment of this meeting, Messrs. Burrill and Sinclair have departed from the rules of the discussion in refusing to answer Dr. Sleigh, when on the offensive.

2. *Resolved*, That in the judgment of this meeting, the Doctor has satisfactorily answered all their arguments while they were on the offensive.

3. *Resolved*, That it is the opinion of this meeting, that Messrs. Burrill and Sinclair have utterly and entirely failed to substantiate any of their objections against the Bible, and that Dr. Sleigh has met and answered all their charges—and triumphantly vindicated the truth and divine origin of the Bible, and proved conclusively that the Bible is the word of God.

The above resolutions were carried without a dissenting voice.

RELIGION AND SUPERSTITION.

Widely different as are these two, no twins are oftener mistaken for each other than they. The bigot, wrapped up in self-righteousness—or the coward, trembling before the supposed vindictive wrath he deems his crimes to merit—both mistake superstition for religion, and enter into her service, believing it to be the service of God. On the other hand, the skeptic, the indifferentist or the open and licentious scoffer at all goodness, deeming all virtue a cheat and all piety a pretence, is perpetually mistaking religion for superstition.

May we not beg both parties to become well and duly acquainted with both these personages, that they may be enabled, ever after, to know one from the other, and each choose according to his liking?

Burton, in his celebrated "Anatomy of Melancholy," quaintly remarks, that "The part affected of superstition, is the brain, heart, will, understanding, soule itself, and all the faculties of it, *totum compositum*, all is mad, and dotes. * * * A lamentable thing it is to consider how many myriads of men this idolatry and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is religion's ape, religion's bastard, religion's shadow, false glasse. For where God hath a temple, the diuel will have a chapple: where God hath sacrifices, the diuel will have his oblations: where God hath ceremonies, the diuel will have his traditions: where there is any religion, the diuel will plant superstition; and 'tis a pitifull sight to behold and reade, what tortures, miseries it hath procured; what slaughter of soules it hath made," etc.

It is true, the reverend old "Democritus, Junior," appears to be not altogether free from the complaint himself, if we may judge by his firm belief in the great power of a semi-omnipotent personal "diuel;" yet it is not always a disparagement of the skill of the physician, to say he has been sick of the disease he essays to cure. The learned Burton may therefore be trusted in his description of those who most foster superstition—bad, disolute, irreligious, avaricious and selfish priests. It is true, he speaks of "the monstrous and superstitious brood," of "the bull-bellowing Pope"—sons of the Roman Catholic church; but the picture is no less true of some of the grand-children than of the children—of the brood of some of the Protestant churches holding the same doctrines. He calls them "so many whetstones, to make other tools cut, but cut not themselves; though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, and

compel, enforce from, and lead them by the nose like so many bears in a line."

But whoso wishes to see "all the causes, symptoms, prognostics, and several cures" of melancholy, and that disease itself, "philosophically, medicinally and historically opened and cut up," in "three partitions, with their several sections, members and subsections," must turn to the ancient work of "Democritus, Junior," entitled "The Anatomy of Melancholy." For the information of all lovers of the quaint, ancient and learned, and of ample quotations of Latin and Greek, I will merely add that an American edition, in two volumes, 8vo., has lately been published by Thomas Wardle, of Philadelphia, (15 Minor-street)—from the thirteenth English edition.

A. B. G.

COMBE ON THE CONSTITUTION OF MAN.

There have been many inquiries made for this work, by ministering and other brethren. A new and much enlarged edition has lately been issued at Boston, separate from, and connected with the Phrenological Library, of which it forms the 7th volume. We have a few copies in both forms—price single, \$1.00. The Library, (Gall's works complete, and this,) \$7.00 for the seven volumes. Though the price is much greater than former editions—especially than the pamphlet edition—yet for those who want a work for their libraries, this edition, so much enlarged, is offered at a fair price. The work is, one of the most valuable ever published on that subject, and has been printed in Europe for distribution, by tens of thousands of copies.

A. B. G.

THE PHILADELPHIA DISCUSSION.

I believe this excellent work, (the discussion between Dr. Ely and Dr. Thomas,) is not kept for sale by any of our booksellers in this section of the State. Judging from my own knowledge, I am also led to believe that very few, if any, (I should say none,) of our opposers purchase it. Copy after copy is sold to Universalists—but no copies to Presbyterians, or Baptists, or Methodists. Why is this? Do they fear to read a work in which one of the most experienced, learned and talented doctors of their divinity opposes a young man who received but a common education—a printer by trade—whose experience is limited within the age of 29 years, and a ministry of eight years at most; and that under the disadvantages of several years of toil to prepare himself for the very duties he was performing?

Can this be possible? Will they admit such a fear as their reason for not purchasing and reading the Discussion? If so, what must be that system, which they profess to believe, and which cannot be successfully defended with every advantage in its favor? What must Universalism be, which is thus to be feared in its power, with all these disadvantages on the part of its defender? We pray our opposers to think of these things.

But it will be said such is not the reason. What, then, is it? Indifference to the subject? This, surely, will not be admitted by those who rejoice so much over reported conversions of Universalists, and who profess so much anxiety for our spiritual welfare and salvation.

What, then, is the cause? They are ignorant that such a discussion has ever taken place; and much more are they ignorant of its publication in a neat, well filled volume. Universalists, every where, know all these facts of the case—thirteen thousand copies of the Discussion were circulated at the time it was in progress, by our periodicals—and since then, upwards of five thousand copies have been distributed among Universalists in the book form; and all this while very few of our opposers know anything on the subject! Astonishing.

But why have our opposers been thus kept in the dark? For the same reason that their teachers and Editors have concealed, as long as they could, the fact that Universalism was the general sentiment of all Germany. They are afraid the people may lose their dread of Universalism, and be encouraged to examine it for themselves. And they know, (at least many of them do,) that if the people ever examine the subject, they will

find, that the keepers of their consciences have lied to them most abominably respecting Universalism and Universalists—misrepresenting the one and slandering the other. This is plain language; but in my soul I believe it is true. Who can name a Partialist preacher—a single one of either denomination—or the Editor of a Partialist journal, that has recommended the careful perusal of this work—or the full and candid examination of both sides of the question therein discussed? Universalist preachers and Editors do and have done these things frequently—warmly—earnestly—have urged it as a duty—but Partialist Editors and preachers, with the exception Dr. Ely himself, (and I believe he does not recommend the work,) have never done it—at least, but seldom, if ever. What is the matter? Can our Partialist lay brethren and sisters tell us? A. B. G.

"GOD AND THE FATHER."

A correspondent wishes to know the meaning of this phrase, which frequently occurs in the Scriptures—whether it means *two* beings, one of whom is God, and the other the Father—or whether it means *only one* being; and if so, why such phraseology is used? I think his question is easily answered. His difficulty arises from considering "God" and "Father," to be proper names, whereas, strictly speaking, they are titles only. We say, President of the United States and Commander in Chief of our military and naval forces—meaning one and the same person, only, by both these titles. God, (Saxon, *good*—which is the same word, and the same meaning as our English word *good*,) in the original is equivalent to the same, as it means the venerable or the adorable, and goodness, only, deserves this homage. It appears to be applied as a title equivalent to judge, or ruler, inasmuch as "they were called *gods* to whom the word of God came," and Moses was made a *god* to Pharaoh—i. e., a judge, or lawgiver to him, or a ruler over him. In this sense, Jesus may also bear this title.

As the English title, Father, needs no explanation, it is believed the foregoing will be sufficient to set at rest the mind of our correspondent on this subject.

A. B. G.

EDITORIAL CORRESPONDENCE.

It is a long time since I have introduced our readers into my study, and permitted them to read the letters of some of our worthy and intelligent friends and correspondents. Nor have I much time to spend now in this pleasant intercourse. I could at present, with much propriety, inscribe over my study door the motto inscribed over his by a worthy man of old—"BE BRIEF." And therefore, if the reader has no objections to being hurried, I will, without further preface, despatch the introduction and privileges to which it admits him.

The following excellent letter and better news was carefully laid aside for publication when first received; and overlooked ever since. But it is not yet too late, we trust. Br. Upson is one of our preachers who labors all the week on his farm, and can handle a pen as well as a pitchfork. As to his love for the truth, none can doubt it; for he is a volunteer in the Gospel field, laboring at his own expense. It is to be hoped, our lay brethren and sisters in that vicinity, who are "alive," will aid him to live also, according to their means—for surely, it is not well to "muzzle the ox that treadeth out the grain." At least Paul thought so, as well as A. B. G.

"Hornellsville, March 23, 1836.

"Br. GROSH—When I wrote to you a year ago, we were in an uncomfortable situation in our society. Through much labor and anxiety we brought matters of difference to a settlement. Our society came under new regulations, and we were once more a people of whom it could be said, 'they live.' We had some additions. This was accomplished in September last. Soon after we were visited by Br. Whelpley, by whom the ordinance of baptism was administered to four candidates, and the eucharist was by us received.

"We at first appointed regular meetings once in two weeks. This did not satisfy long. We must have at least conference meetings, on the alternate Sundays. And next we appointed one evening in the week, and lastly, Sunday evenings. At these our conference meetings, we 'look beyond the watchman,' for we all—yes—we *all* preach, read, sing or pray, as we feel inclined to do it. This evening we expect to dissolve our evening meetings—our Sunday meetings will still continue.

"We are few in number, and not wealthy—therefore, we are only able to make up a little something, now and then, when a preacher from a distance sees fit to call and preach with us, without paying anything for home business. In every other sense our cause is onward—the brethren and sisters are awake and full of life. An increased anxiety is excited; a deeper examination of our cause has taken place. Our young men have provided themselves with Pocket Testaments which they carry every day, and whenever they meet with each other, or with opponents, whether at meeting, or private house, highway, store, mill or shop, religion is the first topic, and they draw their swords and fight like soldiers of the cross, and sometimes their is a triumphant conquest.

"Good times these—I rejoice to see the Scriptures more in use; and especially when our youth take them in hand for examination, I think that something is going on.

"March 24—As I told you, our evening meetings are dissolved for the present season. Last evening we had an interesting time—we could in sincerity thank God for the happy seasons we had enjoyed, 'and trust him for what is to come.'

"A. UPSON."

The following true and faithful confession from a brother who has renounced the hidden things of darkness and dissimulation, is worthy of attention, and the advice it gives will, I trust, be practiced by many to whom it is directed. Let our redeemed Br. H. R. read Proverbs xxviii: 13. We thank him for his letter, and feel certain, if his industry keeps pace with his present honesty and independence, he will remain our patron during his natural life.

"Redford, Ohio, April 21, 1836.

"Messrs. EDITORS—Having emigrated from the State of New-York to this State about two years since, Providence placed me among a set of rigid Partialists; and being a poor mechanic and wishing to get employment, I tried to disguise my sentiments as much as possible. I thus continued to reside among them for some time, without being suspected. But the time arrived when I could no longer dissemble. The notorious Foot came into the place to hold a protracted meeting, and I was beset and compassed about for several days and nights, until I could hold my peace no longer—and blessed be the Lord that it was so! for I had no more peace of mind, while I denied the glorious truth of the Gospel, than Peter had when he denied his Lord. How many Universalists there are in our land who are in similar circumstances, I know not; but I am persuaded there are some, and I would say unto them, 'Hold your peace no longer; for if we hold our peace, the stones will cry out. Take the Magazine and Advocate and read it yourselves, and lend it to your Partialist brethren that they may know what our doctrine is; for I am persued great good can be done in this way—for there are some rational minded men among them.'

"I am a poor man, but as long as I can earn enough besides my daily bread, to pay for the Magazine and Advocate, I shall continue to take it; so when I discontinue the paper, you may know the reason. H. R."

The following extract is from the letter of a subscriber who, like many others, passed from Calvinism through Arminianism into deism—shocked at the character each ascribed to God, and the inconsistencies both views palmed off upon the Scriptures. He long lived in detestation of these once venerated abominations, wishing

for more light than deism afforded, but unable to find it. Immortal life and endless joy were dreams, more beautiful, but no less false than the horrid pit filled full of sin and woe by an all holy and all benevolent Creator of the universe. But at last a change came, and—but let his letter speak for itself.

A. B. G.

"Louisville, Ky., May 4, 1836.

"The first dawning of light that beamed across my mind, was about twenty months ago. It was my good fortune to get hold of a remnant of a volume of sermons, by Rev. H. Ballou, and you may easily guess the effect it had upon my mind. It was as a refreshing shower on a drooping flower, to my spirits. Light after light continued to break in upon the darkness of my mind, until I became an entire new man—until the fog was completely dissipated from before my view, and I was enabled to harmonize the apparently contradictory passages of Scripture in accordance with the honor and character of a wise, just and good God. I now make your valuable paper my weekly companion, and find it worthy of the name it bears. I would to God that it was more extensively and generally read than it is. S. M."

Brs. Smith and Skinner have been out West during the past and present weeks; and self will have to be absent at the Convention this week—the apology for any deficiencies that may be noticed. A. B. G.

RELIGIOUS NOTICES.

Br. PITT MORSE will preach in Oswego, to-morrow fifth Sunday inst.

There will be preaching on the first Sunday in June, by Br. MANLEY at Fairport, Monroe county—Br. WAGGONER at Eatonville—Br. WHITNEY at Fort Plain—Br. BRITTON at South Champion—Br. GROSH at New-Hartford—Br. NEWELL at Russia—Br. SIAS at Perch River, near Mr. Cole's, and at the stone school house at 5, P. M.

There will be preaching on the second Sunday in June, by Br. WHITNEY at Fort Plain—Br. WAGGONER at Salisbury—Br. O. WILCOX at Trenton Falls, and at Colebrook at 5, P. M.—Br. SIAS at brick school house, East Martinsburgh, and at 5, P. M., at the stone school house near John Ives in Turin—Br. NEWELL at Denmark.

Br. MORSE will preach in Canton, St. Lawrence county, on the last Sunday in June, and on the first and second Sundays in July.

A UNIVERSALIST CONFERENCE will be held at Boston Centre, Erie county, on Saturday and Sunday, June 11th and 12th. A number of ministers are expected to be present. Preaching may be expected on both days—services to commence at 10, A. M. Meeting of the Universalist society at 1, P. M., on Saturday. Friends from the neighboring towns, who may desire to tarry over night, will be hospitably entertained. Ministering brethren are affectionately invited to be present.

DEDICATION AND CONFERENCE.—The union meeting-house of Stafford, Genesee county will be dedicated to the worship of the One, only living and true God, on Thursday, June 2d. There will be two services, commencing at 10, A. M. Br. A. Peck will officiate on behalf of the Universalists—we have not been apprised of the choice on the part of our Christian brethren.

The Universalist brethren propose to continue in Conference on the Friday following; and public services will be attended as circumstances will allow. Ministering brethren are respectfully invited to attend. They will call at the houses of Brs. L. Gleason, C. English and A. Kelsey, in the immediate vicinity.

The Central Association of Universalists will meet at Madison village, on Wednesday and Thursday, the 1st and 2d days of June next.

The Mohawk River Association will meet in Leyden, Lewis county, on the second Wednesday and Thursday (5th and 9th) of June next.

The Black River Association will meet at Watertown on the third Wednesday and Thursday in June.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

G D C, Fort Plain, for sundry subscribers—P M, Hitchcockville, for E R—J C, Dunkirk—Z A, Shumla, for self, B H S, A W, B T, J G and D T—S B, West Arlington—P M, Antis, (Pa.) for D and L—A S, Brownville, for N P, W K, R B, W L, H L and L T—J V F, Bloomfield, (Ill.) for self, G G T, and E R—L G B, Hunt's Hollow—J L S, Rochester, for self and S B M—P M, Portageville, for S B J and E P.

POETRY.

FAREWELL.

The following hymn was sung by the choir at Fly Creek, Otsego county, at the close of Br. Potter's valedictory sermon, previous to his departure for Lockport. It is selected. A. B. G.

Dear brother, fare thee well,
With joy go on thy way,
The glad tidings tell
To all without delay.
Thanks to our Lord and King above,
He sends refreshing showers of love.

Let cheerful voices raise
Our hearts on wings of love,
To thank, adore and praise
Our blessed Friend above.
Thanks to the great eternal King,
With holy joy his praises sing.

Brother, farewell again,
Though sad we feel to part;
Since thou canst not remain,
Go on, with joyful heart;
And from thy consecrated breast,
Proclaim salvation to the West.

Brother, go on, we say,
Thy work is well begun,
Rejoicing on thy way,
For truth and light will run;
And thus the wicked foe repel—
And lastly, brother, fare thee well.

SUBSTANCE OF A LECTURE ON ELOCUTION.

Delivered before the Law Association of the city of New-York, April, 1836,

BY PROF. SAMUEL N. SWEET.

Elocution is doubtless a frequent subject of reflection; but it may not have occupied so much attention as its importance demands. In ancient times it implied the wording of a discourse; but since the days of Sheridan and Walker, it has been recognized as that branch of rhetoric which belongs exclusively to delivery. It means the manner of reading and speaking, and not the matter; the tongue and not the pen. This is so universally the sense in which it is now understood, that no modern author or lecturer of whom I have heard, excepting Ex-President Adams, has presented the subject in any other light. He maintains, in his lectures on rhetoric and oratory, that elocution now as formerly, refers to the diction and not the delivery.

In Greece or Rome, teachers of the science of speaking well, were called rhetoricians. They are now known by the appellation of elocutionists. In the days of Quintilian, Aristotle, Demosthenes, and Cicero, those who practiced law were called actors. They are now designated by the various appellations of lawyers, barristers, attorneys, counsellors, etc. Mr. Adams might, I think, with as much propriety, call gentlemen of the bar of our own time, play actors, as to say that elocution means, in this enlightened age and among this people, the style in which an individual writes, in contradistinction to the mode in which he reads and speaks. Let me not be understood as entertaining an unfavorable opinion of Mr. Adams's lectures. They are very excellent; superior in some respects to those of Dr. Blair. But in my opinion, the most elaborate and valuable work that has ever been issued from the press in relation to this subject, is Dr. Rush's "Philosophy of the Human Voice." All other books that have been published subsequently to that, are only "fruits of the vine which he planted."

Anterior to the publication of Dr. Rush's work, elocution was considered only as an art. He has erected its materials into a science. He has classified and divided the thirty-five elements of the English language. A knowledge of these elements as single specific sounds, is conducive to the attainment of accuracy, force, and beauty of expression. Their true pronunciation, aided by an elocutionist, may be easily acquired. And by practicing on the separate elements and in other exercises in elocution, articulation may be greatly improved and the voice rendered smooth, powerful, flexible and melodious.

On this subject, I speak, as the old Roman said, "what they do know," whose organs of speech have been submitted to the gymnastic training which Dr. Rush recommends.

Nature undoubtedly makes a great difference in the capacities with which she endows her children; but art makes a still greater difference. Cicero tells us that "the poet is born, the orator is made." Quintilian was of the same opinion. He says: "Let them enjoy their persuasion who think to be born is sufficient to make a man an orator; they will pardon our labor who think that nothing can arrive at perfection, unless when nature is as-

sisted by careful cultivation." The truth is, that "nothing is given to mortals without indefatigable labor." So thought the late Hon. William Wirt, for he says in his excellent letter addressed to a young man, about to enter upon the study of the law, that "it is a fiat of fate from which no power of genius can absolve youth, that there is no excellence without great labor." So thought Sir Isaac Newton, who discovered the true system of the universe by constantly thinking upon it. So thought Dr. Franklin, at whose electric touch, the vivid lightnings kindled up a blazing lamp along the vaulted skies. He was a model of industry, every way worthy of our emulation. He aimed his arrow at the sun; and although it did not reach that luminary, it ascended to the clouds. Had he lived in ancient days, he would have been deified. It is well that the time has passed by, in which divine honors are paid to erring men. But "the good that men do," ought not to be "interred with their bones." It should be cherished, ever green, in the grateful remembrance of posterity. "So let it be with Franklin."

So thought Demosthenes, who, although hissed by the audiences before which he first appeared, with an ardor that could not be quenched, devoted several years to the study of eloquence, and expended some thousands of dollars in the payment of a rhetorician. After having attained accomplishment in elocution, he again appeared before the Athenians, and with what powerful eloquence did he call upon them to stretch out the mighty arm of freedom against the usurpations of Philip!

So thought Cicero, who did not attempt to address his fellow-citizens until he had superadded to well-regulated reasoning powers, the graces of a pure and polished education. He studied it thoroughly for nearly forty years, and in what an enchanting manner did he address the Roman senate against the conspiracy of Catiline! On one occasion, the eloquent lips with which he spoke, constrained "great Caesar," contrary to his predetermination, to pardon Ligarius, Cicero's client. Did not Demosthenes and Cicero, by practice long and dexterously pursued, in their favorite art, enrol their names on the temple of fame? We cannot all be great, as were those to whose history I have adverted; but without the vigorous exertion of our powers, we cannot be anything. Does not the illustrious Forrest, who in early life was without friends and without any resources excepting those of his own mind, owe his unparalleled success in the histrionic art, to his own indefatigable exertions and undying perseverance? It is an honor to our country that she gave him birth, and to this metropolis that she has liberally sustained him. How much encouragement does this single example of unwearied industry, offer to the enterprising youth of America!

In England, the language of Americans is closely watched and narrowly criticised. It seems then that the honor of our country calls on us to endeavor to be correct in our enunciation, and distinct in our utterance, every where, especially in his majesty's dominions, the king of Great Britain. When Americans call government, *goverment*, providence, *providence*, been, *ben*, president, *presedunt*, shriek, *sriuk*, ghosts, *ghos's*; when the other sex call Lord Byron's Bride of Abydos, "*Lud Be-ron's Abedos*," shall we charge England with undervaluing the elocution of her transatlantic brethren, because she complains that it is defective? But having looked on this side of the Atlantic, now let us look on that, and see if England is entirely free from errors in articulation. Lord Brougham pronounces Birmingham, *Brunnegum*, and O'Connell calls weapon, *reapon*. Such errors may be traced to the bad habits, growing out of ignorance of the elements of the English language, and want of particular attention to elocution.

[Concluded next week.]

MARRIAGES.

In Trinity church, in this city, on Wednesday, the 18th inst., by Rev. P. Alexis Pical, Mr. ELI MAYNARD, Proprietor of the Utica Observer, to Miss MARY L. DOWNER, of Kortright, Delaware county.

Printers generally know a thing or two. With the above came a neat, rich wedding cake, handsomely frosted, and a bottle of sparkling wine, sealed, but not so tightly but what the contents leaked out, after it had been duly handled by all connected with the office. May the *fortunes* thus happily locked up together in the chase of matrimony, find the *index* promised by hope, duly moved in the volume of life—each proof free from errors—each impression, fair—each page, in good register—and every miniature edition be a true copy of the originals.

In New-Hartford, May 19th, by Rev. A. B. Grosh, Mr. JAMES MAPES, of this city, to Mrs. LYDIA KNOWLES, of the former place.

In Watertown, on the 5th May, by Rev. P. Morse, Rev. JOSEPH A. ASPINWALL, of Leyden, Lewis county, to Miss FRANCES MAINE, of Henderson, Jefferson county.

DEATHS.

At Sackets Harbor, on the 6th inst., Mr. ELIJAH HARLOW, aged 67 years. Br. Harlow possessed an unblemished moral character, a devotional spirit, and strong faith in the impartial grace and salvation of God. His faith was particularly illustrated in life, and gave him peace and comfort in sickness and death. As an affectionate husband, a kind father, a peaceable citizen and an exemplary Christian, he will long be remembered by a numerous family circle and many friends. His funeral was attended on the 8th inst., by a crowded and solemn assembly of worshippers, when a discourse was delivered by P. M.

At North Bloomfield, May 11th, Rev. ELIJAH SMITH, pastor of the First Universalist society in that place, in the 40th year of his age. His funeral was attended on the 15th, by Br. Chase of Geneva.

Br. Smith's health had been very poor for some length of time, so as to lead him to doubt, at times, at least, of his recovery. In the last letter I received from him, he remarked very feelingly on that uncertainty, and expressed his entire willingness to depart whenever it should please God to call him home, but added—"as to my continuance here, I can only say in the language of the pious Murray, as long as God has work for me to perform on earth, I am immortal." In that sentence spoke the full soul of Br. Smith, one of the excellent of the earth—mild, pious, humble, affectionate and confiding in God—talented, earnest and industrious in his endeavors to bring others to the same Christian-like spirit and enjoyment of Universalism. My acquaintance with him by personal intercourse was very brief, and imperfect, but sufficient to satisfy me that the above character given of him by those who knew him well, was richly merited on his part, and appropriately bestowed on theirs.

A. B. G.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

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Pickering's Lectures in defence of divine Revelation, - - -	.75

[To be continued.]

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

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For the Magazine and Advocate.

THE OLD MAN'S EXPERIENCE.

BY MISS EMELINE ROUNSEVILLE.

"I relate what I have seen."

Say, mortal say, by Him who rules above,
Which prompts to noblest actions—*fear or love?*

The golden orb of heaven had retired behind the western mountains, and multitudes of light clouds overspread the horizon, through which the full moon floated in tranquil majesty, while her silver rays were reflected by every wave of the expansive "lake of a thousand islands." Gently were the waters rippled by the evening breeze, softly did the night-wind sigh in the woody bowers. All was hushed in sweet repose, save one solitary horseman, who had for sometime been leisurely pacing his way along the margin of this field of waters, as if to prolong the delightful scene; but recollecting the growing lateness of the hour, he put spurs to his horse, and with accelerated motion was dashing his way to the nearest inn, when his before sure-footed steed unluckily stumbled, and precipitated its rider with great force to the ground. Feeling much bruised and unable to continue his journey, he made the best of his way to an humble, but neat little cottage which stood within sight; where, after rapping gently at the door, it was opened by a tall, majestic figure, whose white and scattering locks and snowy beard told they had already been bleached by the frosts of seventy winters. Learning our traveller's misfortune, he very kindly offered him his hand, and bid him a hearty welcome to such as his lowly mansion afforded.

The old gentleman still retained the noble powers of intellect unimpaired; cheerful, sensible and communicative in conversation; open and consistent in his manners; in short, one of those who perform an act of kindness, not because it is esteemed good, but rather for the luxury it affords to a sensitive and benevolent heart; one of those rare spirits we sometimes meet on our journey, whom, before we know why, we feel we can trust as a friend and love as a brother, and whom no change in the fluctuating events of succeeding time can obliterate from memory's page. Such was the good, the venerable Stedman. His family consisted only of himself, wife, and a granddaughter, an interesting child aged twelve years. A soothing balm, readily administered by the hand of kindness, if not altogether calculated to make the wounded whole, served at least to alleviate pain. The refreshing meal was soon prepared, where familiarity, good sense and good will were the richest sauces.

"My friend," said the old gentleman to his guest, "you have been very unfortunate this evening—speaking after the manner of men—for so it appears to us short-sighted mortals; but doubtless it was designed to accomplish some all-wise and benevolent purpose. How frequently do we sigh over that to-day, which to-morrow, as it were, causes us to give thanks to the Most High! How strong a lesson of reconciliation! and what confidence, what trust, should we repose in the almighty Controller of events, 'who is good unto all, and whose tender mercies are over all his works.'" "Such a confidence in divine protection," replied the traveller, "must be a source of much enjoyment, and I have sometimes wished that such a faith was mine, even though it were but a creature of the brain—a phantom of a heated imagination." "I see," returned the good old man, "that you are somewhat skeptical upon the subject. I rejoice the more in this meeting—such was my state—I have been there before you. If you will favor me with an audience, you shall have a sketch of my past life. But

I am intruding upon the hours of rest, which your situation so much requires, to-morrow you will be better able to hear my story."

Our traveller soon found himself very comfortably lodged for the night, but the novelty of the entertainment, the prepossessing expression of countenance, and the interesting manner of his aged and sympathising host, dwelt so strongly on his mind, that it was long ere the "drowsy god" hushed him in the arms of refreshing slumber.

The next morning he arose with the rising sun, and found himself much better than he had anticipated. After the usual duties and hospitalities of the morning were over, Mr. Stedman, seating himself in the massy arm chair, while one hand gently rested on the family Bible which lay on the antiquated stand beside him, thus commenced: "Well, brother, (for such I feel that you are, in more than one sense of the term,) I will now fulfil my last evening's engagement, provided you think you can listen with patience to the religious experience of an old man." His guest assured him that he was very anxious that he should begin, and should listen with much pleasure.

"I was born," resumed Mr. Stedman, "on the banks of the far-famed Connecticut, in the State which bears its name. Of my mother I have no recollection, she having died when I was an infant; but my father, though of a feeble and delicate constitution, survived her a few years. He left two sons, Charles and James, of which I am the youngest. On his deathbed he committed us to the care of a wealthy uncle, who, having no children, seemed pleased with the charge and adopted us as his sons. He spared no pains in conducting us 'in the way in which we should go,' and being a deacon in the church in our neighborhood, a Presbyterian after the strictest sect, we were carefully indoctrinated in all the mysteries of the trinity, election and reprobation. The Sabbath, in our juvenile years, moved tardily on; a day of listlessness and inaction, when the very face of nature seemed to wear an awful solemnity! It was called 'holy time,' and to converse upon worldly matters, or read any other book than the Bible, Catechism, psalm-book or a volume of old sermons, was deemed sinful in high degree; and to have spoken a word against our minister, at any time, would have been thought as heinous as was the sin against the Holy Ghost in the apostolic age!

"When I was about eighteen, there was what was called an 'awakening' in our town, in which great numbers were added to the church. My brother and I were fully in the belief, that if we did not submit sooner or later, and join the church, we must inevitably writhe in endless flames; but being naturally gay and volatile, fond of indulging in the amusements of life, which reason told us were innocent, we remained stubborn and unyielding for some time; till one of our youthful playmates sickened and died very suddenly, who we were informed had left this world without making his peace with God, despairing of his mercy! This had the desired effect—it was too solemn a warning to withstand. We yielded ourselves implicitly, as clay in the hands of the potter, to the dictates of those whom we thought God's peculiar people, zealous of good works. I need tell you we were happy, since we then thought that God, who was before our enemy, had become our friend. At first we could pray, and pray devoutly for all mankind, and ardently desired that every wanderer might come to the fold of Christ and become the rich partakers of our heavenly Father's illimitable love! But we soon learned that we were becoming too liberal in our prayers; for in consistency we could

not pray for all men, when our creed told us that the elect were a chosen few; far the greatest proportion being reprobates. How could we ask for the accomplishment of what we believed God never intended to perform, and what was in perfect opposition to his will and design? Impossible, if we would be true to the Master whom we served! When we pay our homage to a being whose love extends to a few, and whose tender mercies are never realized only by a part of the human family, shall we, weak and frail children of the dust, exercise love towards all, and be merciful to those for whom he has no mercy? Shall man be better than his Maker? If he whom we take for our guide, the object of our worship, the great standard of all perfection, hate those who rebel against him, shall we, finite mortals, cultivate feelings of pity and compassion for them? No! consistency, reason, justice forbid it!

"If we would point out a pattern of goodness and loveliness for the youth to imitate, we should certainly select one whom we thought their superior in the virtues and graces. What should we think of that parent, who could place his beloved sons under the tuition of a tyrannical despot, to learn the principles of humanity and philanthropy? We should not hesitate in pronouncing him insane; especially if he had held him up to their infantile minds as being worthy their imitation.

"Then let us cease to wonder that partiality, oppression and persecution are stalking throughout the land. I have known and 'do testify' that the narrow and cruel creed of Partialism teaches us to esteem ourselves better than others, and to despise and persecute those whom we look upon as reprobates, hated of God and created for the glorious purpose of displaying his vindictive justice in their indescribable and eternal wo! Its fruits, I have found by close observation and dear-bought experience, to be invariably the same in kind, although existing in different degrees of perfection, according as its votaries more or less faithfully imitate the God they worship. Soon after being 'born of the spirit,' and becoming one of the favorites of the Most High, I treated my former associates with cold neglect and haughty scorn, and the story that was so readily invented and propagated to their disadvantage, which before would have unsheathed my keenest weapons of defence, I could listen to with an approving smile! Nor was I alone—neither was mine an extreme case. Those of my acquaintances of the like faith, (to their honor be it said,) generally conducted with the same consistency. I ever detested hypocrisy in all its varying forms, and strange as it now seems, was at that time candid and sincere; and I am induced to believe that there are still a large majority of the many advocates of the vindictive cruelty of God, who truly suppose, while devising plans to extirpate what they term 'heresy,' and abusing and persecuting those who will not ascribe to the divinity the character of a Molech, that they are doing God service!

"But, to return. The members of our church generally consisted of the wealthier portion of community, and were abundantly able to support a priest in the best style. They did so. Our minister came amongst us poor and humble, despising wealth; but in a short time his fortune became ample, as I never knew him to refuse, at least, the conveniences of life. Large sums were frequently raised to send the Gospel to the perishing Heathen, articles of clothing without number, prepared for the suffering missionaries, and the calls of the poor within our own circle of religious faith, were punctually attended to.

"At length my uncle, whose pecuniary affairs had become somewhat embarrassed, refused to give so large donations as formerly, which created some little dissatisfaction among the brethren.—This, together with another circumstance of greater weight, which happened about the same time, eventually proved a source of jealousy, division and contention.

"A friend and relative of ours, who had always been 'kind, true and faithful' in all the afflicting events of life; under the most aggravated circumstances, was called upon to part with an affectionate wife and a beloved and only son. The bereaved husband and parent, bowed down with grief for the irreparable loss he had sustained, came and begged the use of our church in which to have a funeral discourse delivered; informing us that he had engaged a minister from a distance—a preacher of 'the restitution of all things'—a Universalist. Our minister upon hearing the request, gave a positive and flat denial—as did a majority of the members of his church. My uncle, brother and myself were among the exceptions. Listening for once, to the voice of sympathy and humanity, we warmly plead the cause of our suffering friend. The day was carried by our opponents; but a fire was kindled which could not be so easily extinguished. We were accused of promoting dissensions, and attempting to introduce 'damnable heresies' into the church of Christ. Several attempts were made to hush the disturbances among ourselves, but every effort seemed but the cause of greater animosities. Seeing no hope of again enjoying tranquillity in their borders, we requested a discharge; but they refused to grant it on any other terms than excommunication; and we were soon formally 'delivered over to the adversary,' with the most solemn warnings and the severest anathemas. We had now learned a lesson which could not easily be forgotten. Yet, although we began to doubt the infallibility of the church, we still faithfully adhered to its peculiar doctrines, amidst the envenomed darts of jealousy, falsehood and slander.

"Our uncle, who was rapidly declining into the vale of years, and who had very evidently, for some time, been much depressed in spirits, grew feeble, dejected and melancholy; which at length broke out into fits of insanity and madness! No tongue could describe the agony of our feelings, nor thought imagine, for a moment, the acuteness of his sufferings! He raved—tore the locks from his hoary head, and dashed the cup of consolation with maddening fury to the ground. At one time, he would speak in the most moving terms of the severity and cruelty of the church; at another, of his own infinite and unpardonable sins; and anon, with the most blasphemous oaths and imprecations, curse his Maker! After lingering for some months in this hopeless and excruciating state, watching an opportunity, he put a period to his wretched existence!

"No sooner was the vital spark departed, than his once loving brethren, who had proved themselves devoid of feeling previous to his death, with fiend-like malignity pursuing the fleeting spirit, pronounced its irretrievable doom!

"Is this, thought I, religion—and are these its fruits? Is this the boasted benevolence and love which its votaries possess? Is this indeed the Christian character? Then, farewell. No longer will I be deceived by your wily arts, or your fair garb which covers the basest of hearts! I have proved your charity—I have scanned your designs. So long as I was a dupe to your machinations, and a tool to assist in framing the fabric of your own contriving—so long, you gave me a gladdening smile and the warm pressure of friendship's hand. But as soon as I exercise any will of my own, discordant with yours, what a horrible reversion of the picture do I behold! Go! I will no longer be deluded by your *ignis fatuus* beacon. The children of this world, whom ye treat as reprobates, cannot be more cruel and heartless than you!

"Such were my thoughts, while meditating upon the unhappy close of the life of my much esteemed uncle, and that insensibility and harshness which

had been manifested by those whom we once considered, above all others, our friends.

"Leaving our native State, my brother settled in the western part of New-York, while I, with a more roving disposition, contemplated a tour to Europe. I sought out new associates, and formed new friendships, chiefly among those whose prejudice and hatred towards the religionists of the day, were even greater than my own. These served to strengthen and increase my antipathy, and in a short time the very name of religion became abhorrent to my soul! I crossed the 'broad Atlantic wave,' and visited the grand metropolis of England. Here I found the merciless extortions of bigotry and superstition under the mask of the Christian religion, united with the State, and gathering tithes by the power of the civil law. Wherever I turned my eyes, I marked their blood-stained footsteps, and beheld their cruel ravages on the human mind!

"Frequently, in the hour of reflection, I contrasted my then present, with my former condition. I had enjoyed what I believed to be the 'faith once delivered to the saints'—a compound, consisting of pride, esteeming myself better than others; of charity, to those who exercised faith in things incomprehensible; and hatred, to heretics and the enemies of God, whom I believed that he always hated and determined to punish with ceaseless woe; highly seasoned with the fear of an angry Jehovah, or rather the endless hell which he had prepared for his rebellious subjects. For it is true, that though I considered myself one of the 'elect,' yet as it could not be known to a certainty, distressing doubts and tormenting fears would sometimes harass my mind almost to distraction; even though I had once flattered myself that I was 'willing to be damned for the glory of God!' My creed I found too limited to satisfy. I was now released from its contracting thralldom. Acknowledging no power higher than that of earth, I resolved to follow the light and law of nature as my only guide. Yes, I was a cold, cold-hearted skeptic; but I felt that my present belief (or rather disbelief) was preferable to my former faith.

"Why, said I, to the enthusiastic devotee, send your Gospel to the burning climes of Africa or the hostile coasts of Asia to enlighten, what you call, the perishing Heathen? Their God is as good as yours—they are as happy. If there is an endless hell prepared for them, as you say, far more horrid than they have conceived, why bear to them the appalling news? Why not suffer them to glide down the stream of time in happy ignorance of its awful termination? Far better would it have been for mankind, if what you term the Gospel, had been hidden in the inextricable labyrinths of Egypt, or sunk in the fathomless depths of the ocean! The sword, fire, rack and gibbet, have been used alternately as engines to spread your boasted Revelation over this fair, and otherwise peaceful globe!

"Three years had now rolled away since I landed in the Eastern hemisphere. That inestimable blessing, health, had been my constant attendant; and the bright sunshine of prosperity had encircled me with a perpetual halo. Save some gloomy anticipations of futurity, which, like unbidden guests, would occasionally crowd themselves upon my hours of meditation; I passed careless and reckless down the swift careering current of time, heedless of its approaching end. But there came a day of trial for my boasted philosophy, which I had vainly thought immovable as the everlasting hills. Yes, I was shortly to prove to the world that that philosophy which had been acquired by having the sensibilities blunted by continued buffeting, did not maintain such absolute dominion over the mind, but that it might be shaken. My health evidently was on the wane, my success in trade diminishing, and my associates seemed ignorant and destitute of that soothing cup of consolation which my situation so much required. My truant thoughts again winged their flight to the soil of my nativity. A thousand recollections and pleasing associations continually hovered around my weary couch, and invited me to return. I felt that I still

might have a brother who would alleviate my cares, and dispel the gathering gloom which enshrouded my mind. Suffice it to say I quitted England forever; and with it, my companions, with a heavy heart—never to see them again.

"On board the ship, shut out from the changing world and its busy throng, I spent many hours in dreary solitude and reflection. Unable to repose, I frequently paced the deck the live-long night, feeling that I was an isolated being. Sprung up like the withering mushroom, like that, too, I was destined to be trodden under foot and forgotten! I gazed alternately on the twinkling stars, and on the boundless expanse of the mighty deep, and cried, Shine on, ye refulgent hosts, in all your beauty and splendor—but what, in the course of a few short days, will all your charms be to me? And thou—O, thou mighty mass of waters!—thou shalt be the same as now, when this frail, tottering fabric shall have left not a single vestige behind!

"Such were the melancholy ideas which filled my soul. I had no fear of death—no!—but then I had likewise no hope!

"Our fast sailing vessel soon wafted us o'er the boisterous sea, and her crew were safely landed on the New-England shore. My health was considerably improved by the voyage, and I hastened to settle my affairs at the East, that I might pay a visit to my brother, whom I had already apprised of my arrival. But scarcely had a week elapsed, before I received a letter in return, requesting me to make no delay, as a few short hours, or days at most, must terminate his life, he being in the last stages of that hopeless and incurable disease, the consumption. This was an electric shock which I was ill prepared to bear. I immediately set out for the West, and bracing my mind with all the arguments in my power, to promote fortitude and resignation, resolved to meet the worst, calmly and unflinchingly.

"My journey proved pleasant, the weather being remarkably fine. No lowering cloud lingered above the horizon—no chilling blast swept through the vale. My mind gradually became composed and tranquilized; harmonizing, in some degree, with the delightful season and the surrounding scenery. Here, risen Phoenix-like, from the wild morass or the impenetrable wood, smiled the gay and thriving village; there, the broad and expansive farm, with its portly mansion, met the untiring view; while anon, peeped out a rustic dwelling, which as yet, had scarce felt the scorching rays of the noonday sunbeam; but the hardy woodsman, with oft-repeated strokes of his heavy axe, foretold the speedy humiliation of the sturdy sons of the forest, while a laughing group of rosy urchins, clad in party-colored garbs, sported beneath the cooling shade, and, like the timid deer or tameless pheasant, when surprised by a passenger, slunk behind the adjacent brambles, there, with eyes wide rolling, viewed the stranger man, till the last lingering glimpse faded away.

"In the space of a few days, I found myself at the village of B—, the place of my brother's residence. It was a late hour. I approached his dwelling. All was silence within, save a soft female voice, reading the volume which I had so long despised. The words, 'we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed),' fell from her lips in an animated and thrilling tone; and the well-recognized voice of him whom I held 'most dear,' responded with emphasis, 'thanks be to God who giveth us the victory, through our Lord Jesus Christ.' I felt that I would not, for worlds, excite a doubt in the bosoms which were throbbing thus with the ecstasies of hope. In a few moments I was at the bedside of my dying brother. Extending my hand, he eagerly seized it and pressed it to his bosom, with seemingly more than mortal grasp! 'Now, O my Father,' he ejaculated, raising his eyes beaming with joy and gratitude, 'thou hast answered my last prayer! Now can I truly depart in peace! My dear brother, how ardently

have I prayed that I might live to see and converse with you, once more, on the shores of time. O, James, I am going—but I fear not death—my faith is founded on the immutable promises of God!—Understand me. You recollect we once predicated our salvation on particular election, foolishly believing that our heavenly Father was infinitely better to us than to a large majority of his children. Vain and blasphemous thought! Do not the Scriptures teach that he is good unto all and his tender mercies over all his works? And did he not, while we were yet sinners, give his Son to die for us? But, my brother, I have learned with regret that you deny the Lord that bought you, and are living without hope and without God in the world. I ask you not the cause—already I know the origin of your skepticism—the utter worthlessness of that faith which we once professed. But I think you have been too hasty. I beseech you to read again—and to examine attentively, candidly and prayerfully.

“He paused—for his breath came scantily, and his feeble pulse scarce told that life still lingered around its tenement of clay. After lying silent for some time, he fell into a sleep, or rather a state of torpidity, from which we feared he would never revive; but it afterwards seemed only a preparation for the closing scene; for, when the morning came, as the orient sun with his piercing rays illumed the drapery of his couch, he awoke, and pointing to its cheering beams, said with a most benignant smile, ‘See, see! he comes—the glorious emblem of the Sun of Righteousness! Happy, thrice happy dawn—typical of the great resurrection morning, when all shall know the Lord from the least unto the greatest, whom to know is life eternal! Most precious, soul-cheering faith! I can embrace all mankind in the arms of affection, and calmly bid them adieu, with the fullest assurance that I shall meet them again in a far happier state, at the final restitution of all things.’

“Yes, O my God, I come, I come!

Supported by thy arms,

And cheerful leave my earthly home

To hail immortal charms!”

“The chilly sweat of death burst from his pale and icy brow—his dark and penetrating eye, beaming with love and animation, seemed fixed with intent gaze on happier worlds than ours; piercing with more than mortal vision the hidden mysteries of futurity; while the fleeting soul, wholly collected within itself, calmly and fearlessly relying on the illimitable goodness of its divine Creator, with joy inexpressible and full of glory, passed smilingly away to that God who had made and sustained it through one stage of existence, and in whom it trusted to guide and conduct it through the countless ages of eternity.

“Such was the death of my ever kind, faithful and beloved brother. His tender and affectionate wife I expected to see inconsolable for the irreparable loss. My heart essayed to comfort her with words of consolation—but I found them not! The balm was hers. I heard her exclaim amidst her tears, ‘Even so, Father, for so it seemeth good in thy sight!’

“O, my God, I involuntarily cried, let such faith and such hope be mine! I had witnessed death in almost every situation of life, but I had never beheld such a triumphant scene as this. I had never before envied the soul of the dying its happiness, or the bereft its resignation, but now, I felt that either state was far preferable to mine.

“With a trembling fervor I clasped this neglected Book, with the warmest desire to know ‘*what is truth*’—and blessed be God, he hath opened my eyes to behold his goodness—even given me that truth which maketh free indeed! Two score years and ten have rolled away since the era of my faith in a world’s salvation, and never for a moment has it wavered. Full well am I aware that it is every where spoken against—being termed a doctrine of licentiousness; but prejudice, not reason, has given the decision. Shall I, think you, love my God less than my neighbors, because I believe that He is infinitely better? Shall I strive the less to please

Him and obey his commands, because I believe that He is good, not only to myself, but unto all?

“My friend, let us suppose, for instance, two adjacent islands, governed by two distinct monarchs; one, affectionate, kind and indulgent, seeking the happiness of his subjects—punishing only for the purpose of reforming the offender: the other, harsh and severe, careless of their welfare; in anger, punishing crime with the most horrid and excruciating tortures for the purpose of displaying his vindictive justice; which of the two would have the least eye-service—whose subjects would be the most willing and obedient, and whose be the most devoted to the cause of their royal master?

“It has been said that ‘love, and love only, is the loan for love;’ and true it is, that hatred produces its like. If that person can love his Creator who looks upon him as his friend, with what joy, what devotion and adoration, should he love him who views him, not only as the friend of himself, but that of his kindred, his neighbor, his nation, and the whole vast family of man? It is a spark contrasted with the immensity of the sun!—a drop, compared with the waters of the mighty deep! Well might the apostle exclaim, ‘O the depth of the riches, both of the wisdom and knowledge of God!’

“The doctrine of impartial grace teaches us that our heavenly Father doth not willingly afflict the children of men, but for their profit; for as gold is purged and refined from the dross by fire, so is adversity sent by Providence to try and improve the virtue of mortals, and prepare them to receive, with greater relish, the real enjoyments of life. Hence, we view the trials and afflictions of life, not as the stripes of an angry Deity, but as the well-intended chastisements of a merciful Father,

‘Who strikes with pity, and but wounds to heal.’

It instructs us that God is the common parent of all mankind, and that the least of us shall not fall to the ground without his notice; for he is kind to the evil and unthankful, and maketh his sun to rise on the just and on the unjust.

“This, too, was expressly taught by Christ, his well beloved Son, ‘who went about doing good,’ and commanded, ‘love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.’ And why? ‘That ye may be the children of your Father which is in heaven.’ Here, then, is a noble reason—‘that we may be his children.’ He has given us a glorious example—a pattern worthy of all imitation. The consistent believer looks upon the whole intelligent creation, as members of the same family, children of the same kind and indulgent Father, sustained by the same protecting hand, and destined for the same all-wise purpose, ‘to glorify God and enjoy him forever!’ He feels that the trembling culprit on the scaffold, as well as a Washington ‘wielding the destinies of nations,’ is his brother! How, then, when acting in accordance with his faith, shall he indulge in a spirit of hatred and persecution? Impossible! as well might the lamb assume the nature of the lion, or the gentle dove the spirit of the ravenous vulture!

“But I weary your patience. Such, my friend, has been my path, and such the lesson learned—not for my sake only, but, as I humbly trust, for thine. Take this book of books—kindly accept it as coming from one who ardently desires your future welfare. I beseech you to give it a candid and serious examination—and may the great Controller of events grant you an understanding heart, which shall result in that ‘peace which passeth all understanding,’ and a faith which shall cause your soul to rejoice with ‘joy unspeakable,’ in anticipation of that era, when God shall be all in all!”

He ceased—but his manly form seemed agitated by the keenest sensibility, and in spite of his efforts to suppress it, the gathering tear bedewed his furrowed cheek. His words were not soon forgotten.

Three years afterwards, our traveller had occasion to pass the cottage of his aged friend—but it was desolate. A simple monument erected in the country grave-yard told the tale—like a shock of

corn fully ripe he had fallen—was gathered to the hall of his fathers. Although affection loved to linger around the hallowed spot, and drop a tear to the memory of departed worth, yet our traveller grieved not, now, as those who have no hope beyond the dark and silent tomb.

For the Magazine and Advocate.

THE CHRISTIAN HOPE.

BY MRS. S. L. WHISTON.

“If a man die, shall he live again?”

There can be no one so thoughtless, but sometimes asks himself the question, “If a man die, shall he live again?” have I a soul destined to live forever, or when this perishing body returns to dust, shall my heart’s best affections—the intellectual faculties which have enabled me to progress in knowledge and virtue—in short, every thing that elevates me above the brute creation, be as though they never had been? Annihilation! what a chilling thought: to think that a few months, or years at most, the most gifted and intelligent of God’s creatures; those whom we have looked upon as beings of a superior order; may be as the brutes that perish: it cannot be—“else why this pleasing hope, this fond desire, this longing after immortality?” Every desire of the heart, every thing in nature, forbids the thought; even if we reject the divine revelation.

Our knowledge in this world must necessarily be limited; but blessed be God, there is a brighter world beyond the tomb, where we shall be made perfect in knowledge and goodness; for the Scriptures declare that we shall be raised incorruptible and immortal, “at the last trump.” What a glorious sight, to see the *ransomed universe*, made pure as the angels in heaven, standing in the presence of the great Immortal—the Creator and the creature, face to face! Can we sufficiently admire and adore Him who planned such a destiny for His erring, guilty children? No wonder that Paul, when he addressed the Athenians from the Areopagus, was eloquent; for “he preached *Jesus and the resurrection*.”

Harford, April, 1836.

For the Magazine and Advocate.

JOY OF ANGELS.

BY REV. W. S. BALCH.

In Luke xv: 7, we are informed that “there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.” This being the case, all must see that their joy will be increased in a ratio proportioned to the number of the reformed. If there is joy over one sinner that repenteth, the joy must be doubled when two repent, and so on. Not only so, but the increase of joy is made to correspond with the comparison, the other way—i. e. If there is joy over one than repenteth, more than over ninety-nine just persons who need no repentance, when all repent but one, there must be a double anxiety for the repentance of the one still left. Else the comparison holds not good.

Now the point we are after, is, to know *when* the joy of angels will be complete. Certainly not till the last poor wanderer is brought into the fold, that there may be one fold and one shepherd, (John x: 16.) Then, and not till then, will they be full of that joy which is unutterable. To what other conclusion can we safely arrive?

Providence, R. I.

For the Magazine and Advocate.

FEELINGS IN “GETTING RELIGION.”

A young lad, some twelve or fourteen years of age, after having gone through the modern mode of getting religion, “and worked out clear,” as it is termed, soon after, at one of their night meetings, arose to say a few words “to the help of the Lord.” To finish his discourse, he undertook to tell how he felt when “getting religion.” But words being too inadequate to convey his feelings, he at length concluded in the following manner:—“Oh! I know how I felt—I felt *just like a dead cat*.” And I should judge the lad has some of the same feelings hanging about him yet. S. M.

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. III.

BY REV. J. WHITNEY.

"I will joy in the God of my salvation."

The reasonableness of confidence in God is plain. Life is exposed to many cares and troubles, some of which we can neither foresee nor prevent. The world is a scene of continual change, and such is the constitution of humanity, that sorrow will steal in upon the heart and cause the strongest to bend beneath its power.

When we contemplate Jehovah as the supreme parent and ruler of the universe, who has created us but to bless and beautify our existence; whose mercy is continually beaming from his presence to give glory to his reign and happiness to man; we see so much loveliness and worth in his character, that we fly to his arms and trust our all to his wise and benevolent disposal. It gives force to our minds, and inspires us with courage. It throws off the burthen of wretchedness which ignorance has placed upon us, and enables us to rise superior to adversity.

Could we but recognize in all the untoward events and discouraging circumstances of life, an overruling providence, exerting in its control to the introduction of some important good, hitherto unknown, we could rejoice in the Lord, and joy in the God of our salvation. Confidence like this would make us happy, though all around may be dark and cheerless; "though the fig tree should not blossom, the vines yield no fruit; though the olive should fail and no meat be in the fields; the flocks desert the folds and no herd be in the stall."

After we have performed our duty to God and our fellow-men, we should rest satisfied that there is one Being who rules all events in such a manner that our labors shall not be in vain. By trusting in God, is meant a firm conviction of his goodness and a tender regard even for individual interests.

We are sometimes called to pass through the most trying scenes of affliction; and when our weak discernment can see no utility, we begin to repine. But this is wrong.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

For the Magazine and Advocate.

MATTERS AND THINGS.....No. II.

BY EVANGELIST J. LEWIS.

I HAVE OFTEN KNOWN self-styled *saints* whose characters were not a whit better than the characters of one-half of those whom they stigmatized as sinners.

I have often known that to be called *religion* which is utterly unworthy the name.

I have often known the following to be quoted as Scripture: "As death leaves us, so judgment will find us." "No self-murderer shall inherit the kingdom of heaven." "God, out of Christ, is a consuming fire."

I have often known persons who seemed incapable of reasoning upon the subject of religion.

I have often known persons who did not dare try to use reason upon religious subjects, for fear they should reason themselves into an endless hell.

I have often known persons who were hard-hearted to the poor, unscrupulous in a bargain, and unfair in their dealings, profess great love for precious immortal souls.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART III.

INSCRIBED TO ADELIA.

§ XV. THE INTELLECTUAL INFLUENCES OF CHRISTIANITY.—In the course of my conversation and reading I have seldom met with this topic made the theme of discussion or illustration. It is granted, indeed, on all hands, that the influence and tendency of Christianity is to perfect our nature—our *whole* nature, intellectual as well as moral. But while its influence in refining, ex-

alting, and rendering more God-like our moral nature, has not found among its many eulogists, a praise either too great or too high, its influence upon our intellectual powers and interests, judging from my present recollections of my reading and colloquy, seems not to have attracted its *due share* of attention, nor to have found a fitting eulogium.

You will recollect the following passages in one of our favorite authors. "I see every where in Christianity this great design of liberating and raising the human mind. I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear, and craft, and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Every thing breathes freedom, liberality, enlargement. I meet there, not a formal, rigid creed, binding on the intellect, through all ages, the mechanical, passive repetition of the same words, and the same ideas: but I meet a few grand, all-comprehending truths, which are given to the soul, to be developed, and applied by itself; given to it, as seed to the sower, to be cherished and expanded by its own thought, love, and obedience, into more and more glorious fruits of wisdom and virtue. I hear it every where calling the mind to *freedom and power*, by calling it to guard against the senses, the passions, the appetites, through which it is chained, enfeebled, destroyed. I see it every where aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a *mighty energy for our own elevation*. I meet in Christianity only discoveries of a vast, bold, illimitable character; fitted and designed to give energy and expansion to the soul." You will recollect these sentences, and my oft-expressed regret that there are not more such in the writings of one so highly gifted and so well qualified to treat such a subject worthily. Would that we had a vindication of the intellectual claims of Christianity worthy the theme!

While reading such passages as the above, I have meditated the accomplishment of some contribution to such a work as I have thought much wanted—unpossessed of the high powers, and of the literary leisure and qualifications which will yet be devoted, I hope, to this task, I never dreamed of any more worthy or efficient contribution than such as conversation, or correspondence, or a periodical might be made the vehicle of. Heretofore I have done no more than making an *outline* of some illustrations of these claims of Christianity. Even in this crude state I am induced to submit them, in the hope that they may call forth the attention or the contributions to this subject, of yourself, or some one whose eye they may meet. And O! for this cause let their soon arouse him some able, some gifted advocate, who, upon the source from which he had derived much of his intellectual acumen and eminence, may reflect back a lustre and a glory not altogether unworthy and unbefitting the high, the noble theme.

One way in which Christianity promotes our intellectual progress is, by filling us with the largest and loftiest ideas of the worth of our immortal and spiritual natures, as children of God, made in the likeness of our infinite Parent. Here we have a motive and encouragement to the zealous *self-forgetting* (Vide, Edinburgh Review, No. 108, article "Characteristics,") culture of our mental resources, which will never fail him who *once* knows its power. Nothing mean, nothing low, nothing dull, nothing creeping, morally or intellectually, can well harbor in a bosom glowing with the consciousness of a sonship to the great Author of universal being. As Christians we learn that "there is nothing in the world really beneficial, that does not lie within the reach of an informed understanding, and a well directed pursuit." (Burke.) By fixedly impressing us also with a sense of the probationary and preparatory nature of this world's concerns—by making it a point of duty to "rejoice evermore," "walking by faith and not by sight," it enables those who *receive* it,

to maintain that joyous freedom of soul, that native virtuous hilarity, that cheerful confidence in "all things working together for good," which with most that adorns and blesses the spring time of life, but seldom lasts out to the sere and yellow leaf; thus harmonizing the simplicity and fire of youth with the firm wisdom of more sedate manhood.

Again, Christianity holds out sure and permanent motives to high mental exertion, in the stress it lays upon *benevolence*. If we consider the numberless modes in which the fulfilment of this law of love brings out and ripens the best parts of our nature; if we reflect that the desire of doing good is one which may be acted out at all times and in all places; that it is altogether independent of the accidents and caprices which are forever deadening the force of our other ruling passions (for who ever heard of a philanthropist desisting in disgust from his high and holy vocation?); if we think that no mind is so great or so small as to be above or below the sphere of its benign operation, we may form some rude estimate of the value, intellectually considered, of that religion which enjoins it under the most solemn sanctions; which encourages to it by the most sweet and tender promises; which holds forth to imitation the brightest pattern of its loveliness and power. Such a religion is that of Jesus: and "love never faileth."

Christianity inspires a most solemn and affectionate *reverence for truth*. Those who know in some small measure, the indescribable firmness and elevation—the sublime self-possession—the heavenly calm, which such a state of feeling diffuses throughout the chambers of the soul, will not be at a loss as to the value of that religious system which makes the love of truth a *sine qua non*; which teaches that it is the truth which "makes us free."

Christianity raises and enlarges the mind by familiarizing with its conceptions, and bringing home to its feelings the loftiest and the grandest objects which the universe contains. The absolute unity, the unrivalled supremacy, the awful majesty, the exhaustless benignity of the God and Father of universal being—the spotless purity, the unquenchable love, the high and holy zeal, the faith, the patience, the life and the death, the resurrection and ascension of him who is the image of the invisible God—the hopes of future happiness. Surely these are matters, the often renewed contemplation of which cannot but impress, with something of their own deep and lofty strain, the mind that makes them its own.

Finally—Christianity deeply serves our intellectual interests by *simplifying the moral rule of life*. Being a treasury of *principles*, rather than a digest of rules, it relieves us from the yoke of bondage to a multiplicity of minute, vexatious and easily forgotten regulations and restrictions. The superiority of this mode of legislating may be shown in the instance of the *minor* virtue of social *politeness*. What tone of littleness and feebleness does not the superstitious observance of an endless series of minute rules for one's deportment among one's fellow-creatures, stamp *pro tempore*, upon the noblest mind! How rare is it to see perfect and finished gentlemanliness in connexion with a fine, bold and free heartiness of native character! But Christianity can accomplish this junction for us. It puts out of the way, in the first place, that *selfishness which is the perennial spring of the offences against politeness*. If politeness, be "benevolence in little things," (Chatham,) surely that Gospel which teaches us "to love our neighbor as ourselves," "in honor preferring one another," need only be obeyed to ensure the truest politeness in our social demeanor. Christian principle, farther, frees us from vanity and bashful timidity; substituting in the place of either, a just and modest *self-respect*; and thus, gives a freedom, a simplicity, an *easy, independent cheerfulness* to our social intercourses, which the student of Chesterfield might toil *æternally* in vain. And it accomplishes all this, without impairing the great and sturdy features of mental power.

These, you will perceive, are mere sketches which I intended, when leisure served, to fill up with detail and illustration. But the leisure and the mood come not together: so I submit them in their present shape. May the subject receive some more efficient contributions.

Lenox county, N. Y., April, 1836.

For the Magazine and Advocate.

MINUTES

OF THE PROCEEDINGS OF THE NEW-YORK CONVENTION OF UNIVERSALISTS FOR 1836.

Met in Auburn, May 25, 1836, agreeably to adjournment, and after uniting in prayer with Br. S. J. Hillyer, proceeded to organize the Council by choosing Br. P. PRICE, Moderator, and Brs. N. Sawyer and C. S. Brown, Clerks.

2. Invited the ministering brethren present to take part in the deliberations.

3. Appointed Brs. G. W. Montgomery, C. Eldred and A. Warden a committee to arrange the public services.

4. Appointed Brs. Williamson, Chase and Hillyer a committee on fellowship and ordination.

5. Appointed Brs. M. Jennison, D. Biddlecom and N. Doolittle to nominate delegates to the United States Convention.

6. Received the Niagara Association into the fellowship of this Convention.

7. Appointed one delegate from each Association, viz.—Br. C. B. Brown, Doolittle, Williamson, D. Biddlecom, Hillyer, N. Sawyer, Chase, Waggoner, W. G. Parker and M. Jennison a committee to consider the powers of this Convention to grant letters of fellowship and confer ordination.

8. Appointed Brs. T. J. Sawyer, P. Morse and C. F. Le Fevre a committee to prepare a model or models for society or church and society constitutions—also rules and regulations for the government of this Convention in its deliberations—and report the same at our next session.

9. Adjourned till next morning, after prayer by Br. Morse.

10. May 26. Met according to adjournment, and united in prayer with Br. Chase.

11. Heard and accepted the report of the committee on fellowship and ordination, to confer ordination on Br. W. H. Waggoner.

12. Appointed Brs. W. G. Parker, Williamson and Doolittle to nominate the place for our next meeting.

13. Whereas the United States Convention of Universalists at its last session recommended "the propriety and expediency of establishing a Theological Seminary, to the consideration of the members of our denomination," therefore,

Resolved, That, although in the opinion of the members of this Council, the establishment of a Theological Seminary by the Universalist denomination, is not desirable, yet we unite in recommending the consideration of that subject to the people. Adopted—Yeas, 11—Nays, 9.

14. The committee of one from each Association reported,

Whereas some of our Associations have objected to the practice of this Convention in granting letters of fellowship and conferring ordination, and whereas the right to such practice has been denied, and whereas it is deemed important that the views of this Convention, and the course it deems proper to pursue, should be fully known and correctly understood, therefore,

Resolved, That uniform precedent warrants the conclusion that this Convention possesses the right to grant letters of fellowship and confer ordination.

Resolved, That as a matter of expediency, this Convention will not grant letters of fellowship; but it recommends all candidates for the ministry to apply for fellowship to the Associations in whose limits they respectively reside, in all cases where it is practicable.

Resolved, That in conferring ordination, this Convention will be guided by such rules and regulations as are in force in the Associations in which the applicant resides.

15. Accepted said report unanimously.

16. Heard and accepted the report of the com-

mittee to nominate delegates to represent this Convention in the United States Convention at its next session—viz: That Brs. P. Morse, I. D. Williamson, J. Chase, A. B. Grosh, (ministers,) and Hezekiah Scott, North Salem; Josiah Hart, Esq., Hartford; Ebenezer Murlock, Albany; Imley Prescott, Geneva; D. Brayton, Western; and David Brown, Oxford, (laymen,) be said delegates.

[The residences were not given me by the Clerk—I have added them according to my belief.

A. B. G.]

17. Appointed Br. Grosh to preach the occasional sermon at our next session, and Br. Chase, substitute.

18. Appointed Br. Grosh to prepare the minutes for publication, and accompany them with a circular.

19. After uniting in prayer with Br. D. Biddlecom, adjourned (agreeably to the report of the committee on adjournment) to meet in Albany, on the last Wednesday and Thursday in May, 1837.

PHILO PRICE, Moderator.

Nathan Sawyer, } Clerks.
Charles S. Brown, }

DELEGATION PRESENT.

Associations.	Ministers.	Laymen.
Black River	P. Morse C. B. Brown	
Cayuga		J. Clift W. G. Parker
Central		J. A. Norton
Chenango	N. Doolittle C. S. Brown	W. Field, jr.
Hudson River	I. D. Williamson	
Mohawk	J. Whitney D. Biddlecom	T. Biddlecom
New-York	S. J. Hillyer	P. Price
Niagara	N. Sawyer	
Ontario	J. Chase, jr.	A. Goodell G. Smith
Otsego	W. H. Waggoner	G. Thomas
St. Lawrence		M. Jennison

Ministers, 11—Laymen, 10—Total, 21.

MINISTERING BRETHREN, NOT DELEGATES, PRESENT.—T. P. Abell, A. Peck, J. French, E. Gage, J. Boden, G. S. Ames, S. Miles, A. B. Grosh, O. Ackley, M. B. Newell, J. B. Sharp, G. W. Montgomery, G. Sanderson, H. Boughton, T. D. Cook, T. C. Eaton, A. Kinne, W. M. Delong.

Total 18.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—Prayer, C. B. Brown. Sermon, S. J. Hillyer, Mark vii: 37.

Wednesday morning.—Prayer, J. Chase. Occasional sermon, I. D. Williamson, Num. x: 29.

Afternoon.—Prayer, N. Doolittle. Sermon, A. B. Grosh, Exodus xiii: 21.

Evening.—Prayer, O. Ackley. Sermon, A. Peck, Job iv: 17.

Thursday morning.—Prayer, J. Whitney. Sermon, O. Ackley, 2 Kings vi: 21, 22.

Afternoon. The Ordination.—Select Scriptures, J. Whitney. Prayer, C. S. Brown. Sermon, P. Morse, Gen. i: 3. Ordaining prayer, J. Chase. Charge and delivery of the Scriptures, I. D. Williamson. Right hand of fellowship, G. Sanderson. Benediction by the candidate.

Evening.—Prayer, P. Morse. Sermon, I. D. Williamson, Isaiah liii: 11.

CIRCULAR.

The New-York Convention of Universalists, to all in its fellowship, and to all the children of God universally, sendeth salutations of peace from God and good will to man.

The proceedings are commended to the careful consideration of all interested in them. They were passed with great unanimity, and where a diversity of opinion prevailed, there was still a unanimous desire to advance the cause.

The subject of establishing a Theological Seminary received considerable attention—for while all agree in the propriety and advantages of having a well-instructed ministry, there is a diversity of opinion with respect to the mode and means in which that knowledge should be obtained. It was believed

that, whatever might be the opinions of each member of the Council on the good or ill, the policy or impolicy, the necessity or inutilty of a Theological Seminary, it was improper that the denomination, as a whole, should be pledged in favor of it. Any number of individuals can unite and establish one, if they please to do so, they, alone, being responsible therefor—but it is not desirable that the responsibility of the few should be urged upon the whole denomination, as a denomination, many of the members of which are totally opposed to such a measure. Hence the subject is referred to the people for their consideration, and the subsequent action of each one to whom it is referred, as seemeth good in his own mind. As one coinciding in expressed opinion of the majority, I hope it will receive the attention its importance merits, and that some means may be devised by which knowledge may be, not only increased among the teachers, but also be diffused more generally and extensively among the people, including laity and clergy—all who teach and all who are taught.

Our delegation was far from being full. Not one Association was fully represented. Some had but one delegate, either lay or ministerial—and two (the Steuben and Chautauque) Associations were not represented even in part. This remissness in attendance, (for where the delegate cannot attend, he should strive to appoint a substitute who can and will go,) is much to be regretted. A full expression of the views and feelings, and attention to the wants of our order can never be given by such an unequal and incomplete representation of the Associations. Brethren, do think of these things. If you have active, intelligent men who will make good delegates and faithful representatives, send them—see that they attend, even if you must remunerate those who cannot otherwise afford to take the journey and lose the time.

The public services of the sanctuary were very impressive, instructive and delightful. The songs of Zion sung in sweetest strains, elevated our souls to heaven; the vocal prayer emptied out the heart's best gifts of gratitude and love at the feet of the Father of all, while the preached word filled our minds anew with instruction, consolation and joy, again to bring forth the product of praise and the peaceable fruits of righteousness.

We cannot cease speaking of the delightful season enjoyed by a full house of God's children, without saying that our Auburn brethren, and friends—yea, even some of the opposers of our distinctive sentiment, have given us great cause to remember them as long as gratitude for kindness and affection forms one among the feelings of our souls. May God bless them—fill their understandings with his truth—their souls with his love, and their lives with the providential and gracious demonstrations of his wisdom, power and goodness.

Per order, A. B. GROSH.

For the Magazine and Advocate.

UNITED STATES CONVENTION.

The formation of this body, we looked upon with the most pleasing anticipations. We thought, and still think it the most advantageous and interesting measure that has been adopted by our denomination, for many years. With these feelings, we hate to be the first to find fault. We trust, however, after this frank declaration, no one will question the sincerity of our motives.

It will be recollected that, at the last session of the Convention, a resolution was passed prohibiting all but members of the council from participating in its public deliberations. It struck us at the time, as an impolitic measure; subsequent inquiry has satisfied us that we were not alone in this opinion. It has ever been the practice, in all our ecclesiastical bodies (at least in the State of New-York) to seek by invitation, rather than prohibit the advice and counsel of all ministering brethren in attendance. This we have thought was brotherly, and in accordance with our holy religion; and why the United States Convention should be the first to recede from general usage, we were at a loss to determine. The only reason urged at the

time, against the "good old" usage, was, that it would retard business by increasing the number of speakers. We answer to this, we never liked hasty legislation. Let us do business well, if we do not do so much. "In a multitude of counsellors, there is safety." I saw in the council chamber, not a few gray-headed fathers in Israel, who by the resolution referred to, were compelled to remain dumb upon subjects with which age and experience had made them familiar; and whose advice and opinions would have added profit and dignity to all concerned. The privilege of voting should most certainly be confined to the delegates; but inasmuch as the powers of the Convention are purely advisory, I should think that its measures should go forth to the public with all the advice and counsel they can well receive. As an act of courtesy, as well as safety, I hope that at its next session a general invitation will be given to all ministering brethren present and in good standing, to take part in the deliberations.

A CLERGYMAN.

BIOGRAPHY OF REV. ELIJAH SMITH.

We were under the painful necessity of announcing in our last week's paper, the death of our esteemed brother in the ministry, Rev. ELIJAH SMITH.

Br. Smith was a native of Vermont. He was born in the town of Monkton, county of Addison, December 5, 1796. He never attached himself to any religious denomination, until in October, 1829, he was received into the fellowship of one of the Associations of Universalists in the above named State—the Northern, we believe. He preached but a few times, until he removed into this State, in July, 1831, in which year he was duly ordained to the work of the Gospel ministry. At, or near this time, he commenced preaching with the societies in Henrietta and Livonia. He continued his labors with these societies for nearly three years with good success and unanimous approbation. From thence he removed at the urgent solicitations of friends to Kennedyville, Steuben county, where he remained for some considerable time, how long we are not certain. In this place he was much respected and beloved by all who knew him, and proved not a little successful in spreading and promoting the cause of impartial grace.

In January, 1835, while at Kennedyville, probably by excessive labor and study, he was attacked with an inflammation on the liver, which afterwards ran into the typhus fever, and confined him to his bed and house for several months. At length he began slowly to recover, but continued very nervous and feeble. In October, 1835, he removed to North Bloomfield, where, as always before, he found many warm and attentive friends and brethren. His health was so far improved, that through the Winter, or till February last, he succeeded in preaching to his society one sermon on each alternate Sabbath, at which time he began to decline, though moderately. His companion and friends continued to hope for his recovery until a few weeks before his death. But he was evidently in a much worse condition than they imagined, his extreme patience, resignation and cheerfulness, having deceived them.

Thus, having labored in the Gospel field most faithfully and successfully for about eight years, he fell asleep, without a struggle, a sigh or a groan, and in the fullest confidence of a holy and happy immortality for a ransomed world.

It may be proper to state, that a few hours before his death, he requested that the writer should be called to attend his funeral. And that his affectionate and beloved companion in life, might have an abiding testimony of his faith in an impartial Gospel, he penned the following lines and left them safely secured between two leaves in his Bible:—

"This Book of Truth has from my youth,
Been my great consolation;
I'm no more sad, such tidings glad,
Disclose a world's salvation."

Br. Smith has left an amiable wife and an extensive circle of warm and affectionate friends to

mourn his absence from their society. But may they mourn as those who are filled with the animating hope of the Gospel, and an assurance that all shall meet where sickness, and death, and parting will never interrupt their felicity. He has gone from his toils, and his sufferings, and his pains, to participate in the unsullied joys of heaven.—*Herald of Truth.*

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JUNE 4, 1836.

REASONS.....NO. XLII.

FOR BELIEVING IN UNIVERSAL SALVATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."
1 Peter iii: 15.

26. Because the very judgments, punishments and chastisements, which God inflicts on mankind, so far from being designed to injure, are especially designed for their benefit—to humble, subdue, correct and amend; and therefore cannot be in contravention of his numerous promises of universal salvation. "Is the law against the promises of God? God forbid?" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of the flesh, who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily chastened us after their pleasure; but he [God] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Gal. iii: 21; Heb. xii: 6-11; Lam. iii: 31-32. See also Isa. liv: 1-8, and lviii: 16-21, and Matt. xxiii: 34-39.

27. Because, although sin greatly abounds and subjects its infatuated votaries to great and protracted miseries, yet the apostle declares that "where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." Rom. v: 20, 21. From this testimony it must be clear, that grace shall not only reign as extensively as sin has, that is, universally among men, but more powerfully, more effectually and more lastingly. But if it does not, and if it should not remove and do away all the evils of sin, and bestow greater good than was previously enjoyed, then it cannot be true that grace abounds "much more than sin."

28. Because the same creature, (that is the whole creation,) that was subjected to vanity, frailty and bondage, shall be emancipated into the glorious liberty of the sons of God. "For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope; that the creature (*hstis, creation*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii: 20, 21.

29. Because Christ is repeatedly called the Saviour of the world—and he cannot be the Saviour of the world if only a part of the world is ever saved. "We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." John iv: 42; 1 John iv: 14.

30. Because Christ is the seed of the woman which was to bruise the serpent's head, figuratively representing the destruction of evil; and it is expressly declared of him that "for this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii: 8.

31. Because Christ prayed not only for his friends and disciples in a special manner, but also for the world, for which he gave himself a ransom, not excepting his very murderers. John xvii: 2, 9, 21, 22, 23; Luke xxiii: 34.

32. Because Christ never prayed against, but in accordance with the will of God, and he declares that he "knew that the Father always heard him when he prayed." Matt. xxvi: 42; John xi: 41, 42, xviii: 11.

33. Because we have the promise of the fullness of the Gentiles coming in, and all Israel being saved. "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened unto Israel, until the fullness of the Gentiles be come in: and so all Israel shall be saved." Isa. xlix: 6; Rom. xi: 25, 26.

34. Because Paul exhorts, as the most important petition, and the "first of all" duties, that "supplications, prayers, intercessions, and giving of thanks be made for all men;" and as a reason for this, declares this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. ii: 1-4. And certainly such are the desires—such the prayers of all true Christians, of all benevolent hearts.

35. Because the doctrine of universal salvation alone accords with the commands and the teachings of Christ. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father which is in heaven," etc. Now, unless God loves his enemies and blesses those that curse him, etc., there certainly is no propriety in urging mankind to do it that they may be like him. Matt. v: 44-48.

36. Because God is called the Saviour of all men, and his grace is said to bring salvation to all men. "For therefore we both labor and suffer reproach, because we trust in the living God; who is the Saviour of all men, especially of those that believe." "For the grace of God that bringeth salvation to all men* hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." 1 Tim. iv: 10; Titus ii: 11, 12.

37. Because God has given to mankind eternal life in Christ, and unbelief cannot destroy it, nor multiply its truth and verity. "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; [i. e., treated him as such;] because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son." "For what if some did not believe? Shall their unbelief make the faith [fidelity] of God without effect? God forbid: yea, let God be true, though every man were a liar." 1 John v: 10, 11; Rom. iii: 3, 4. Thus eternal life is truly the gift of God to man in Christ, whether man believes it or not.

38. Because a universal resurrection of all men to life in Christ Jesus, is plainly and positively declared in Holy Writ; and furthermore, that "if any man be in Christ he is a new creature—old things are past away, and all things are become new." "For as in Adam all die, even so in Christ [not out of him] shall all be made alive." 1 Cor. xv: 22. See the whole chapter, and 2 Cor. v: 17.

39. Because "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall ultimately unite in one universal anthem of praise, and exclaim, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v: 13.

40. Because in that grand and glorious consummation predicted by the foregoing Scriptures, when Christ shall

* A more literal translation than the common version.

livers up the reconciled kingdom to the Father, God shall become all in all, to each one of his offspring: and when he is in them all and all are in him spiritually, understandingly, and truly, then will all be perfectly holy and consequently perfectly happy. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. Death, the last enemy shall be destroyed. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv: 14-28.

To the above scriptural reasons we might add many more scores, or even hundreds of passages, clearly and directly proving the same cheering sentiment of the restitution of all things; but we deem it unnecessary and superfluous. The two scores of positive scriptural reasons above presented directly to the point, we believe will be sufficient, in connexion with the previous arguments drawn from acknowledged premises, to satisfy every candid and sober mind who will read and meditate thereon, that the doctrine of universal salvation is both a *reasonable* and *scriptural* theory, and as such is entitled to all acceptance. We are willing to leave the subject to the decision of our enlightened and respected readers. We commend it to their serious and prayerful consideration; beseeching the Father of lights to lead them and us all men into all truth; and sanctify and save a world with an everlasting salvation through Christ our Redeemer. D. S.

MIRACLES.

By miracle is meant, simply, a *wonder*. The term is, however, commonly confined to those events which are out of the ordinary course of things in nature. Such events have been supposed by many, to be actual infractions or violations of the laws of nature—contrary to them, and only effected by their suspension. This, in my humble opinion, does not necessarily follow—though I have no objection to admit it, sooner than have it supposed I deny it to evade the objections of skeptics.

We are very ignorant of some of the laws and operations of nature, and hence cannot positively declare that any event deemed miraculous, was not as perfectly natural as the production of the Siamese twins, or any other *lusus nature*. We know that one mode of converting water into wine is to have it absorbed by the roots of a grape vine, carried up and converted into a grape, which, when ripened by the sun, may have its juice—this same water—pressed out, fermented, and it is wine. This, we know, is the usual mode pursued by nature. But do we *positively* know that there is *no* natural process by which water can be poured into a jar, and soon after drawn out wine? *We do not.*

But as we do not know that there actually is such a natural process—let us waive this argument, and pass on to meet the objection in its full force.

The laws of nature are self-existent, or they had a commencement. If self-existent they present us the miracle of laws without a lawgiver, or previous legislation.

If called *principles*, they present us the miracle of the result of wisdom, without any possible wisdom to precede that result. For a principle is the result of wisdom—of intelligence—and always presupposes a relation between two different things of which it is the perceived link.

If called nature, simply—as many say "nature is competent, within itself, for all its operations"—then we have the equally astonishing miracle of blind, unintelligent matter, acting with a depth of sagacity, intelligence and reason, which all our powers can never fully penetrate and exhaust! Do as you may—you must admit a miracle—an act, event or existence which is without a parallel in the universe, and consequently a *wonder*.

But admit that the laws of nature had a commencement, and you also admit the existence of miracles—you cannot avoid acknowledging them. The existence of the first object of each class of nature's materials, is a miracle—for the first animal, fish, bird, insect, reptile—the first plant, tree or shrub—was not produced by the laws of nature. I think you will now agree with me, that even taking extreme cases as a test, every one, even the skeptic, must admit the existence of miracles. Yes, the first establishment of the laws of nature, was by miracle—by a departure from the previous common order of God's government. And the creation of the first man, beast, insect, reptile, bird, fish, plant, tree—all these were by miracle—by a process different from, contrary to, and in violation of the preceding and the succeeding ordinary course of things. Having seen that at least once God was pleased, for wise and excellent reasons, and in perfect consistency with the harmony of his attributes and the immutability of his nature to change the established course of his operations, and depart from the ordinary operations of his government of the universe—we surely shall hear no more of objections to miracles, on the score of God's unchangeability, and the uniformity of his operations.

"Where is the consistency of supposing that after God had taken so much pains to make a world, and store it with every variety of vegetable and animal life, he would like a petted and spoiled child, fall to, and in a fit of passion break it up and destroy it, because he had not made it to suit himself, or had changed his liking for it?"

This, you know, is the argument of the skeptic, who admits that God acts with respect to *every man*, as he acted with respect to the antediluvian world. He creates, and after a time destroys. And the miracle—or change from an established course—is greater in creation than in destruction. For any of us can destroy life—the child can take the life of a giant, but cannot create even the wing of a fly! Yet the deist will admit the creation of the world, but ridicule the idea of its destruction—when it is notorious that the former is *more* marvellous—a *greater* departure from the established course of eternity, than the latter *can* be! But he admits; reasonably, the greater miracle; and only denies the lesser because he is mistaken respecting it.

Most skeptics suppose that miracles are believed to be provisions for unforeseen contingencies; which, having occurred quite unexpectedly to God, he is obliged, all at once, to arouse himself and put forth his omnipotence in the suspension of the laws of nature—"to mend and tinker up the flaws he was unprepared for." It is true, there are many poor, ignorant Christians who also believe so; just as many poor ignorant skeptics refuse to receive anything as evidence, save actually seeing, hearing or feeling—thus making *knowledge*, faith; yet such is not the view Christians generally take of miracles.

In my opinion, every miracle of Jesus was as clearly foreseen by divine Wisdom, and as amply provided for, and formed a part of God's providence in this world, as fully as did the coming of Jesus himself, or the establishment of Christianity. Let those, therefore, who object to miracles on this ground, object no longer—for as well may they object that God had to allow America to be discovered by Columbus, to prevent some difficulty in his plan, as to object to any, even the slightest miracle on this ground.

Thus even admitting miracles to be departures from, or violations of, the laws of nature—a definition I very much doubt—still they are as much parts of God's providences—as much foreseen, provided for, and calculated upon—as any event that is or can be produced by the operation of nature's prolific laws. A. B. G.

UNCHRISTIAN CONDUCT.

On our last page the reader will find the melancholy news of the death of two children and their venerable grandmother. Let him read it, and then read the following explanation of the last sentence of the obituary notice. Such conduct as this Methodist preacher's, deserves the severe and indignant reprobation of community, for

the heartless and *worse than brutal* barbarity it discloses festering in his heart. Especially should Christians, by crying "shame," disclaim such unfeeling conduct as being any part of the influence of our holy religion. Such men, capable of giving such advice in the hour of sorrow and death, are a disgrace to their profession, to the denomination in which they are ministers, and to the age in which they live. We wish Mr. Barney may soon be "born again," "of God," and into the kingdom of God, where *Love* [charity—1 Cor. xiii.] stands higher as an essential, than either *Faith* or *Hope*. A. B. G.

Br. GROSH—The last sentence of the obituary furnished by me, was added for the following reason. Rev. Mr. Barney, Methodist, in giving notice on Sunday previous, to his congregation of the time of the funeral, made use of words to the following effect. He hoped that, *if an orthodox minister preached*, there would be a general attendance. It will at once be perceived what was implied in this declaration. I am happy, however, in being able to state that the citizens of Carthage, did not in any way approbate Mr. Barney for this violation of the rules of propriety and decency. On the contrary, it was considered as an outrage upon the feelings of common humanity.

Affectionately yours, J. BRITTON, Jr.

Cold and unfeeling indeed must be the heart that is so destitute of the feelings of human nature as to behold with indifference the sufferings of his fellow-man! And still more unfeeling must be the wretch who can cause misery for no other object than the gratification of his own cruel, revengeful disposition! Yet there are those whose native feelings of sympathy appear to have been chilled by selfishness, frozen by revenge or drowned in intemperance to that degree that they can feast with savage cruelty on the sufferings of humanity. But beware, O man, how thou ascribest such a fiendish disposition to thy Father in heaven.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. WHITNEY at Fort Plain—Br. WAGGONER at Salisbury—Br. O. WILCOX at Trenton Falls, and at Colebrook at 5, P. M.—Br. SIAS at brick school house, East Mertsinsburgh, and at 5, P. M., at the stone school house near John Ives in Turin—Br. NEWELL at Denmark—Br. GROSH in Cedarville—Br. WHISTON in Coopers-town—Br. MILES at Mottville.

There will be preaching on the third Sunday inst., by Br. S. R. SMITH at Russia—Br. SIAS in Potsdam, as the friends may appoint.

There will be preaching on the fourth Sunday inst., by Br. SIAS at South Champion, and at Champion village at 5, P. M.

A UNIVERSALIST CONFERENCE will be held at Boston Centre, Erie county, on Saturday and Sunday, June 11th and 12th. A number of ministers are expected to be present. Preaching may be expected on both days—services to commence at 10, A. M. Meeting of the Universalist society at 1, P. M., on Saturday. Friends from the neighboring towns, who may desire to tarry over night, will be hospitably entertained. Ministering brethren are affectionately invited to be present.

The Mohawk River Association will meet in Leyden, Lewis county, on the second Wednesday and Thursday (8th and 9th) of June next.

The Black River Association will meet at Watertown on the third Wednesday and Thursday in June.

The St. Lawrence Association will meet in Columbia village, town of Madrid, on the fourth Wednesday and Thursday (22d and 33d) of June.

The Otsego Association will meet at Richfield Springs, on the same days.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Rush, for J. D. and L. T.—L. B. Canton, for B. B. J. F. J. H. M. M. J. L. W. and G. S.—P. M. Coburn, (O.) for self and A. J. H.—G. S. B. Moriah, for self, L. O. J. R. E. and J. D.—D. B. Jr., Milan, for D. R. and E. C.—F. C. Hadley Upper Mills, (Mass.)—P. M. Washington (M. T.) for J. H. A. T. A. W. and Z. H.—M. P. Peru, (O.) for nineteen subscribers—P. M. Moreland, for L. S. and J. B.—P. M. Union Square, for O. O.—J. D. Harbor Creek, (Pa.) for C. B. C. B. A. P. and J. N.—B. A. Kelloggsville, (O.) for self, L. W. and J. E. H.

POETRY.

From the Universalist Union.

HYMN OF THE WESTERN BRETHREN.

BY MRS. J. H. SCOTT.

Air—Heber's Missionary Hymn.

Respectfully inscribed, with the best wishes of the author, to those persevering heralds of the cross, who have left home and friends to publish a free salvation in the wilds of the West.

We have left the scenes of childhood,
The friends of early years,
To journey through the wild wood,
And weep the pilgrim's tears.
We have left our own green mountains,
All gay with sunny flowers,
And our silver-glancing fountains,
For toil and lonely hours.

But shall our spirits falter,
While Jesus calls us on?
Before God's holy altar,
From error's grasp is won?
Away with grief and sadness,
Let every care depart;
We bring the oil of gladness
To many a wounded heart.

What though dark clouds are o'er us,
And angry waves beneath;
Our Master braved before us
Wild persecution's breath—
What though our zeal may lead us
O'er dangers wintry track,
Our guide will ne'er deceive us
But safely bring us back.
Then on—his footsteps follow,
Our banner waves on high—
Truth, mighty truth, shall swallow
Each culture of the sky.
On, on, till light descendeth
To every darkened heart,
And Scripture knowledge sendeth
All hope from sin apart.

On, on—we ask no guerdon,
Enough for us to know,
We take from men the burden
Of "everlasting wo"—
We bring them joyous tidings,
From God, their friend above,
And bury their backslidings
In renovating love.

Towanda, Pa., March, 1836.

SUBSTANCE OF A LECTURE ON ELOCUTION.

Delivered before the Law Association of the city of New-York, April, 1836,

BY PROF. SAMUEL N. SWEET.

[Concluded.]

It is to be regretted that while great attention is paid to song, little or none is paid to speech in this country. Music, in its perfection, is an elegant accomplishment. But what is it compared to the higher graces and more striking expressions of elocution? Vocal music is more gratifying than instrumental, because the human voice, whether its notes are heard in song or speech, is the noblest and sweetest instrument of music in existence. I agree in opinion with the Editor of the North American Review, that "the voice of song is not sweeter than the voice of eloquence."

The powers of the voice alone are sufficient to justify the exclamation of the great poet of nature, "What a piece of work is man!" When highly cultivated, it sinks to the sweetest whisper, or rises to the highest tone, without any apparent labor. Such a voice never degenerates into song or drawl! It is the music of nature.

A knowledge of the science of elocution, will give the art of conveying the sense and sentiment of discourse, not only correctly but rhetorically. In order to convey the sense and sentiment of what we read or recite grammatically, and with gratification to the ear of the hearer, it is obvious we must perfectly understand the meaning of the author.

It is easy to say that a public speaker should "hold the mirror up to nature," but it is not quite so easy to do it, for nature is a complicated machinery. Talking, although it is generally less formal and more free from affectation, than reading or speaking, is far, very far, from being truly eloquent. Men very frequently, "imitate humanity abominably," in conversation as well as in reading or speaking. Some modes of public speaking are undoubtedly injurious to health. But properly understood and pursued, it fortifies the lungs against all disease, particularly that worst of all diseases, the consumption.

Some men complain that their hearers occasionally get to sleep. The fault is in the speaker and not the hearer. It is our duty to sleep, and sleep soundly too, unless the speaker can say or do something of sufficient interest to keep us awake. There is something in true and genuine eloquence which startles the tyrant in his dreams of power, controls the surges of lawless violence, and makes "the very extremities of the earth to tremble." Can an individual sleep amidst the thunders of such eloquence? As well may he sleep amidst the clangor of the trumpet and the clash of arms.

Eloquence, in our government, is emphatically an instrument of power. There are those who indulge in the fearful apprehension, that this republic, like Athens, Sparta, Carthage and Rome, is destined soon to fall. But while we have public men of genuine eloquence who, although they differ in opinion as to the domestic and foreign policy of government, are zealously and fearlessly advocating the continued existence of the great and ennobling principles upon which it is predicated, let us not despair. Had we no such advocates I should consider our liberties no better than "painted air."

It was when Cicero's eloquence shook the forum that Rome was recognized as the mistress of the world. In vain, then, did the mighty Hannibal lift up his arm against her. But when Cicero was murdered, the "eternal city," tottering beneath the weight of her iniquities, jostled over the precipice of faction and her sun went down in blood.

The great and imperishable interest of millions of freemen are committed to the charge of the generation to which we belong. And are we not under the strongest inducements to strive for the mastery in public speaking?

If I have presented to you a single additional incitement to the many already before you, for increased exertion in restoring elocution to its former position, within the department of useful instruction, I feel amply rewarded. I cannot conclude without observing, if you will excuse the liberty, with the poet, that it is

"Praise enough
To fill the ambition of a common man
That Webster's language is his mother tongue,
And Wirt's great name compatriot with his own."

MARRIAGES.

In Boston, November 1, 1835, by Perry Cobb, Esq., Mr. WILLIAM BOWMAN, to Miss MARY DONALDSON, all of that place.

In the same place, March 24, by the same, Mr. AMMI WHITING, to Miss CLARISSA FOLSOM, all of Boston.

In Fowler, St. Lawrence county, May 1, by Rev. O. Wilcox, Mr. SIMEON HAZLETON, Jr., to Miss EMELINE COLE, all of that place.

DEATHS.

Near the village of Carthage, May 4th, JEFFERSON, aged three years and five months, and MALVINA, aged two years, only children of Allen and Susan Wait. Also, Mrs. HANNAH PRATT, aged 62 years, Mrs. Wait's mother.

These persons were drowned in a ditch, from which clay had been thrown for the purpose of making brick, and which was partly filled with water. On the morning of this day, Mr. Wait was from home, and Mrs. Wait had left the house for a few moments, to go to a neighbor's, leaving the children on the brick yard, at play. It was supposed that the children fell in, and that their grandmother came to their assistance, and in attempting to extricate them, slipped in with them, and being rather infirm was unable to get out. The width of the place was about three feet, the depth four feet, with two and a half feet of water. Mrs. Wait on returning, succeeded in removing the bodies of her children from the water, but was obliged to go for assistance to remove the body of her mother.

The funeral was attended on Monday following, by the writer, and the consolation of the Gospel tendered to the bereaved and severely afflicted parents of the children, who were the only relatives present. Under these circumstances, it was peculiarly gratifying to our bereaved friends, as well as to every person capable of feeling, to witness the large congregation assembled on the occasion. J. B., Jr.

In Richford, April 27, Mrs. ALMIRA DANIELS, wife of Capt. Heman Daniels, aged 40. By this dispensation, a husband, five children, the Harford Universalist society, (of which she was a member,) and many relatives and friends have been called to mourn the departure of one deservedly loved by them. It pleased God to remove her by a nervous affection, which was rapid in its progress, depriving her of her reason, and baffling the skill of medical assistance. The funeral obsequies were attended by a goodly number, who were addressed by the writer, from Job xiv : 10.

Will the Union copy this?

O. WHISTON.

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[To be continued.]

MORRISVILLE ACADEMY.

The Summer Term of the Morrisville Academy will commence on Monday, the sixth day of June. Tuition for common branches of education, \$3 per quarter; for the higher branches of education, \$4 per quarter. The following books are recommended to scholars, viz. The North American Reader, Day's Algebra, Legendre's Geometry, Flint's Surveying, Bowditch's Navigator, Comstock's Philosophy, Comstock's Chemistry, Wilkins' Astronomy, Kirkham's Grammar, Olney's Geography, Pope's Essay on Man, as a parsing book, Gould's Latin Grammar, Gould's Virgil, Anthon's Sallust, Folsom's Livy, Boyer's French Dictionary, Eolmar's Colloquial Phrases, Telemaque and Charles XII in French, as reading books, New Latin Tutor, Fisk's Greek Grammar and Greek Exercises, Jacob's Greek Reader, Graeca Majora.

A. DINSMORE.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JUNE 11, 1836.

NUMBER 24.

THE PREACHER.

ADVANTAGES OF RELIGIOUS ASSOCIATION.

A SERMON,

BY L. C. BROWNE.

"Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x: 25.

The practice of assembling, periodically, for religious worship, so general among Christians at the present day, is a primitive custom. Immediately after the Saviour's resurrection his followers began to assemble together on the first day of the week, the day on which he rose, to join in commemoration of that joyful event and offer up their devotions.

The author of our text, whose writings abound in wholesome instruction and judicious counsel, exhorts his Hebrew brethren not to forsake this practice. "Not forsaking the assembling of ourselves together." The apostle doubtless had his reasons for giving this advice. He well knew the advantages to be derived from continuing the practice, the evils which result from the neglect of it, and the causes which induced to such neglect; and these we shall endeavor, on the present occasion, briefly to consider.

I. The practice of assembling statedly for religious worship serves to create and keep alive *social feeling and friendly intercourse*.

It is a trite but veritable maxim, that man was made for society. Man is emphatically a social being. There is that within his nature and constitution which prompts him to seek intercourse with his fellow-beings. And the exercise of this principle is not only in accordance with the inclination of the human mind, but it is one of the principal means of human happiness. Surround an individual with all the other enjoyments of existence—bestow upon him the wealth of the Rostschilds, the learning of Cicero and the fame of Napoleon—give him access to all the records of ancient and modern literature—fix his residence in the most beautiful and fertile region, with the happiest climate in the temperate zone; and yet deny him the pleasures of society—preclude him the intercourse of a single kindred being and he will languish. "He'd sigh, he'd mourn, that he was alone."

True, there have been instances of men abdicating society, retiring to the wilderness and spinning out their existence, inmates of the desert and companions of the wolf. But such instances are far between, and have invariable been, not the voluntary choice of nature, but the effect of disappointed ambition, misanthropic fancy, whimsical caprice, or a depraved and blinded superstition. There may be now and then an individual, at the present day, in this enlightened and social country, who foregoes the charms of society, secludes himself week after week and year after year in the chimney corner of his own domicile, his powers and faculties wasting, like the unused sickle. But such instances are the morbid effect of avarice, indolence or stupidity.

Nature never made a misanthrope or a hermit;

"For know the Maker, on the human breast
A sense of kindred, country, man, impressed."

There is in nature, when uncorrupted, an involuntary uprising of the social feelings which call for intercourse with mankind. Endued with the power of thinking, the faculty of speech, and the sense of hearing, we delight, not only to reflect and meditate, but to communicate our ideas, and listen to the sentiments and feelings of others in return.

Now this object is most happily answered by the practice of "assembling ourselves together." On

these occasions the social vein is opened. Old acquaintances are revived and new ones formed—neighbor recognizes neighbor, countenance greets countenance, and hand grasps hand; cheerful salutations are exchanged, hospitable invitations given, and friendly intercourse promoted.

We here anticipate an objection. We shall be met with the argument, that the practice of assembling for religious worship, instead of promoting friendship and sociability, sometimes sows discord in a community.

"Look," says the experienced father, "upon the small village in yonder valley. Some twenty years ago, a few friendly neighbors who had been reared together from their childhood, emigrated from the busy haunts of eastern population and settled on the peaceful stream that murmurs through its bosom. The drops that form its crystal current are not more congenial and united, nor the herbage that decks its banks, more green and flourishing than the sympathy we cherished. We cleared our forests, dug our wells, reared our buildings and wrought our highways in peace and unanimity. Our children were taught together in the same humble school, and playfully gambolled together beneath the same spreading tree; our youth mingled together in the same innocent amusement; and our aged sires and mothers visited each other, unceremoniously, and sat around the same banqueting table of hospitality.

"But at length there came among us a religious teacher, sent, he said, by Heaven, to save our souls from ruin. He called us together in the school-room, preached to us what he called the Gospel; and we listened to his instructions. A church was formed, a meeting-house erected, the preacher settled, and the people continued to assemble; but instead of sociality, division was sown amongst us and we became inimical. Neighbor was set against neighbor, and family against family, and even the members of the same family against each other. The cordial greeting of countenance and warm grasp of the hand were exchanged for the cold and distant side-glance of contempt and prejudice."

Father, I admit the facts; but you have imputed them to wrong causes. The harmony which characterized your new settlement did not arise from the absence of religious association, but from the fewness of inhabitants and their mutual wants. And the discord which followed the introduction of religion among you, was not the immediate effect of the people assembling themselves together; but probably of the sentiments to which they listened when assembled. Could the simple act of a little band of neighbors assembling once a week to greet each other, create disunion? Were not the instructions to which you listened designed to sow dissension? Were you not taught that some of you, in consequence of certain professions and observances, were better than others, in the sight of Deity; and were these not urged to separate themselves in feeling, and hold a less familiar intercourse? Here lay the secret of the discord. Spurious distinctions were set up among you, which flattered and stimulated the pride and the vanity of one portion, and stirred up the hatred, jealousy and resentment of the other.

But let us draw another picture. We will suppose the preacher had taught the people that one God had created them and they were all his children—that the first and great commandment was to love this God with all the heart, and the second, to love each other. We will suppose the people assembled once a week to take each other by the hand, inquire each other's health, mingle in devotion to a common Father and listen to tidings of a

universal Gospel. Would the effect, in this case, have been to distract community and make the people hate each other?

On the other side, let us suppose no church had been erected and the people had not acquired the habit of assembling. The forest being cleared away, the country grown wealthy and the population increased, those mutual dependencies which attached them to each other, in the beginning, would have ceased, and no other bond of union been instituted to supercede it.

It may perhaps be argued that the people might have formed themselves into literary and scientific associations, listened to a lecture upon some branch of useful knowledge, and exercised themselves in classic recitations. We grant that information might thus have been acquired; but seriously doubt whether the object in question—the promotion of social and amicable intercourse—would have been so well secured as by assembling for religious worship. In literary and scientific associations, there arises various causes of disunion, such as the rivalry of talent and the envy of distinction.

The most auspicious, and indeed the only place, for people to assemble on a common level of equality with a common bond of union, is in the sanctuary of a common Gospel. View a band of believers in their egress from the house of worship—mark the kind attention and chaste civility which pervade the group—contrast it with the rude, uproarious jargon witnessed at a military parade or a political election; and you will acknowledge that of all occasions the assembling for religious exercises is the most favorable to the promotion of civil and friendly intercourse.

Wherever you find a neighborhood in which this practice is wholly neglected, you will, in general, find it a sordid and unsocial neighborhood. The people, in this case, particularly in an agricultural community where the population is sparse, meet so seldom, that when they happen together, even in small circles, there exists a degree of embarrassment and stiffness wholly unalloyed to free and happy intercourse.

Conversation grows smooth and easy by usage, as the spade and chisel brighten by the wearing; and, like these instruments, it rusts when long neglected. And hence, society, when mingled in but seldom, instead of being sought as an enjoyment, becomes a burden from which we seek release. If, then, we would cultivate our social and conversational faculties which are given as means of happiness—if we would cherish the acquaintance and secure the attachment of our species, whose assistance and sympathy we may need in the hour of misfortune or affliction, let us give attention to the apostle, "Not forsaking the assembling of ourselves together."

II. Another advantage to be drawn from the practice of assembling, periodically, for religious worship is, a relaxation from the toil and perplexity of business, and the refreshment and renovation of the *mind and spirits*.

After a week spent in the labor and anxiety of business or profession, how sweet and renewing is it to lay aside our cares and assemble on the Sabbath. The farmer leaves his plough in the furrow, the merchant closes his ledger, the mechanic drops the implement of his art, the man of profession puts aside his pen, the female suspends her domestic avocations and all enjoy a season of relaxation.

It not only reposes the powers of the physical constitution, but it unbends the bowstring of the mind and thus prepares both mind and body for renewed and more vigorous action. Who, that

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. III.

BY REV. J. WHITNEY.

"I will joy in the God of my salvation."

The reasonableness of confidence in God is plain. Life is exposed to many cares and troubles, some of which we can neither foresee nor prevent. The world is a scene of continual change, and such is the constitution of humanity, that sorrow will steal in upon the heart and cause the strongest to bend beneath its power.

When we contemplate Jehovah as the supreme parent and ruler of the universe, who has created us but to bless and beautify our existence; whose mercy is continually beaming from his presence to give glory to his reign and happiness to man; we see so much loveliness and worth in his character, that we fly to his arms and trust our all to his wise and benevolent disposal. It gives force to our minds, and inspires us with courage. It throws off the burthen of wretchedness which ignorance has placed upon us, and enables us to rise superior to adversity.

Could we but recognize in all the untoward events and discouraging circumstances of life, an overruling providence, exerting in its control to the introduction of some important good, hitherto unknown, we could rejoice in the Lord, and joy in the God of our salvation. Confidence like this would make us happy, though all around may be dark and cheerless; "though the fig tree should not blossom, the vines yield no fruit; though the olive should fail and no meat be in the fields; the flocks desert the folds and no herd be in the stall."

After we have performed our duty to God and our fellow-men, we should rest satisfied that there is one Being who rules all events in such a manner that our labors shall not be in vain. By trusting in God, is meant a firm conviction of his goodness and a tender regard even for individual interests.

We are sometimes called to pass through the most trying scenes of affliction; and when our weak discernment can see no utility, we begin to repine. But this is wrong.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

For the Magazine and Advocate.

MATTERS AND THINGS.....No. II.

BY EVANGELIST J. LEWIS.

I HAVE OFTEN KNOWN self-styled *saints* whose characters were not a whit better than the characters of one-half of those whom they stigmatized as sinners.

I have often known that to be called *religion* which is utterly unworthy the name.

I have often known the following to be quoted as Scripture: "As death leaves us, so judgment will find us." "No self-murderer shall inherit the kingdom of heaven." "God, out of Christ, is a consuming fire."

I have often known persons who seemed incapable of reasoning upon the subject of religion.

I have often known persons who did not dare try to use reason upon religious subjects, for fear they should reason themselves into an endless hell.

I have often known persons who were hard-hearted to the poor, unscrupulous in a bargain, and unfair in their dealings, profess great love for precious immortal souls.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.....PART III.

INSCRIBED TO ADELIA.

§ XV. THE INTELLECTUAL INFLUENCES OF CHRISTIANITY.—In the course of my conversation and reading I have seldom met with this topic made the theme of discussion or illustration. It is granted, indeed, on all hands, that the influence and the tendency of Christianity is to perfect our nature—our *whole* nature, intellectual as well as moral. But while its influence in refining, ex-

alting, and rendering more God-like our moral nature, has not found among its many eulogists, a praise either too great or too high, its influence upon our intellectual powers and interests, judging from my present recollections of my reading and colloquy, seems not to have attracted its *due share* of attention, nor to have found a fitting eulogium.

You will recollect the following passages in one of our favorite authors. "I see every where in Christianity this great design of liberating and raising the human mind. I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear, and craft, and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Every thing breathes freedom, liberality, enlargement. I meet there, not a formal, rigid creed, binding on the intellect, through all ages, the mechanical, passive repetition of the same words, and the same ideas; but I meet a few grand, all-comprehending truths, which are given to the soul, to be developed, and applied by itself; given to it, as seed to the sower, to be cherished and expanded by its own thought, love, and obedience, into more and more glorious fruits of wisdom and virtue. I hear it every where calling the mind to *freedom and power*, by calling it to guard against the senses, the passions, the appetites, through which it is chained, enfeebled, destroyed. I see it every where aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a *mighty energy for our own elevation*. I meet in Christianity only discoveries of a vast, bold, illimitable character; fitted and designed to give energy and expansion to the soul." You will recollect these sentences, and my oft-expressed regret that there are not more such in the writings of one so highly gifted and so well qualified to treat such a subject worthily. Would that we had a vindication of the intellectual claims of Christianity worthy the theme!

While reading such passages as the above, I have meditated the accomplishment of some contribution to such a work as I have thought much wanted—unpossessed of the high powers, and of the literary leisure and qualifications which will yet be devoted, I hope, to this task, I never dreamed of any more worthy or efficient contribution than such as conversation, or correspondence, or a periodical might be made the vehicle of. Heretofore I have done no more than making an *outline* of some illustrations of these claims of Christianity. Even in this crude state I am induced to submit them, in the hope that they may call forth the attention or the contributions to this subject, of yourself, or some one whose eye they may meet. And O! for this cause let their soon arouse him some able, some gifted advocate, who, upon the source from which he had derived much of his intellectual acumen and eminence, may reflect back a lustre and a glory not altogether unworthy and unbefitting the high, the noble theme.

One way in which Christianity promotes our intellectual progress is, by filling us with the largest and loftiest ideas of the worth of our immortal and spiritual natures, as children of God, made in the likeness of our infinite Parent. Here we have a motive and encouragement to the zealous *self-forgetting* (Vide, Edinburgh Review, No. 108, article "Characteristics,") culture of our mental resources, which will never fail him who *once* knows its power. Nothing mean, nothing low, nothing dull, nothing creeping, morally or intellectually, can well harbor in a bosom glowing with the consciousness of a sonship to the great Author of universal being. As Christians we learn that "there is nothing in the world really beneficial, that does not lie within the reach of an informed understanding, and a well directed pursuit." (Burke.) By fixedly impressing us also with a sense of the probationary and preparatory nature of this world's concerns—by making it a point of duty to "rejoice evermore," "walking by faith and not by sight," it enables those who *receive* it,

to maintain that joyous freedom of soul, that native virtuous hilarity, that cheerful confidence in "all things working together for good," which with most that adorns and blesses the spring time of life, but seldom lasts out to the sere and yellow leaf; thus harmonizing the simplicity and fire of youth with the firm wisdom of more sedate manhood.

Again, Christianity holds out sure and permanent motives to high mental exertion, in the stress it lays upon *benevolence*. If we consider the numberless modes in which the fulfilment of this law of love brings out and ripens the best parts of our nature; if we reflect that the desire of doing good is one which may be acted out at all times and in all places; that it is altogether independent of the accidents and caprices which are forever deadening the force of our other ruling passions (for who ever heard of a philanthropist desisting in disgust from his high and holy vocation?); if we think that no mind is so great or so small as to be above or below the sphere of its benign operation, we may form some rude estimate of the value, intellectually considered, of that religion which enjoins it under the most solemn sanctions; which encourages to it by the most sweet and tender promises; which holds forth to imitation the brightest pattern of its loveliness and power. Such a religion is that of Jesus: and "love never faileth."

Christianity inspires a most solemn and affectionate *reverence for truth*. Those who know in some small measure, the indescribable firmness and elevation—the sublime self-possession—the heavenly calm, which such a state of feeling diffuses throughout the chambers of the soul, will not be at a loss as to the value of that religious system which makes the love of truth a *sine qua non*; which teaches that it is the truth which "makes us free."

Christianity raises and enlarges the mind by familiarizing with its conceptions, and bringing home to its feelings the loftiest and the grandest objects which the universe contains. The absolute unity, the unrivalled supremacy, the awful majesty, the exhaustless benignity of the God and Father of universal being—the spotless purity, the unquenchable love, the high and holy zeal, the faith, the patience, the life and the death, the resurrection and ascension of him who is the image of the invisible God—the hopes of future happiness. Surely these are matters, the often renewed contemplation of which cannot but impress, with something of their own deep and lofty strain, the mind that makes them its own.

Finally—Christianity deeply serves our intellectual interests by *simplifying the moral rule of life*. Being a treasury of *principles*, rather than a digest of rules, it relieves us from the yoke of bondage to a multiplicity of minute, vexatious and easily forgotten regulations and restrictions. The superiority of this mode of legislating may be shown in the instance of the *minor* virtue of social *politeness*. What tone of littleness and feebleness does not the superstitious observance of an *endless* series of minute rules for one's deportment among one's fellow-creatures, stamp *pro tempore*, upon the noblest mind! How rare is it to see perfect and finished gentlemanliness in connexion with a fine, bold and free heartiness of native character! But Christianity can accomplish this junction for us. It puts out of the way, in the first place, *that selfishness which is the perennial spring of the offences against politeness*. If politeness, be "benevolence in little things," (Chatham,) surely that Gospel which teaches us "to love our neighbor as ourselves," "in honor preferring one another," need only be obeyed to ensure the truest politeness in our social demeanor. Christian principle, farther, frees us from vanity and bashful timidity; substituting in the place of either, a just and modest *self-respect*; and thus, gives a freedom, a simplicity, an *easy, independent cheerfulness* to our social intercourses, which the student of Chesterfield might toil after in vain. And it accomplishes all this, without impairing the great and sturdy features of mental power.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JUNE 4, 1836.

NUMBER 23.

For the Magazine and Advocate.

THE OLD MAN'S EXPERIENCE.

BY MISS EMELINE ROUNSEVILLE.

"I relate what I have seen."

Say, mortal say, by Him who rules above,
Which prompts to noblest actions—*fear or love?*

The golden orb of heaven had retired behind the western mountains, and multitudes of light clouds overspread the horizon, through which the full moon floated in tranquil majesty, while her silver rays were reflected by every wave of the expansive "lake of a thousand islands." Gently were the waters rippled by the evening breeze, softly did the night-wind sigh in the woody bowers. All was hushed in sweet repose, save one solitary horseman, who had for sometime been leisurely pacing his way along the margin of this field of waters, as if to prolong the delightful scene; but recollecting the growing lateness of the hour, he put spurs to his horse, and with accelerated motion was dashing his way to the nearest inn, when his before sure-footed steed unluckily stumbled, and precipitated its rider with great force to the ground. Feeling much bruised and unable to continue his journey, he made the best of his way to an humble, but neat little cottage which stood within sight; where, after rapping gently at the door, it was opened by a tall, majestic figure, whose white and scattering locks and snowy beard told they had already been bleached by the frosts of seventy winters. Learning our traveller's misfortune, he very kindly offered him his hand, and bid him a hearty welcome to such as his lowly mansion afforded.

The old gentleman still retained the noble powers of intellect unimpaired; cheerful, sensible and communicative in conversation; open and consistent in his manners; in short, one of those who perform an act of kindness, not because it is esteemed good, but rather for the luxury it affords to a sensitive and benevolent heart; one of those rare spirits we sometimes meet on our journey, whom, before we know why, we feel we can trust as a friend and love as a brother, and whom no change in the fluctuating events of succeeding time can obliterate from memory's page. Such was the good, the venerable Stedman. His family consisted only of himself, wife, and a granddaughter, an interesting child aged twelve years. A soothing balm, readily administered by the hand of kindness, if not altogether calculated to make the wounded whole, served at least to alleviate pain. The refreshing meal was soon prepared, where familiarity, good sense and good will were the richest sauces.

"My friend," said the old gentleman to his guest, "you have been very unfortunate this evening—speaking after the manner of men—for so it appears to us short-sighted mortals; but doubtless it was designed to accomplish some all-wise and benevolent purpose. How frequently do we sigh over that to-day, which to-morrow, as it were, causes us to give thanks to the Most High! How strong a lesson of reconciliation! and what confidence, what trust, should we repose in the almighty Controller of events, 'who is good unto all, and whose tender mercies are over all his works.'" "Such a confidence in divine protection," replied the traveller, "must be a source of much enjoyment, and I have sometimes wished that such a faith was mine, even though it were but a creature of the brain—a phantom of a heated imagination." "I see," returned the good old man, "that you are somewhat skeptical upon the subject. I rejoice the more in this meeting—such was my state—I have been there before you. If you will favor me with an audience, you shall have a sketch of my past life. But

I am intruding upon the hours of rest, which your situation so much requires, to-morrow you will be better able to hear my story."

Our traveller soon found himself very comfortably lodged for the night, but the novelty of the entertainment, the prepossessing expression of countenance, and the interesting manner of his aged and sympathising host, dwelt so strongly on his mind, that it was long ere the "drowsy god" hushed him in the arms of refreshing slumber.

The next morning he arose with the rising sun, and found himself much better than he had anticipated. After the usual duties and hospitalities of the morning were over, Mr. Stedman, seating himself in the massy arm chair, while one hand gently rested on the family Bible which lay on the antiquated stand beside him, thus commenced: "Well, brother, (for such I feel that you are, in more than one sense of the term,) I will now fulfil my last evening's engagement, provided you think you can listen with patience to the religious experience of an old man." His guest assured him that he was very anxious that he should begin, and should listen with much pleasure.

"I was born," resumed Mr. Stedman, "on the banks of the far-famed Connecticut, in the State which bears its name. Of my mother I have no recollection, she having died when I was an infant; but my father, though of a feeble and delicate constitution, survived her a few years. He left two sons, Charles and James, of which I am the youngest. On his deathbed he committed us to the care of a wealthy uncle, who, having no children, seemed pleased with the charge and adopted us as his sons. He spared no pains in conducting us 'in the way in which we should go,' and being a deacon in the church in our neighborhood, a Presbyterian after the strictest sect, we were carefully indoctrinated in all the mysteries of the trinity, election and reprobation. The Sabbath, in our juvenile years, moved tardily on; a day of listlessness and inaction, when the very face of nature seemed to wear an awful solemnity! It was called 'holy time,' and to converse upon worldly matters, or read any other book than the Bible, Catechism, psalm-book or a volume of old sermons, was deemed sinful in high degree; and to have spoken a word against our minister, at any time, would have been thought as heinous as was the sin against the Holy Ghost in the apostolic age!

"When I was about eighteen, there was what was called an 'awakening' in our town, in which great numbers were added to the church. My brother and I were fully in the belief, that if we did not submit sooner or later, and join the church, we must inevitably writhe in endless flames; but being naturally gay and volatile, fond of indulging in the amusements of life, which reason told us were innocent, we remained stubborn and unyielding for some time; till one of our youthful playmates sickened and died very suddenly, who we were informed had left this world without making his peace with God, despairing of his mercy! This had the desired effect—it was too solemn a warning to withstand. We yielded ourselves implicitly, as clay in the hands of the potter, to the dictates of those whom we thought God's peculiar people, zealous of good works. I need tell you we were happy, since we then thought that God, who was before our enemy, had become our friend. At first we could pray, and pray devoutly for all mankind, and ardently desired that every wanderer might come to the fold of Christ and become the rich partakers of our heavenly Father's illimitable love! But we soon learned that we were becoming too liberal in our prayers; for in consistency we could

not pray for all men, when our creed told us that the elect were a chosen few; far the greatest proportion being reprobates. How could we ask for the accomplishment of what we believed God never intended to perform, and what was in perfect opposition to his will and design? Impossible, if we would be true to the Master whom we served! When we pay our homage to a being whose love extends to a few, and whose tender mercies are never realized only by a part of the human family, shall we, weak and frail children of the dust, exercise love towards all, and be merciful to those for whom he has no mercy? Shall man be better than his Maker? If he whom we take for our guide, the object of our worship, the great standard of all perfection, hate those who rebel against him, shall we, finite mortals, cultivate feelings of pity and compassion for them? No! consistency, reason, justice forbid it!!

"If we would point out a pattern of goodness and loveliness for the youth to imitate, we should certainly select one whom we thought their superior in the virtues and graces. What should we think of that parent, who could place his beloved sons under the tuition of a tyrannical despot, to learn the principles of humanity and philanthropy? We should not hesitate in pronouncing him insane; especially if he had held him up to their infantile minds as being worthy their imitation.

"Then let us cease to wonder that partiality, oppression and persecution are stalking throughout the land. I have known and 'do testify' that the narrow and cruel creed of Partialism teaches us to esteem ourselves better than others, and to despise and persecute those whom we look upon as reprobates, hated of God and created for the glorious purpose of displaying his vindictive justice in their indescribable and eternal woe! Its fruits, I have found by close observation and dear-bought experience, to be invariably the same in kind, although existing in different degrees of perfection, according as its votaries more or less faithfully imitate the God they worship. Soon after being 'born of the spirit,' and becoming one of the favorites of the Most High, I treated my former associates with cold neglect and haughty scorn, and the story that was so readily invented and propagated to their disadvantage, which before would have unsheathed my keenest weapons of defence, I could listen to with an approving smile! Nor was I alone—neither was mine an extreme case. Those of my acquaintances of the like faith, (to their honor be it said,) generally conducted with the same consistency. I ever detested hypocrisy in all its varying forms, and strange as it now seems, was at that time candid and sincere: and I am induced to believe that there are still a large majority of the many advocates of the vindictive cruelty of God, who truly suppose, while devising plans to extirpate what they term 'heresy,' and abusing and persecuting those who will not ascribe to the divinity the character of a Molech, that they are doing God service!

"But, to return. The members of our church generally consisted of the wealthier portion of community, and were abundantly able to support a priest in the best style. They did so. Our minister came amongst us poor and humble, despising wealth; but in a short time his fortune became ample, as I never knew him to refuse, at least, the conveniences of life. Large sums were frequently raised to send the Gospel to the perishing Heathen, articles of clothing without number, prepared for the suffering missionaries, and the calls of the poor within our own circle of religious faith, were punctually attended to.

For the Magazine and Advocate.

BRIEF CRITICISMS.....No. V.

BY REV. J. M. AUSTIN.

"While Religion enjoins it upon us to cover the faults of our kind with a veil of indulgence, Intolerance teaches us to transform their opinions into crimes."—*Art of being Happy.*

True religion is the source of kindness and good will. It is the rich gift of Heaven imparted to erring man, to enlighten his mind, strengthen his weakness, and bind him by the strong cords of fraternal affection to his brother man. In view of the frailty to which the most perfect of our race are subject, it calls upon us to exercise a forgiving spirit, and allow a sense of our failings to temper the judgment we pass upon the imperfections of others. What mortal is perfect? Who is without faults? Who has not their "weak points," through which temptation can successfully assail them? Who, in this world, is elevated above all liability to err? None. From these reflections, we discover the truth and beauty of the above words which declare that—"Religion enjoins it upon us to cover the faults of our kind with a veil of indulgence." Not to approbate their sins—not to encourage them in crime or error—not to refrain from chiding their transgressions—but rather to distinguish between wilful wickedness, and those faults which arise from the general imperfection of our race; and while we denounce and chastise the former to cast the mantle of charity over the latter. There is a vast distinction between deliberate sin, and human failings. The one is a crime which religion calls upon us to reprobate; the other is a misfortune, over which it teaches us to throw the "veil of indulgence." The Saviour, while openly rebuking sin, ever looked with an eye of compassion upon the failings incident to humanity—upon honest error and blinded delusion.

The influence of intolerance is directly the reverse of religion. So far from teaching us to cover the frailties of human nature, it influences him who possesses its spirit, to transform even the honest opinions of his fellow-beings, into crimes! And how many are there in Christian sects, under the sway of this spirit of intolerance! How many, who apparently view it as one of the most heinous crimes, for an individual to entertain a religious opinion, different from their own! Are there not professing Christians who look with suspicion and scorn upon those of another sect? who do not hesitate to cast reproach and contumely and an evil name upon them? and some even, who would be in favor of penal laws with severe penalties, to compel men to adopt their religious faith? The pages of ecclesiastical history instruct us, that in days past, such have existed in the religious community; and I think it is not violating the dictates of charity to suppose that some may be found in the present age, who cherish a similar spirit.

To the reasonable and candid professor of every sect, I would respectfully put the inquiry—Is it in accordance with the genius of Christianity, to cherish this feeling of intolerance? Is it conformable to the spirit of the Gospel of the Redeemer, to denounce and treat as enemies to religion and morality, all who cannot see with your eyes or understand with your judgment? And in so doing, would you not render yourselves liable to the censure of the Saviour—"Judge not, lest ye be judged?" You peruse the Scriptures, and honestly, no doubt, believe they teach the endless suffering of many of God's intelligent beings. With a mind, perhaps, differently constituted and enlightened, I study the same holy book, and as honestly believe it proclaims that God is the kind Father and steadfast Friend of all the human family—that he, preferring to have holiness and happiness reign universal, rather than that sin and misery should triumph forever, has determined (not to save the world in their sins, but) to save all his rational creatures from their sins and errors, raise them above imperfection, and fit them to dwell in his presence, and participate in the joys of heaven forever—and that being infinite in wisdom and omnipotent in power, this most glorious and holy determination will, in the fulness of times, be triumphantly accom-

plished! Now what rule of morals or equity would justify you in questioning the sincerity of my belief, or in denouncing me as a wilful enemy of religion and virtue, and yet forbid me to judge you in the same manner? "It is a poor rule that will not work both ways," says the old adage. Is it right for me to entertain feelings of disrespect and enmity toward you, for believing in ceaseless suffering? No; the spirit of the Gospel and the law of moral equity forbids it. Is it not, then, equally wrong and unjustifiable for you to cherish the same feelings toward me, for believing the Creator will bestow holiness and happiness upon all the intelligent beings he has been pleased to form? Let a pure conscience answer this question.

Why do mankind entertain various opinions upon the same subject? Simply, because our understandings are not infinite. Did our knowledge equal that of the Deity, there would be no disagreement—all would see the truth, know and acknowledge it. But inasmuch as it hath seemed good to the Creator to form us measurably imperfect in this life—as our minds possess different degrees of capability and strength, and have been variously biassed and trained—it is not reasonably to be expected that our views will coincide upon all subjects, especially upon one of the peculiar characteristics of religion. It is, therefore, equally the dictate of religion, humanity and good sense, not to allow these honest differences of opinion to mar the friendship and good will which should link man to man—and especially not to permit them to interrupt the social intercourse of neighbors, or light up the flame of enmity among professing Christians—believers in the same God and the same Mediator! We should allow the measure of our respect for our fellow-creatures to be dictated, not by the nature of their belief, but by its sincerity, and by the worth of their moral character. We can pity those whom we believe to entertain erroneous doctrines, but we have no authority or right to condemn, denounce or villify them for their opinion's sake. For let us ever remember, that "religion enjoins it upon us to cover the faults [imperfections] of our kind, with a veil of indulgence," while it is rank intolerance alone, that "teaches us to transform their opinions into crimes." While we live up to the dictates of the former, let us sedulously avoid the malign influences of the latter.

Dartmouth, Mass.

For the Magazine and Advocate.

OATHS.

BY REV. W. S. BALCH.

Our Partialist brethren have come to the conclusion, that Universalists cannot consistently take an oath, because they do not believe in endless misery. A late writer observes, that "Universalists must, in order to act consistently with their belief, refuse to take an oath, and give their affirmation like a Quaker; and the law ought to be framed accordingly." So far, we agree this writer is correct. But when he attempts to explain the phrase "so help me God," by making it imply endless misery, I must disagree with him.

I am decidedly opposed to oaths, uttered by a person profanely, or administered by the law. "Swear not at all" is the direct command of Jesus; but let your *yea* be *yea*, and your *nay*, *nay*;" i. e., speak the truth, plainly and without equivocation—speak as you mean.

Were every man a Christian, and every Christian such as his name would indicate, there would be no need of oaths. All would speak the truth, and lie not to one another. But man is a frail being, liable to err. He is often mistaken; but none the less so, although he speaks under the solemnity of an oath. The administration of oaths, with the painful penalties annexed, forms no security against falsehood and deception. Under the existing laws of our country, it is found extremely difficult to convict a man of perjury, because we cannot ascertain whether he intended to speak the truth or not.

Whoever has attended the judicial proceedings of our courts must have observed that the testimony

of a witness bears a weight proportioned to the acknowledged character for veracity which he sustains. A man whose general character is bad, who has often been found guilty of falsehood, can have little influence, though he speak under oath: while the man of truth and honesty will be regarded as a safe witness, though the weight of his testimony rests on his own story, plainly told.

We should rejoice to see the time come when every witness called upon the stand, should be required to testify plainly under the penalties of perjury, without the present practice of calling on the holy name of our God to regard a case the most mean and despicable. Testimony thus given would depend on the general character of the witness as a man of truth, and not on the single fact that he has taken an oath.

On this ground Universalists could claim equal privileges with others, and I shall rejoice to see the laws so altered that honest men may testify, while the mere professor shall be rejected for the lack of that moral character necessary to give credence to his evidence. I hope all Universalists will henceforth refuse to "swear at all," and in all cases give a plain affirmation to the truth.

Providence, R. I.

For the Magazine and Advocate.

IMPROPER JUDGMENT.

BY REV. L. L. SADLER.

"Judge not according to the appearance, but judge righteous judgment."—*Jesus.*

Mankind are very likely to become the dupes of deception, and sufferers from credulity: and though often the victims of imposition, they seem inclined to heed the suggestions of "external appearance." But in nothing are we more liable to be entrapped in the snares of treacherous duplicity, than in listening to the teachings of outside show. Aware of this, the fawning sycophant attempts to ingratiate himself into favor and confidence by the manifestation of a graceful exterior, and a polite and gentlemanly deportment. By this delusive snare, the mechanic imposes on his customer, the artist on the wondering spectator, the merchant on the purchaser of his wares, the hypocrite on the unsuspecting and credulous, and the priest on the ignorant and superstitious.

By judging from external appearances, without a due examination of things, people have mistaken their true interests, drawn improper and erroneous conclusions, and fallen victims to their own indiscretion. A superficial observer is always subject to the most impious frauds. Forming opinions without investigation, and estimating things according to external appearances, he often regards that as valuable, which is worthless; and places confidence in a treacherous character, who secures trust but to betray. The painted sepulchre appears externally like a rich and costly palace, or splendid temple, suggesting to the mind, by association the idea of gilded trappings, elegant furniture and gorgeous equipage; but on a minute inspection, it presents a scene forbidding and appalling. The penitentiary prison may resemble a well fortified castle in its outward appearance, and seem to intimate that happiness reigns within. But penetrate its walls, and what a horrid spectacle bursts on the sight! what a frightful picture is presented to view!

By clothing up error in a garb that bears the semblance of truth, she may appear beautiful and lovely; and hiding her native deformity amid the artificial attractions thrown around her person, she may deceive the world. Gazing on her external charms without inspecting her intrinsic merits and inherent qualities, and admiring her outward attractions and exterior graces, individuals may embrace her as the proximate source of their highest felicity. When in the delightful bower of Eden, the happy pair were regaling themselves on the gifts of an indulgent Providence, and tasting the sweets of a rural Paradise, the woman fixed her anxious eye on that forbidden fruit whose mortal poison supplanted happiness and introduced to their society the monster sin, with all her wretched train of fell destroyers. Judging from the "outward

appearance," she imagined that "the fruit was good for food, and much to be desired to make one wise." But fatal anticipation! Most awful delusion! She learned, alas! too late in the school of experience, her sad mistake. Though pleasant to the eye—death lurked within. And all the wisdom it was capable of imparting, was the knowledge of the fatal consequences resulting to practical evil.

Such is man's predisposition to worship—to pay homage to some divinity that the very name of religion awakens in his bosom sentiments of veneration and respect. Hence, in nothing do we fall a more easy prey to deception and guile, than in matters pertaining to religion. Here the canting hypocrite has a large field open in which to practice his artful wiles in imposing on the credulity of mankind. In every thing else will a man's sincerity, honesty and integrity be sooner suspected, than on the subject of religion. And thousands taking advantage of the circumstance, make use of her sacred name in order to cloak their iniquity and overcome suspicion. Our attachment to this solace of human life—this friend of the friendless—fair daughter of heaven—our confidence in her salutary influence in rectifying moral disorders, and in regulating the lives and characters of her subjects, afford to the evil-doer, a strong bulwark against the attacks of jealousy and suspicion.

The imposing and solemn air—the scrupulous deportment and grave exterior of a formal votary of religion, readily shows the respect, the confidence, and the veneration of the observer. Do we see an individual ceremonious and punctilious, often engaged in exercises of devotion, a strict observer of ordinances, and a warm, strenuous advocate of religious duties and practices? we are disposed to recognize him without further inquiry, as a pious, godly man—a follower of the Lamb—the very child of heaven. We unhesitatingly conclude, that pure and undefiled religion dwells in his heart—that the highest of moral excellence pervades his soul. But in this, as in many things else, we are extremely liable to misjudge. "We look on things after the outward appearance," and draw inferences from data which are very likely to deceive. "The tree is known by its fruit"—and the character of the fruit is to be determined by its properties, and not by its appearance. "All is not gold that glitters."

Although the outward appearance of a person is generally regarded as the index of his character, yet in this we are frequently greatly deceived. Often mirth and guile play upon the countenance in smiles of joy and gladness, while melancholy gloom gnaws like a canker at the heart, and dark dispondency reigns over the soul. So, too, it frequently happens, that an individual manifests an outward religious mein, lays greater claims to piety and godliness, and is very punctilious in the observance of ordinances and ceremonies; and at the same time, is full of hypocrisy, iniquity and guile.

In all ages of the world, mankind have had a kind of superstitious regard for rites and rituals in religious services; and have been disposed to measure a man's piety by his attention to the externals and formalities of religion. This was particularly the case with the ancient Jews and Pagans. And since the introduction of the spiritual religion of the Gospel, whose duty consists in the devotional exercises of the mind; and in the surrender of the affections, in love to God and man, the practice seems not to have been wholly removed. Indeed the moderns are scarcely a whit behind the ancients in this respect. Christians at the present day are in the habit of estimating a man's piety and godliness, by his attention to the forms and ceremonies of religion; and by his high pretensions and boasting professions. They judge according to appearance, and consider him the greatest saint, who makes the greatest ado about rites, and ordinances, and outward well-worship. And as it is well known that Universalists are less superstitious and formal in regard to rites and ceremonies than other denominations, it is frequently said of them that they are irreligious, and unwor-

thy the Christian name. "Judge not according to appearance, but judge righteous judgment." No people were ever more punctilious in their observance of the externals of religion than the Jewish Scribes and Pharisees. They were so outwardly pious and devotional, that they often prayed and fasted—paid tithes of all they possessed—hallowed the Sabbath—made broad the phylacteries on their garments—offered their morning and evening sacrifices, and in the most particular manner attended to all the ordinances of God's house; yet after all, Jesus says, they neglected the weightier matters of the law, such as judgment, mercy, and faith; and were hypocrites, drawing nigh unto him with their lips, and honoring him with their mouths, while their hearts were far from him; in accordance with the fear that is taught by the precept of men. Hence his remark to his disciples, "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of God."

If we would judge discretely, we should follow the religionist to his home—accompany him in all his private walks in life—trace him through every avenue of social existence, and carefully inspect all his actions and his doings—and thus see whether all his words of prayer are the breathings of a soul baptized into the spirit of the Gospel, and exhibit marks of internal piety and devotion—whether his conversation is heavenly, corresponding with his profession—whether his conduct comports with the principles of moral goodness and genuine virtue—in short, whether he is what he seems to be, the peaceable citizen, the conscientious man of business, the confiding friend, the humane philanthropist, the benevolent benefactor, and the devout worshipper. If such be his character, he is the sincere, upright Christian; and presents an example worthy of imitation. "Judge not according to appearance, but judge righteous judgment."

For the Magazine and Advocate.

MATTERS AND THINGS.....No. III.

BY EVANGELIST J. LEWIS.

I HAVE NEVER KNOWN the cause of truth to suffer from fair and candid investigation.

I have never known the promises of God to fail.

I have never known the following passage of Scripture to be reconciled with the doctrine of endless, unmerciful and vindictive punishment: "For the Lord will not cast off forever: but though he cause he grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."

I have never known the doctrine of total innate depravity reconciled with the doctrine that we are "probationers for eternity," and that we shall be either happy or miserable through all duration, according as we form good or bad characters in this life.

I have never known any man so bad but that he might have been worse.

I have never known any man so good but that he might have been better.

I have never known a religionist to condemn reason, unless reason had first condemned his creed.

I have never known Universalists to become bigots from being organized into societies and churches.

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. IV.

BY REV. J. WHITNEY.

"Trust in the Lord."

There is no injunction, whether religious or moral, that is more frequently recommended than our obligation to trust in God. It is common for many of those who have been called to officiate in a clerical capacity, to assume the prerogative to exclaim, "Trust in the Lord;" and they have often exhorted their fellow-men to be resigned to the divine will, though they should be excluded from the favor of God forever. But their labor seems to have been almost in vain, and the reason is obvious. They have taught their hearers that God is

their implacable foe; that he is burning with immortal vengeance toward them, and is about to consign them to an endless hell; but that they have undertaken to avert the dreadful doom, and save them from their Maker's wrath. The consequence is, the hearer at once discovers the most goodness in the creature, and consequently reposes more confidence in him than in the Creator.

The true character of God must be learned before we can feel that degree of confidence required to make us happy, and whoever learns this character as revealed in nature and revelation, must feel this degree of confidence. We shall not hesitate to trust in the providence of God, and to rejoice in his salvation, when we contemplate the glorious display of his goodness made by the Gospel of his Son. Here life and immortality for all are brought to light, and here the lovingkindness of God appears to cheer the hearts and dissipate the fears of benighted mortals.

Those who are so unfortunate as to want confidence in God, are generally branded with criminality; but really, they must be sufficiently wretched without being upbraided as guilty. The secret of the heart is closed to human observation, and it is not for us to say who is guilty before God. A lack of confidence in God is a misfortune rather than a crime, and originates in false notions of the Deity, rather than in the depravity of the heart.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, MAY 29, 1836.

VISIT TO DUNDEE.

Being summoned as a witness a few weeks since to attend the circuit of the Supreme Court which sat at Bath, Steuben county, on the last week in May, (an uncomfortable time for me, as I was thereby deprived of the privilege of attending our State Convention at Auburn, which met the same week,) I made it in my way to pass through Dundee, Yates county, and spend the fourth Sunday of the month in that place. Though I had sent no previous appointment and was a stranger in the place, I was greeted by our excellent brethren there with a very cordial welcome, and urged to preach to them the word of truth, to which request I readily assented, their pastor being absent and the meeting-house vacant.

In this place and vicinity, our esteemed friend and fellow-laborer, M. L. Wisner, has labored most of his time for the last three years, with great acceptance and success. We find him strongly riveted in the affections and confidence of the people, and a strong solicitude manifested for him to remain. But like many others in our land, he seems to have caught what is called the *Western fever*, and appears bent on removing to the far West, whither he had now gone to look for a "place of habitation." We pray that he may be blest of Heaven, and doubt not, that wherever he may locate or sojourn, he will continue to do good in the name of the holy child Jesus.

Our meeting at Dundee, was remarkably well attended, considering no notice had been given of it till about noon on Saturday. Our brethren here are considerable numerous and in a united and prosperous condition. They are the principal proprietors of the union or free church, a large and commodious house of worship with a good bell and every convenience for a large congregation, situated centrally, in a young but thriving village. We wish prosperity to our brethren here, and in case of the removal of Br. Wisner, the speedy employment of some other faithful laborer in the Gospel vineyard.

There was one circumstance during our afternoon service at Dundee, which we ought not and must not neglect to mention: for the conduct and the spirit it exhibits ought to be held up to universal reprobation and abhorrence. And I am very confident, that in the community where it occurred, neither the sanctimonious phiz and pious pretensions of bigotry, nor the headlong zeal and loud professions of fanaticism can screen the

POETRY.

From the Universalist Union.

HYMN OF THE WESTERN BRETHREN.

BY MRS. J. H. SCOTT.

Air—Heber's Missionary Hymn.

Respectfully inscribed, with the best wishes of the author, to those persevering heralds of the cross, who have left home and friends to publish a free salvation in the wilds of the West.

We have left the scenes of childhood,
The friends of early years,
To journey through the wild wood,
And weep the pilgrim's tears.
We have left our own green mountains,
All gay with sunny flowers,
And our silver-glancing fountains,
For toil and lonely hours.

But shall our spirits falter,
While Jesus calls us on?
Before God's holy altar,
From error's grasp is won?
Away with grief and sadness,
Let every care depart;
We bring the oil of gladness
To many a wounded heart.

What though dark clouds are o'er us,
And angry waves beneath;
Our Master braved before us
Wild persecution's breath—
What though our zeal may lead us
O'er dangers wintry track,
Our guide will ne'er deceive us,
But safely bring us back.

Then on—his footsteps follow,
Our banner waves on high—
Truth, mighty truth, shall swallow
Each vulture of the sky.
On, on, till light descendeth
To every darkened heart,
And Scripture knowledge sendeth
All hope from sin apart.

On, on—we ask no guerdon,
Enough for us to know,
We take from men the burden
Of "everlasting woe"—
We bring them joyous tidings,
From God, their friend above,
And bury their backslidings
In renovating love.

Towanda, Pa., March, 1836.

SUBSTANCE OF A LECTURE ON ELOCUTION.

Delivered before the Law Association of the city of New-York, April, 1836,

BY PROF. SAMUEL N. SWEET.

[Concluded.]

It is to be regretted that while great attention is paid to song, little or none is paid to speech in this country. Music, in its perfection, is an elegant accomplishment. But what is it compared to the higher graces and more striking expressions of elocution? Vocal music is more gratifying than instrumental, because the human voice, whether its notes are heard in song or speech, is the noblest and sweetest instrument of music in existence. I agree in opinion with the Editor of the North American Review, that "the voice of song is not sweeter than the voice of eloquence."

The powers of the voice alone are sufficient to justify the exclamation of the great poet of nature, "What a piece of work is man!" When highly cultivated, it sinks to the sweetest whisper, or rises to the highest tone, without any apparent labor. Such a voice never degenerates into song or drawl. It is the music of nature.

A knowledge of the science of elocution, will give the art of conveying the sense and sentiment of discourse, not only correctly but rhetorically. In order to convey the sense and sentiment of what we read or recite grammatically, and with gratification to the ear of the hearer, it is obvious we must perfectly understand the meaning of the author.

It is easy to say that a public speaker should "hold the mirror up to nature," but it is not quite so easy to do it, for nature is a complicated machinery. Talking, although it is generally less formal and more free from affectation, than reading or speaking, is far, very far, from being truly eloquent. Men very frequently, "imitate humanity abominably," in conversation as well as in reading or speaking. Some modes of public speaking are undoubtedly injurious to health. But properly understood and pursued, it fortifies the lungs against all disease, particularly that worst of all diseases, the consumption.

Some men complain that their hearers occasionally get to sleep. The fault is in the speaker and not the hearer. It is our duty to sleep, and sleep soundly too, unless the speaker can say or do something of sufficient interest to keep us awake. There is something in true and genuine eloquence which startles the tyrant in his dreams of power, controls the surges of lawless violence, and makes "the very extremities of the earth to tremble." Can an individual sleep amidst the thunders of such eloquence? As well may he sleep amidst the clangor of the trumpet and the clash of arms.

Eloquence, in our government, is emphatically an instrument of power. There are those who indulge in the fearful apprehension, that this republic, like Athens, Sparta, Carthage and Rome, is destined soon to fall. But while we have public men of genuine eloquence who, although they differ in opinion as to the domestic and foreign policy of government, are zealously and fearlessly advocating the continued existence of the great and ennobling principles upon which it is predicated, let us not despair. Had we no such advocates I should consider our liberties no better than "painted air."

It was when Cicero's eloquence shook the forum that Rome was recognized as the mistress of the world. In vain, then, did the mighty Hannibal lift up his arm against her. But when Cicero was murdered, the "eternal city," tottering beneath the weight of her iniquities, jostled over the precipice of faction and her sun went down in blood.

The great and imperishable interest of millions of freemen are committed to the charge of the generation to which we belong. And are we not under the strongest inducements to strive for the mastery in public speaking?

If I have presented to you a single additional incitement to the many already before you, for increased exertion in restoring elocution to its former position, within the department of useful instruction, I feel amply rewarded. I cannot conclude without observing, if you will excuse the liberty, with the poet, that it is

"Praise enough
To fill the ambition of a common man
That Webster's language is his mother tongue,
And Wirt's great name compatriot with his own."

MARRIAGES.

In Boston, November 1, 1835, by Perry Cobb, Esq., Mr. WILLIAM BOWMAN, to Miss MARY DONALDSON, all of that place.

In the same place, March 24, by the same, Mr. AMMI WHITING, to Miss CLARISSA FOLSOM, all of Boston.

In Fowler, St. Lawrence county, May 1, by Rev. O. Wilcox, Mr. SIMON HAZLETON, Jr., to Miss EMELINE COLE, all of that place.

DEATHS.

Near the village of Carthage, May 4th, JEFFERSON, aged three years and five months, and MALVINA, aged two years, only children of Allen and Susan Wait. Also, Mrs. HANNAH PRATT, aged 62 years, Mrs. Wait's mother.

These persons were drowned in a ditch, from which clay had been thrown for the purpose of making brick, and which was partly filled with water. On the morning of this day, Mr. Wait was from home, and Mrs. Wait had left the house for a few moments, to go to a neighbor's, leaving the children on the brick yard, at play. It is supposed that the children fell in, and that their grandmother came to their assistance, and in attempting to extricate them, slipped in with them, and being rather infirm was unable to get out. The width of the place was about three feet, the depth four feet, with two and a half feet of water. Mrs. Wait on returning, succeeded in removing the bodies of her children from the water, but was obliged to go for assistance to remove the body of her mother.

The funeral was attended on Monday following, by the writer, and the consolation of the Gospel tendered to the bereaved and severely afflicted parents of the children, who were the only relatives present. Under these circumstances, it was peculiarly gratifying to our bereaved friends, as well as to every person capable of feeling, to witness the large congregation assembled on the occasion. J. B., Jr.

In Richford, April 27, Mrs. ALMIRA DANIELS, wife of Capt. Heman Daniels, aged 40. By this dispensation, a husband, five children, the Hartford Universalist society, (of which she was a member,) and many relatives and friends have been called to mourn the departure of one deservedly loved by them. It pleased God to remove her by a nervous affection, which was rapid in its progress, depriving her of her reason, and baffling the skill of medical assistance. The funeral obsequies were attended by a goodly number, who were addressed by the writer, from Job xiv: 10.

Will the Union copy this?

O. WHISTON.

BOOKS AND PAMPHLETS

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[To be continued.]

MORRISVILLE ACADEMY.

The Summer Term of the Morrisville Academy will commence on Monday, the sixth day of June. Tuition for common branches of education, \$3 per quarter; for the higher branches of education, \$4 per quarter. The following books are recommended to scholars, viz. The North American Reader, Day's Algebra, Legendre's Geometry, Flint's Surveying, Bowditch's Navigator, Comstock's Philosophy, Comstock's Chemistry, Wilkins' Astronomy, Kirkham's Grammar, Olney's Geography, Pope's Essay on Man, as a parsing book, Gould's Latin Grammar, Gould's Virgil, Anthon's Sallust, Folsom's Livy, Boyer's French Dictionary, Bolmar's Colloquial Phrases, Telemaque and Charles XII in French, as reading books, New Latin Tutor, Fisk's Greek Grammar and Greek Exercises, Jacob's Greek Reader, Græca Majora. A. DINSMORE.

THE MAGAZINE AND ADVOCATE,
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By A. B. Grosh and O. Hutchinson.

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Knickerbocker Hall, South side of Catharine-street.

These, you will perceive, are mere sketches which I intended, when leisure served, to fill up with detail and illustration. But the leisure and the mood come not together: so I submit them in their present shape. May the subject receive some more efficient contributions.

Lenape county, N. T., April, 1836.

For the Magazine and Advocate.

MINUTES

OF THE PROCEEDINGS OF THE NEW-YORK CONVENTION OF UNIVERSALISTS FOR 1836.

Met in Auburn, May 25, 1836, agreeably to adjournment, and after uniting in prayer with Br. S. J. Hillyer, proceeded to organize the Council by choosing Br. P. PRICE, Moderator, and Brs. N. Sawyer and C. S. Brown, Clerks.

2. Invited the ministering brethren present to take part in the deliberations.

3. Appointed Brs. G. W. Montgomery, C. Eldred and A. Warden a committee to arrange the public services.

4. Appointed Brs. Williamson, Chase and Hillyer a committee on fellowship and ordination.

5. Appointed Brs. M. Jennison, D. Biddlecom and N. Doolittle to nominate delegates to the United States Convention.

6. Received the Niagara Association into the fellowship of this Convention.

7. Appointed one delegate from each Association, viz.—Br. C. B. Brown, Doolittle, Williamson, D. Biddlecom, Hillyer, N. Sawyer, Chase, Waggoner, W. G. Parker and M. Jennison a committee to consider the powers of this Convention to grant letters of fellowship and confer ordination.

8. Appointed Brs. T. J. Sawyer, P. Morse and C. F. Le Fevre a committee to prepare a model or models for society or church and society constitutions—also rules and regulations for the government of this Convention in its deliberations—and report the same at our next session.

9. Adjourned till next morning, after prayer by Br. Morse.

10. May 26. Met according to adjournment, and united in prayer with Br. Chase.

11. Heard and accepted the report of the committee on fellowship and ordination, to confer ordination on Br. W. H. Waggoner.

12. Appointed Brs. W. G. Parker, Williamson and Doolittle to nominate the place for our next meeting.

13. Whereas the United States Convention of Universalists at its last session recommended "the propriety and expediency of establishing a Theological Seminary, to the consideration of the members of our denomination," therefore,

Resolved, That, although in the opinion of the members of this Council, the establishment of a Theological Seminary by the Universalist denomination, is not desirable, yet we unite in recommending the consideration of that subject to the people. Adopted—Yeas, 11—Nays, 9.

14. The committee of one from each Association reported,

Whereas some of our Associations have objected to the practice of this Convention in granting letters of fellowship and conferring ordination, and whereas the right to such practice has been denied, and whereas it is deemed important that the views of this Convention, and the course it deems proper to pursue, should be fully known and correctly understood, therefore,

Resolved, That uniform precedent warrants the conclusion that this Convention possesses the right to grant letters of fellowship and confer ordination.

Resolved, That as a matter of expediency, this Convention will not grant letters of fellowship; but it recommends all candidates for the ministry to apply for fellowship to the Associations in whose limits they respectively reside, in all cases where it is practicable.

Resolved, That in conferring ordination, this Convention will be guided by such rules and regulations as are in force in the Associations in which the applicant resides.

15. Accepted said report unanimously.

16. Heard and accepted the report of the com-

mittee to nominate delegates to represent this Convention in the United States Convention at its next session—viz: That Brs. P. Morse, J. D. Williamson, J. Chase, A. B. Grosh, (ministers,) and Hezekiah Scott, North Salem; Josiah Hart, Esq., Hartford; Ebenezer Murdock, Albany; Imley Prescott, Geneva; D. Brayton, Western; and David Brown, Oxford, (laymen,) be said delegates.

[The residences were not given me by the Clerk—I have added them according to my belief.

A. B. G.]

17. Appointed Br. Grosh to preach the occasional sermon at our next session, and Br. Chase, substitute.

18. Appointed Br. Grosh to prepare the minutes for publication, and accompany them with a circular.

19. After uniting in prayer with Br. D. Biddlecom, adjourned (agreeably to the report of the committee on adjournment) to meet in Albany, on the last Wednesday and Thursday in May, 1837.

PHILO PRICE, Moderator.

Nathan Sawyer, } Clerks.
Charles S. Brown, }

DELEGATION PRESENT.

Associations.	Ministers.	Laymen.
Black River	P. Morse C. B. Brown	
Cayuga		J. Clift W. G. Parker J. A. Norton W. Field, jr.
Central	N. Doolittle C. S. Brown	
Chenango	I. D. Williamson J. Whitney D. Biddlecom	T. Biddlecom
Hudson River	S. J. Hillyer N. Sawyer	P. Price
Mohawk	J. Chase, jr.	A. Goodell G. Smith G. Thomas M. Jennison
New-York	W. H. Waggoner	
Niagara		
Ontario		
Otsego		
St. Lawrence		
Ministers, 11—Laymen, 10—Total, 21.		

MINISTERING BROTHERS, NOT DELEGATES, PRESENT.—T. P. Abell, A. Peck, J. French, E. Gage, J. Boden, G. S. Ames, S. Miles, A. B. Grosh, O. Ackley, M. B. Newell, J. B. Sharp, G. W. Montgomery, G. Sanderson, H. Boughton, T. D. Cook, T. C. Eaton, A. Kinne, W. M. Delong.

Total 18.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—Prayer, C. B. Brown. Sermon, S. J. Hillyer, Mark vii: 37.

Wednesday morning.—Prayer, J. Chase. Occasional sermon, I. D. Williamson, Num. x: 29.

Afternoon.—Prayer, N. Doolittle. Sermon, A. B. Grosh, Exodus xiii: 21.

Evening.—Prayer, O. Ackley. Sermon, A. Peck, Job iv: 17.

Thursday morning.—Prayer, J. Whitney. Sermon, O. Ackley, 2 Kings vi: 21, 22.

Afternoon. The Ordination.—Select Scriptures, J. Whitney. Prayer, C. S. Brown. Sermon, P. Morse, Gen. i: 3. Ordaining prayer, J. Chase. Charge and delivery of the Scriptures, I. D. Williamson. Right hand of fellowship, G. Sanderson. Benediction by the candidate.

Evening.—Prayer, P. Morse. Sermon, I. D. Williamson, Isaiah liii: 11.

CIRCULAR.

The New-York Convention of Universalists, to all in its fellowship, and to all the children of God universally, sendeth salutations of peace from God and good will to man.

The proceedings are commended to the careful consideration of all interested in them. They were passed with great unanimity, and where a diversity of opinion prevailed, there was still a unanimous desire to advance the cause.

The subject of establishing a Theological Seminary received considerable attention—for while all agree in the propriety and advantages of having a well-instructed ministry, there is a diversity of opinion with respect to the mode and means in which that knowledge should be obtained. It was believed

that, whatever might be the opinions of each member of the Council on the good or ill, the policy or impolicy, the necessity or inutility of a Theological Seminary, it was improper that the denomination, as a whole, should be pledged in favor of it. Any number of individuals can unite and establish one, if they please to do so, they, alone, being responsible therefor—but it is not desirable that the responsibility of the few should be urged upon the whole denomination, as a denomination, many of the members of which are totally opposed to such a measure. Hence the subject is referred to the people for their consideration, and the subsequent action of each one to whom it is referred, as seemeth good in his own mind. As one coinciding in expressed opinion of the majority, I hope it will receive the attention its importance merits, and that some means may be devised by which knowledge may be, not only increased among the teachers, but also be diffused more generally and extensively among the people, including laity and clergy—all who teach and all who are taught.

Our delegation was far from being full. Not one Association was fully represented. Some had but one delegate, either lay or ministerial—and two (the Steuben and Chautauque) Associations were not represented even in part. This remissness in attendance, (for where the delegate cannot attend, he should strive to appoint a substitute who can and will go,) is much to be regretted. A full expression of the views and feelings, and attention to the wants of our order can never be given by such an unequal and incomplete representation of the Associations. Brethren, do think of these things. If you have active, intelligent men who will make good delegates and faithful representatives, send them—see that they attend, even if you must remunerate those who cannot otherwise afford to take the journey and lose the time.

The public services of the sanctuary were very impressive, instructive and delightful. The songs of Zion sung in sweetest strains, elevated our souls to heaven; the vocal prayer emptied out the heart's best gifts of gratitude and love at the feet of the Father of all, while the preached word filled our minds anew with instruction, consolation and joy, again to bring forth the product of praise and the peaceable fruits of righteousness.

We cannot cease speaking of the delightful season enjoyed by a full house of God's children, without saying that our Auburn brethren, and friends—yea, even some of the opposers of our distinctive sentiment, have given us great cause to remember them as long as gratitude for kindness and affection forms one among the feelings of our souls. May God bless them—fill their understandings with his truth—their souls with his love, and their lives with the providential and gracious demonstrations of his wisdom, power and goodness.

Per order, A. B. GROSH.

For the Magazine and Advocate.

UNITED STATES CONVENTION.

The formation of this body, we looked upon with the most pleasing anticipations. We thought, and still think it the most advantageous and interesting measure that has been adopted by our denomination, for many years. With these feelings, we hate to be the first to find fault. We trust, however, after this frank declaration, no one will question the sincerity of our motives.

It will be recollected that, at the last session of the Convention, a resolution was passed prohibiting all but members of the council from participating in its public deliberations. It struck us at the time, as an impolitic measure; subsequent inquiry has satisfied us that we were not alone in this opinion. It has ever been the practice, in all our ecclesiastical bodies (at least in the State of New-York) to seek by invitation, rather than prohibit the advice and counsel of all ministering brethren in attendance. This we have thought was brotherly, and in accordance with our holy religion; and why the United States Convention should be the first to recede from general usage, we were at a loss to determine. The only reason urged at the

POETRY.

THE FLOWER OF THE DESERT.

Flower of the desert! lone as thou art fair!
No fountain pours its coolness by thy side;
Yet perfume floats around thee, and the glare
Withers not thee where none else can abide.
Thou grateful seem'st that life to thee is given,
Nourished by dews and beams and airs from heaven.

Bright in thy solitude, thy leaves unfold,
Breathing sweet welcome to the matin ray;
Thy rainbow beauties, though no eye behold,
New radiance gather till the closing day.
When stars arise, how graceful bends thy head,
Patient to wait the dews that heaven may shed.

Meek in thy solitude, thou dost not deem
That winds and showers were sent for thee alone:
For wandering gales oft visit thee that teem

With foreign fragrance, richer than thine own,
And whisper tidings of a genial clime
Where groves and gardens flourish in their prime.

A soul there is, as pure as thou and rare;
'Midst heartless crowds in solitude she dwells;
Conscious that kindred spirits breathe afar,
And cheered by that prophetic hope which tells
That flowers shall spring where now no promise shows
And e'en this desert "blossom like the rose."

THE SPIRITS OF THE NIGHT.

A PARABLE—BY MISS MARTINEAU.

As the sun was withdrawing his light from one hemisphere, the guardian spirits of man followed his course, as they were wont, that they might visit every land in turn.

But two who had been busy among the abodes of men all the day, lingered, unwilling to leave those to whom they had ministered.

To the one had been committed the urn which held the waters of bitterness, and he was called Wo. His young sister was named Peace; and in her hand was placed the lyre whose music was of heaven.

"There are some," said Wo, "who will not be ready to hearken to thee to-morrow, my sister, if I leave them already."

"There are also some, my brother, whom I have not yet soothed to deep repose. Oh! that we might tarry awhile!"

"We may not tarry, for there is need of us afar. Yet one thing may we do. Let us give of our power to another, that she may minister till we return."

So they called upon CONSCIENCE, and charged her to descend with the shadows of night, and to visit the abodes of men. The angel of Wo gave her of the waters of his urn, and said unto his sister, "Give her the lyre, for what other music needest thou than thine own songs? What other melody is so sweet?"

And when they had charged their messenger to await them at the eastern gate when the morning should open it unto them, they spread their wings and hastened down the West.

The messenger gazed after them afar: and when she marked the dim majesty of the elder spirit, and the mild beauty of his sister, she bent her head and silently went her way.

"What hast thou beheld?" said the angels to their messenger, when the portals of light were unclosed. "Are the healing waters spent? Hath the lyre been tuneless?"

"The waters are not spent," she replied; "for mine own tears have made this urn to overflow. The lyre was tuned in Paradise; else my trembling hand had jarred its strings."

"Alas!" cried the younger spirit, "where then hast thou ministered?"

"When the evening star appeared, I descended among the shadows, where I heard a voice calling to me from afar. It came from a space where raging fires were kindled by the hands of priests. Night hovered above, but the flames forbade her approach, and I could not abide longer beneath her wings. He who appealed unto me, stood chained amidst the fires which already preyed upon him. I swept the strings of the lyre, and smiles overspread his face. Even while the melody waxed sweeter, the dark-eyed spirit of the tombs came and bore him away asleep."

The young angel smiled as she said, "He hearkeneth now to nobler harmonies than ours! But was there none other amidst the flames to whom thou couldst minister?"

"Alas! there was one who lied though fear. He was led back to his cell, whither I followed him. I shed the waters into his soul, and the bitterness thereof tormented him more than any scorching flames which could have

consumed his body. Yet must I visit him nightly till he dies."

"Droop not thy wings because of his anguish, my sister," said the elder spirit. "He shall yet be thine when he is made pure for thy presence."

"I have been," said the messenger, "beside the couch of the dying, in the palace, and beneath the lowly roof. I have shed into one departing soul the burning tears of the slave, and soothed the spirits of another with the voices of grateful hearts. I have made the chamber of one rich man echo with the cries of the oppressed, and have surrounded the pillow of another with the fatherless who called him parent. Kings have sought to hide themselves as I drew nigh, while the eye of the mourner hath lighted up at my approach. The slumbers of some have I hallowed with music, while they knew not I was at hand; and others have I startled with visions, who guessed not whence they came. I am filled with awe at mine own power."

"It shall increase," said the elder spirit, "while mine own waneth. The fountain of bitter waters wasteth continually. When it shall be dried up, I will break mine urn."

"And my lyre," said his sister, "shall it not be hushed by mightier music from on high?"

"Nay, my sister, not then, nor ever. No mightier music shall make men cease to love thine. They shall gather together to hear thee in their cities, and shall seek thee in the wilderness and by the sea shore. The aged shall hear thee chant among the tombs, and the young shall dance unto thy lay. Unto the simple shall thy melodies breathe from amidst the flowers of the meadows; and the wise shall they entrance as they go to and fro among the stars."

Then the messenger sighed, saying, "When shall these things be?"

"When thou art queen among men. Knowest thou not that such is thy destiny? Thou art now our messenger, but we shall at length be thy servants. Yea, when yonder son shall wander away into the depths, and the earth shall melt like the morning cloud, it shall be thine to lead the myriads of thy people to the threshold whence the armies of heaven come forth. It shall be thine to open to them the portals which I may not pass."

MARRIAGES.

On February, 7th, by Rev. J. S. Flagler, Mr. AMICUS EDGERLY, of Perry, to Miss MARY ANN VAIL, of Alexander, Genesee county.

On February 21st, by the same, Mr. THOMAS J. MAGEE, to Miss SOPHIA RAYMOND, both of Pike, Allegany county.

On April 3d, by the same, Mr. SANFORD WHEELER, to Miss HELENA HUTCHINSON, both of Darien, Genesee county.

In Sheshequin, Pa., on May 15, by Rev. G. S. Ames, Mr. DANIEL HOOVER, of Nichols, Tioga county, N. Y., to Miss JULIA ANN SIMS, of the former place.

DEATHS.

In Mexico, on the 13th May, Mr. DANIEL SHERMAN, in the 42d year of his age. The deceased came to his death by a fall from a building, while engaged in raising it.

This was a kind husband and father, and an obliging neighbor called to pass through the dark valley and shadow of death, in the meridian of life. He has left a widow and five children to mourn their irreparable loss. The funeral was attended on the 15th, and the consolations of the Gospel tendered to a large concourse of sympathizing friends and neighbors. C. B. BROWN.

At Cicero, of inflammation of the lungs, on March 23d, CLINTON S., only son of Lambert D. and Emily Quack-enbush, aged 1 year and 5 days.

"Oh, weep not! though thus he hath fled

In the blossom of beauty and prime;

The flower's transplanted, not dead—

The sunshine of heaven is his clime!

'Twere cruel to pray for him back,

Since his glorified soul is at rest;

Then, weep not, but follow his track—

He is gone to the land of the blest." C. B. BROWN.

On the 3d inst., of pulmonary consumption, Mr. ELIJAH PECK, eldest son of Capt. Freeman Peck, in the 23d year of his age. Mr. Peck had paid great attention to the cultivation of his mind, in consequence of which he had acquired a competent knowledge of the most important sciences and languages now taught. As a man, he was kind and dutiful—as a brother, he was beloved—and as an associate, he was respected. The society in which he dwelt will deeply regret the loss of this amiable person. He continued to the last, firm and unwavering in the belief of final emancipation from sin and misery and a full restoration of peace and happiness be-

yond the grave. The disease which closed his existence was of several months duration, and from its commencement to its termination he bore his sufferings with a degree of patience and resignation indicative of true Christian fortitude and meekness, and when death came he met its cold embrace with complacency. His funeral was attended by a numerous retinue of mourning relatives and friends who were deeply sensible of his worth.

When sickness shakes the languid frame,
Each dazzling pleasure flies;
Phantoms of bliss no more obscure
Our long-deluded eyes.

Their frail support deceives no more,
When death his sceptre shows,
And nature faint, beneath the weight
Of complicated woes.

The tottering frame from mortal life
Shall crumble into dust,
Nature shall faint, but learn each soul,
On nature's God to trust.

At Clockville, Madison county, May 24th, THOMAS H. PEABODY, student at law, aged 23 years. About two months previous to his death, he penned the following lines, to which all things connected with his decease, appear to have corresponded.

"Go choose a time—a place to die."

I'd die when Summer's beauties bloom
On field and flow'ret, herb and tree;
Then should some leaflet deck my tomb—
An emblem what mankind shall be.
I'd die when sweetest birds do sing—
'Twould chase death's sullen pains away
To hear those well known carols ring
To which I've listened many a day.
And I would die, ere time had set
His holy relic on my brow—
Ere care my visage had beset
With wrinkles—yes, as I am now.
I'd die where friends should stand around
And see life's last ebbing flow—
To close my eyes, and raise the mound,
Which green upon me there should grow.
That grave be in some lone retreat,
Where careless footsteps seldom tread—
But where LOUISA oft should meet
And hold communion with the dead.
In the night vigil, when all is still,
Nor leaf by forest wind shall wave,
The notes of the lone whippoorwill
Should rise from oft my hew made grave.
This be the time when I would die,
When life's fond vista fades away;
This be the place where I would lie
To wait the coming judgment day.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JUNE 25, 1836.

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ORIGINAL SERMON.

BY REV. G. W. MONTGOMERY.

"Pray for us; for we trust we have a good conscience, in all things willing to live honestly."—Hebrews xiii: 18.

The first idea which springs from this statement of the apostle, opens an interesting field of inquiry and thought. He speaks of a *good conscience*! Is there such a thing as a *bad conscience*? It would seem so, according to the text, for *good* is used in contradistinction from *bad*. An object which possesses but one quality, does not require adjectives expressing different qualities to describe it; because its character is well understood by its simple name. But if we speak of a *good man*, it is at once implied that there are *bad men*—if we speak of *good food*, it is at once implied that there is *bad food*—and by consequence, if we read of a *good conscience*, the idea follows that there are *bad consciences*.

There can be no question but that Paul believed in the existence of both good and bad consciences. In Hebrews x: 22, he speaks of "having our hearts sprinkled from an evil conscience"—in 1 Tim. iv: 2, he speaks of consciences seared with a hot iron. There are also fragments of consciences, if I may be allowed the expression. For instance—an individual by seeing community around him practice any given vice, will lose his sensibilities on the subject, his conscience will cease to admonish him, will become seared, and he will fall into the vicious indulgence. But on some other actions, conscience will remain true to herself, and reprove him. So far as this is so, he has the fragment of a good conscience. The remark of an old sailor, recorded by an interesting writer on American scenes and manners, is a very happy illustration of this point. Says he, "I never murdered no one, nor stole, nor did adultery—but only now and then I gets drunk—and that's what the quality do!" This man had the fragment of a conscience. He had no conscience on the subject of intemperance, because the example of those who moved in a higher sphere had deadened his sense of right—but on the subject of stealing and murder, his conscience exercised a correct power.

There are also consciences which Dr. Ely has designated by the name of *gum elastic consciences*. That is; certain individuals, desirous of performing certain actions which are just over the borders of moral right, will bring up equivocal reasons to justify themselves in committing these actions, and will deceive themselves with the notion that they are acting righteously, especially if they advance the interests of a party. Under these circumstances, their consciences will stretch, till they conclude that "the end justifies the means." In this respect, conscience is very much like the mind. Every person knows that the mind can be warped by prejudice. Let prejudice cast its iron grasp upon the mind, and it will become so bewildered as to give credence to the greatest absurdities, and so stretched, as to attempt the defence of the wildest fancies. Conscience can be extended in the same manner. Where the grace hardened bigot is wrought up to the highest note of blind enthusiasm, with complacency he will light the faggots at the stake, for his conscience becomes so stretched, that he thinks himself doing God service in burning heretics.

There are, then, both good and bad consciences. True, this idea militates with the once prevalent notion that conscience is innate, and consequently, like the magnet, always remains faithful in pointing out right and wrong, not being liable to corruption. Hence, in view of this opinion, we

hear rejectors of the Bible frequently affirm, that the Scriptures are unnecessary, for if men only gave heed to the voice of conscience within them, they would need no other guide. But in the general renovation of opinions which superior light and knowledge is effecting, this notion has been remodelled, or rather destroyed, while truth has taken its place.

We have no fears, while taking the ground that conscience is not innate, but is the creature of education, and will give us correct or incorrect notions of right and wrong, according to the nature of the education received. Conscience is only a principle of the mind, which presides over our actions, according to the light it attains. The knowledge which the mind receives, is derived from education of various kinds. Ideas are not born in us—a, b, c, is not innate in the child, nor is an understanding of the sciences a simple result of the operation of the mind with its own inward resources alone. True, there must be a foundation in man on which to build the structure of education, for the mind must previously exist before ideas can be received. An idiot cannot learn. But let it be remembered, that the existence of mind does not prove that it possesses knowledge. Its ideas of things will be correct or incorrect, according to the education received. If the mind, in the early stages of its power, comes in contact with errors, it will retain erroneous notions. It was education which made the world once believe that the sun, moon and stars revolved around the earth—it was education which taught people to believe in omens, ghosts and witches—it was education which made people believe that infants of unprofessing parents would be lost—it is education which fills the mind with the glories of astronomy, the power of philosophy in all its branches, and with the duties of civilized life. It is frequently the case, that minds which are strong, remain inactive for a long period; but by some fortunate circumstance, they wake up, and as each successive truth is unfolded to their eager gaze, they soar away into the regions of knowledge like unchained eagles, and by the power of education, become stars of the first magnitude.

That knowledge is obtained by educating the mind,* is proved by an instance which lately transpired in Europe. In 1828, an individual was found, who, although a number of years of age, scarcely possessed a single idea. He had no notions of colors, words or sciences. It was afterwards pretty well ascertained that he had been confined all his days without being educated, and had just then been liberated, and cast upon the charity of the world. Now, if ideas are innate, certainly he would have had ideas—but he had none—and so ignorant was he, that on a lamp being presented him, he viewed it with childish delight, and put his fingers into the blaze, without a single hesitating fear. His mind was afterwards educated, however; he acquired knowledge, became like other people, and progressed in the acquirement of facts. It needs no evidence to prove that a child, if it be placed early in savage life, will attain no knowledge beyond what a savage life affords—but if, on the contrary, it be placed where its mind is cultivated by the fostering hand of education, it will become as superior to savage life, as light is to darkness.

Conscience is a principle of this mind, which, when properly educated, constitutes a perfect rule of right and wrong. It cannot be doubted that there is an innate power upon which to build the

temple of moral knowledge—but the knowledge itself is attained only by education. If a knowledge of right and wrong was innate or inborn with the conscience, then it would not lead men to have different views of the same action; for it is a palpable fact, that in some portions of the globe, the same act will be performed without any idea of impropriety, which, in another portion, is viewed as the most criminal conduct. An illustration of this position may frequently be found among us. It is often the case, that some boys profane the name of God and his dear Son in the most reckless manner, without even a thought of its impropriety. Others, again, look upon it with abhorrence, and will be heard checking those of their companions who indulge in profanity. Let us view the causes of these two opposites. The one child, from the moment he possessed any observation, heard his parent indulging in profane oaths, and consequently imbibed the evil practice. The conscience of this child is thus educated by a bad example, and of course is in a bad state, because it is not roused when the name of God is taken in vain. The other child, on the contrary, has been impressed by his parent with the ingratitude of profanity, and consequently his conscience tells him that it is wrong. His conscience, then, is a good conscience, because it has been properly educated.

It appears to me that all knowledge of right and wrong is acquired, and is not innate. The eyes of Adam and Eve were not open to know good and evil, until they found that there was a certain command given, which could not be transgressed with impunity. But after they had transgressed, their sore experience taught them that "the way of transgressors is hard." Hence, this knowledge of good and evil could not have been born with them. If an individual but a few years since, had travelled upon the banks of the river Ganges, he would have seen a pile of faggots with a dead man lying upon it. Presently he would see a widow seat herself beside the corpse, to be burnt with it. The traveller might be horror-struck at the sight, but if he examined the Hindoo religion, he would find that such a sacrifice was considered a religious duty, most acceptable in the sight of the gods.—He would then discover that the people perpetrated such horrid acts, not only without compunction of conscience, but with the approval of it; for conscience told them that they had discharged what their doctrines resolved into a duty. Such consciences are bad, but the evil is in the erroneous education, and not in the conscience itself. They were educated by a religion as cruel as it is dark—by a priesthood of the most unbounded influence—and hence, their practices, though corrupt, were discharged with the conviction that they were pleasing to the gods who they believed ruled over them.

If the traveller had wandered in the wilds of America at its first settlement, and viewed savage warfare, he would have seen the Indian dashing infants to pieces, and scalping his victims in cool blood. The traveller would shudder, but the Indian has been taught to do it—it is his mode of warfare and he thinks it justifiable. He has been wrongly educated to be sure, but his conscience, true to that education, does not tell him that his cruelty is great. The conscientious Jew, whose Sabbath is our Saturday, would feel conscience-smitten, did he neglect to discharge his religious duties on that day—but his conscience does not upbraid him if he yields no respect to the Christian Sabbath. On the contrary, we feel no compunctions for not heeding the Jewish Sabbath, but our consciences are sharp if we abuse the Chris-

* Caspar Hauser, an account of whom is found in one of the volumes of the Penny Magazine. G. W. M.

tian Sabbath. These different views arise from different teaching.

If the Hindoo should be taught by the usages of civilized life, instead of engaging in the immolation of widows without compunction of conscience, he would view it as murder, and shrink from it with apprehension. And if the Christian should be taught by Christian customs, he would view his mode of warfare as horribly cruel, and experience self-condemnation for engaging in it. But this difference of view would be brought about, not by innate sense of right and wrong, but by difference of education. These instances directly prove, that the power of conscience is not inborn, but the effect of knowledge received into the mind, which knowledge has a good or bad effect, according to its quality. Hence it will be seen, when an individual is so taught that he will practice things which are evil in themselves, and his conscience upbraids him not, his conscience is bad. But when an individual is so taught that he views all evil acts as morally wrong, his conscience is good.—Therefore, there are good and bad consciences.

The difference between a good and a bad conscience is well illustrated by an eminent instance recorded upon the page of Scripture. Saul of Tarsus persecuted the Christians in a barbarous manner. Armed in the steel of his bigotry, he pursued them unto strange cities. Yet he did this without compunction, for he declares that he did it ignorantly in unbelief, (1 Tim. i: 13,) thus fulfilling the words of our Lord to his disciples, that whosoever killed them, would think they did God service. The difficulty was in the education of Saul. He was brought up after the strictest sect a Pharisee. He was taught that the Jews were the favored people of God, and that the covenant which he had given them was to stand always. Consequently, when Jesus avowed that the end of the Jewish age had come, Saul viewed such a declaration as monstrously criminal, and hence persecuted the followers of the crucified Nazarene. Thus his conscience was so wrongly educated, that he could persecute, and still deem that he was doing his duty. His conscience was bad.

Paul, of the Gospel, was altogether a different man. In the school of the Saviour he had been taught the love of God and the beauty of the Christian system. His conscience thus became so tender, that he persecuted no living thing, but looked upon all with affection, and strove to enhance their happiness by leading them into the knowledge of the truth. His conscience then was good, because it had been made sharp by good principles, and as it taught him to forgive even his enemies, he could say, "pray for us; for we trust we have a good conscience in all things, willing to live honestly."

There is another instance which tends to strongly elucidate this subject. The first public promulgator of "the restitution of all things," in this country, was John Murray. In the early season of his life, he believed that the grace of God was limited to a part of mankind. His prejudices against those who advocated the salvation of the world were then most bitter. He was once passing a place, where a preacher was holding forth the illimitable love of God. His feelings on the occasion he has given in his own language.—Speaking of Relly, he says, "at this period I should have considered myself highly favored, to have been made an instrument in the hand of God for taking the life of a man, whom I had never heard or even seen; and in destroying him I should have nothing doubted that I had rendered essential service both to the Creator and the created." Life, p. 72. How very badly his conscience must have been educated, to think that he could destroy life, and at the same time be doing God service!

After a time, however, his views became altered. His faith was enlarged, his charity expanded, and his affections extended. He saw that all mankind would partake of the future blessings of immortality. His prejudices vanished, his bigotry melted away before the light of truth. Under such principles, he was taught to look back upon his previous feelings with abhorrence and regret.

He now viewed all men as the objects of his affection, while his conscience so readily imbibed proper teaching, that he was urged to forgive those who opposed him, and do good to all as he had opportunity.

All these instances, then, unite in proving that the power of conscience is not innate, but acquired. True, every person has a constitutional principle of the mind called conscience, but that principle acts according to the ideas which are taught it by any of the various means which elicit either good or evil ideas. This must be evident to all, for if the conscience was perfectly prepared by nature to correctly distinguish between right and wrong, the same inherent ideas of right and wrong would be exhibited by all. Conscience would not acquit the Hindoo mother for sacrificing her child in the Ganges, and at the same time teach the Christian mother that such an act is murder. These different views are the result of education. The Hindoo mother has always been taught, that to sacrifice a child to the river god is a religious duty, and her conscience conforms to that teaching—but if, after setting a child apart to such a sacrifice, she should neglect to fulfil it, then conscience would accuse her. It is exactly the reverse with the Christian mother. She has been taught that the preservation of children is the first law of nature, and she could in no instance get over the determinate warnings of conscience, in order to sacrifice her offspring, when she should become crazy—so true is it, that the power of conscience is acquired by education.

Having then stated and proved my premises, the importance of a proper knowledge of right and wrong will be distinctly seen by every individual. The mind should become so well acquainted with moral good and moral evil, that the conscience will be as tender as the eye, and stand as a faithful monitor in warning the creature from the inhospitable coasts of sin. Mankind should be impressed with the truth, that the practice of any thing which is contrary to the laws of nature, made and established by the great Creator, must produce misery—that the effect is as sure to follow as the cause is put into operation. They would then believe that the way of transgressors is hard, that the guilty cannot escape, that happiness flows from the practice of right. Such views would have more tendency to restrain vice, and make the practice of virtue more prevalent, than ten thousand places of torment in futurity, where they can have no bearing upon this life. Let conscience be thus educated, and I humbly conceive that community would not be characterized by so much vice, nor would so many fall into disgrace.

Any system which will present correct views of right and wrong, must be good, and the very system of which the world stands in need. Let that system emanate from what source it may, every person of the least reflection will admit its importance to the welfare of the world, that it should be cherished, advanced and received, that it should in no instance be rejected, but be held up for the admiration and practice of mankind.

The important question then arises, have we such a system? I answer, yes. That system is Christianity! It is so full and explicit on the subject of morality, that if a mind be once educated by it, it will always be like a watchful sentinel, who cries out when an enemy is near. Conscience, under its full influence, will be no compromiser, but will sternly reprove every unholy act and thought, and bid its follower keep away from the tree of evil.

There are many who now reject Christianity. Bringing themselves to the conclusion, that our Saviour was an impostor, or adopting the more inconsistent and utterly untenable notion that he never existed, they put the whole system of revelation away from them—resign the joys which spring from a belief in the resurrection—give up the most consoling power in the hour of sickness and of death, and wander in the regions of cheerless skepticism, where the dove of hope finds no resting place. There can be no wonder that there

are such people—I sometimes wonder that there are no more. The causes which make them skeptics are obvious. The palpable errors which are advanced and defended, the terrible notion of endless suffering, the jarring and collision of sects, together with the evil examples of many professed Christians, all have a tendency to open the gates of unbelief. Pure Christianity never effects such a work—it never tears up the foundation of hope and faith in the heart—you may as well tell me that the sun produces night. The sun may be hidden by an eclipse, and darkness be produced by thus hiding its light. And Christianity may be, and is frequently eclipsed and her light hidden by the hand of error, but when she shines, her light is always pure and serene, filling the mind with truth.

But those who now reject the Bible, must admit that if it is a perfect teacher of the conscience, it is worthy of all acceptance and praise. Let Christianity come from what source it may, even throwing aside its divine authenticity, it should be treated with consideration. And if it be superior to all human systems, presenting one clear, distinct and most admirable system of morality, certainly, so far as this point decides, it must be admitted to have plausible claims to emanation from the Deity. This conclusion is not to be avoided.

I then take the position, that Christianity is the only perfect guide for the conscience—the only teacher which will give it such clear and distinct views of right and wrong, that it will instinctively shrink from every species of evil. We may range the world over, we may collect all creeds and systems, all opinions and codes, and though we may find in them many admirable sayings, many excellent precepts, many good moral statements, doing honor to many of their founders, yet principles will be found mingled with them, which neutralize their powers, and sink them beneath the peerless simplicity and correct majesty of Christianity. If we go back to ancient times, and examine the systems held by the various philosophers of the age, we shall find this position well proved. Theft was permitted in Egypt and in Sparta. The exposure of infants, and the putting to death of children who were weak or imperfect in form, was allowed at Sparta by Lycurgus. It was enacted at Athens, that the Athenians might lawfully invade and enslave any people, who, in their opinion, were fit to be made slaves. Slavery of white people was countenanced in many of the ancient nations, especially in the Roman empire. Even the mild Seneca advocated self-destruction, when a man was in trouble—while others taught that a lie might be told, when it conduced to profit. And in all these ancient nations, human sacrifices and unchastity formed a part of their religious worship. If we come down to modern times, the case is no better. In many of the systems of religion adopted by many nations, the most horrid rites are enjoined. In Hindostan, widows are burnt, children sacrificed, and the aged sick left to die. In China, polygamy is permitted, and many children are exposed to destruction. In fact, in all of what we denominate the Heathen nations, the most objectionable features are discovered and practiced.

We are in no better condition, if we refer to those who denominate themselves philosophers, and reject revelation. Lord Herbert thought that the indulgence of lust and anger is no more to be blamed, than the thirst occasioned by the dropsy. Mr. Hobbes thought that any man's judgment is the only standard of right and wrong. Lord Bolingbroke, that modesty was inspired by mere prejudice. Mr. Hume thought that there was no harm in the practice of adultery. See Vol. 1, of Horne's Introduction. Passing by others which might be mentioned, we here remark, that these individuals have said a great many excellent things and advanced many good sayings. This we cheerfully admit. We only present you the objectionable part of their systems—and we finish, by citing you to the horrible scenes of the French revolution, where all religion and virtue was scouted.

Let the mind reflect on these facts, and inquire if such systems, however good they may otherwise be, present such obviously immoral sentiments, are they fitted as perfect teachers to educate the conscience? Would that state of community be good, if the conscience became so deadened, as to look upon lust and anger without a single compunction? Can any person believe that it would be productive of good, to so teach the mind, that it will not revolt at the practice of any vice? And yet all these systems do advocate the practice of some particular vice, and of course they are imperfect, and unfit for adoption. Every individual who looks into this subject, will perceive that this conclusion is unavoidable.

If we turn to Christianity, we find no such evil principles existing in any of her institutions. All there is pure, holy and correct. Christianity has no countenance for vice in any of its shades. The purity of her precepts is never compromised by popularity, fashion or glitter. It has no more favor for the corrupt king than for the sinful beggar. Her voice calls upon all to obey her injunctions. Where she educates conscience, it becomes a jealous guardian, demanding respect for modesty, protection for virtue and discouragement for vice. This will be more apparent from a few simple considerations.

1. Christianity demands the exercise of forgiveness—calls upon her followers to forget injury, and subdue enmity with kindness. This injunction is urged home upon the heart, by the goodness of God displayed in nature, and the love of the Saviour exhibited on the cross. The mind is called to this subject by the fact that peace will follow its practice, and that enemies will be made friends, while the conscience is made so tender and susceptible by such teaching, as to reprove that proposed follower of Christ, who cherishes hatred and revenge. In this respect, Christianity is far above the teachings of a great many, who practice the principle of "an eye for an eye."

2. Christianity inculcates the principle of true honor. Herein it surpasses the ideas which obtain in community. In some portions of the world, such notions have been established, that on the slightest offence, duels must be fought, which end in murder, perhaps widow a confiding wife, and beggar a family of children. This view of the subject is sometimes so intensely fixed in the mind, that the conscience of a man will upbraid him with cowardice, if he refuses to fight. Christian honor, while it teaches us that to take life is murder, is an honor which consists in freedom from evil, from sin. He is truly honorable who yields to no disgraceful action, but leans upon his integrity.

3. Christianity demands honesty. Under her light, the rights of all are to be respected. The widow is not to be oppressed, the orphan is not to be crushed, the property of others is not to be embezzled, while the creature is to live honest in the sight of all men, by practising good.

4. Christianity aims to suppress all vices, by checking evil desires. It strikes at the very root of all evil, by bidding us cast away thoughts of sin. He who desires to do evil, and dwells upon the desire, without suffering virtuous considerations to have their due weight, is called a sinner. It demands a rigid watch over the thoughts, and a jealous care that our meditation be fixed upon things which will improve the heart and understanding.

5. Christianity bases all her morality on the foundation, that we should do unto others, as we would have others do unto us—thus teaching us to make the voice of right the guide of our actions, instead of our passions and revengeful feelings. If, when we are in the wrong, we wish others to forgive us, we are ourselves to forgive those who do wrong to us; if we are sick, and wish others to visit us, we should visit them—if we do not wish others to injure our property, we should not injure the property of others—in fact, in all the various circumstances in life, this precept can be practiced to most admirable advantage, and to the great honor of the Christian professor.

Now, viewing Christianity only in regard to its moral bearing, we find that it is a system which surpasses all others in the extent, purity and usefulness of its maxims. And this is a sufficient reason why it should be viewed with admiration, and be received as the very thing of which the world stands in need. But when we come to consider the motives by which Christianity urges the discharge of all the duties it sets forth, we are wonderfully convinced that it is the true and perfect standard of right and wrong. It is a fault with all human systems, that though they may present principles which excite approval, yet they carry not with them a power which can open the heart, and win all its energies in the discharge of their precepts. Christianity is superexcellent in this respect. She not only holds forth the most glorious morality, but that morality is accompanied with a key of love to unlock the heart, and score that morality upon its front.

It presents no fires of revenge, it snaps no lash of fury, it hurls no infuriated curses—but it ascends to the heavens, and comes back with arms which subdue the rebellious soul with kindness. She tells us of that God whose love smiles over all creation, and views the sinner with affection, even while chastising him for his reformation. She presents us that Saviour whose life was given for the benefit of man, and whose whole soul was wrapped up in accomplishing the glorious scheme of salvation. She opens to us the riches of immortality, with its pure angelic state, where the waters of reconciliation forever roll, free as the air we breathe. She gives us the lovely form of religion, radiant with every good work and principle. She informs us that there is a peace in the practice of virtue, which can be no where else found. And she affirms that there are certain consequences attached to sin, which cannot be escaped, for so sure as sin is practiced, so sure will those consequences be experienced.

All these motives are presented to the heart in the most soul-touching representations, to induce a practice of virtue—and when they are distinctly seen, they evince the admiration and the obedience of the creature, for he at once discovers that it is the only true way of happiness. We there have a system, complete in all its parts, and so adapted to the various conditions of men, as to give the highest notions of right and wrong. And by teaching us that God, who created all things, and is governor among the nations, knowing by his infinite wisdom the nicest distinctions between good and evil, has established that system, and has a right to demand our obedience, we are at once impressed with our duty of receiving and practicing those precepts. Such a system, properly understood and meditated upon, so purifies the heart and warms the sensibilities, that we instinctively shrink from all manner of evil, as the sensitive plant shrinks from the touch. Then there is no burning of widows, no sacrifice of children, no dishonesty, no profanity, no manner of evil, for conscience has become so correctly educated by the Christian system, as to irresistibly lead us from vice to the practice of virtue. Faithful in all its operations, conscience thus enlightened, will inspire every heart with the energies of virtue, and lead the sons and daughters of men to act after the pattern of Christ.

Such are the remarks we offer on this subject; and we leave them, with the firm conclusion that this argument in favor of Christianity is incontestible; that we should so educate ourselves in all the principles of the Gospel, that our consciences will urge us to defend the truth, and practice every good work. AMEN.

For the Magazine and Advocate.
GOD'S WORKS PRAISE HIM.
BY MRS. S. L. WHISTON.

When I gaze upon the lofty mountain, I am reminded of the greatness and majesty of the Creator of the Universe. The roaring waterfall, the thunder and the storm, show forth his power; the boundless ocean faintly shadows forth his infinity. His goodness is pictured in the fertile valley, teem-

ing with grain and fruits, which so richly reward the toil of the husbandman; it sparkles in every sunbeam, and displays itself in every flower that scents the gale. The feathered songsters fill the air with praises of the Divine goodness; and every gentle rivulet murmurs 'God is love.' Wherever we cast our eyes, we behold proofs of his mercy, love and goodness. The volume of divine truth is full of assurances of his kindness to the children of men; it tells us that he is merciful, and that his mercy endureth forever; that he changes not; that he is infinite in goodness. Shall we believe these evidences, or shall we credit the declarations of those who tell us that he is wrathful and vindictive, and though his mercy abideth for a season, his anger endureth for ever?

Harford, Cortland county, April, 1836.

For the Magazine and Advocate.

GOD IS A BACKSLIDER.

There! says the Partialist reader, that is just befitting a Universalist paper, and is perfectly in character with the patrons of it. I always thought they were blasphemers and revilers of God, and if this is not blasphemy—a speaking impiously and irreverently of God, then there is nothing that is. Very true, reader, I agree with you. But stop; who is it that gives to God the above appellation? See that wherein thou accusest another, thou dost not condemn thyself. That man is a backslider, who, after professing faith in Christ, and engaging in the cause of religion, apostatizes. This is the sense commonly attached to the term. Now the most popular doctrine advocated at the present day, represents God as engaging in the work of man's redemption; but that, after the general judgment, he will suspend all further operations of his wisdom and power to save those who are then sinners—will abandon the work of redemption, or forsake the good cause in which he was engaged, to give place to the enemy. Is not this charging God with backsliding, and that too of the very worst description imaginable? A man who should engage in the cause of religion, and afterward forsake it and give place to the enemy, would most certainly be called a backslider. But this act in him would not be as bad as that which the common doctrine represents in God. If a man backslide, it is generally not contrary to his will; but the common doctrine represents God as acting contrary to his will, (which rather implies a fatal necessity) in abandoning that best of all causes, man's redemption. For the universal redemption of man he has willed. The Universalist represents God as engaging in a work which he has willed, and has power to accomplish, and which, after he has commenced, he never will forsake ere it is accomplished.

Now, reader, exercise your reason and candor in deciding who charges God with backsliding, and thereby blasphemes. O. R.

Lakeville, June, 1836.

For the Magazine and Advocate.
ANECDOTE.

During the winter past, a young lady of this vicinity, belonging to a Partialist church, was asked to read an article in your paper—(she probably had never looked into one before.) She was shown the "Cheshire babe." She soon became a guest in our meetings, and expressed some doubts with respect to her former faith. On being asked what was the cause of her change of views, she replied, (half smiling, her moistened eye glittering with transport, and casting a glance at the sister who showed her the piece,) "Why, when I read about that little cradle, it confounded me. I found that my cradle was too small to satisfy me. I love my parents, my friends and associates, and my cradle was too small to hold them all." A. Urson.

Hornellsville, Steuben county.

The pages of Scripture, says Hervey, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.

For the Magazine and Advocate.

ATTENDANCE ON PUBLIC WORSHIP.

BY REV. W. S. BALCH.

Every believer in the Lord Jesus Christ should regard it as an imperious duty, to be punctual in his attendance upon the regular worship of God. The advantages resulting from the regular discharge of this duty are incalculable. The good is not confined to the individual himself, but extends to his family, friends and neighbors. The whole community is, in fact, more or less affected by it; for the power of example is great.

The direct tendency of religious worship, is to acquire a knowledge of the truth, to elevate and purify the affections of the heart, to increase a mutual respect and attachment for one another, to make known the moral obligations under which we are placed to befriend one another, and, in fine, to stimulate us to the performance of all the duties enjoined upon us, towards God and man. Whatever, therefore, tends to the neglect of public worship, must prove injurious to the moral health and happiness of the community.

The great object in the formation of religious societies, is to concentrate the strength and blend the means of individual efforts in the promotion of a general good; or, in other words, it is to support a preached Gospel, the object of which is to promote individual happiness. It must be obvious to all, that the whole object of forming societies is lost sight of, and the collective and personal advantage forgotten, when we neglect to attend public worship.

I know there are times when it is not only inconvenient, but impossible to attend public worship on the Sabbath. But in nine cases out of ten it is presumed these seeming obstacles might be overcome by a single effort. Some people rarely ever find any inconvenience in leaving home to attend meeting on each returning Sabbath, while others can never find an opportunity to do so, though they may be absent every other day in the week. This difference arises more from habit, than from any intervening circumstance. I have frequently heard persons observe, that a Sabbath spent in absence from the temple of worship, seemed longer than a week—tedious in the extreme; but when they had not attended meeting for a long time, it appeared a most unwelcome task to prepare themselves for the service.

It is worthy the attention of those who are perplexed with so many troubles on the Sabbath, to see if they cannot be overcome; so that they can be at liberty to go with their families to the sanctuary of God, and there commingling the devout aspirations of their souls, and join in the delightful exercise of worshipping our Father in heaven, and hearing and meditating on the "great salvation" made known by Jesus Christ, in which all have an interest.

If there is any thing that can overcome the troubles of the present life, and lead us to forget our sorrows, it is the union of kindred souls in the delightful employment of worshipping God, meditating upon the exceeding greatness of his promises of love and salvation. Every Christian, therefore, yea, every lover of humanity, should feel the importance of the duty, as well as the preciousness of the privilege, to improve every opportunity to attend on the stated ministry of the word; and should use all laudable means to encourage others to attend also. What scene is more pleasing to the benevolent heart, than a concourse of people directing their steps to the temple of the living God! Fathers and mothers are conducting their children and friends and strangers, to the worship of the universal Father—that good and holy Being from whom all blessings flow. All worldly feelings are hushed into silence; while all souls, abstracted from transitory things, mingle together in one common sentiment of love and thanksgiving to God, in holy and devout aspirations that the needed blessings of time and eternity may flow to them and all mankind. How do the pride and grandeur of the haughty, the names and distinctions among men, yea, all that the world

calls good and great, dwindle into insignificance; while the glories of the heavenly inheritance appear in full view, before the ravished soul of the humble worshipper! How do we sink into our own real littleness, in the sublimity of the contemplation, and realize that from God is all our strength!

"I was glad when they said unto me, let us go into the house of the Lord:"

"How did our hearts rejoice to hear
Our friends devoutly say,
Within thy courts let us appear,
And keep the solemn day."

Providence, R. I.

For the Magazine and Advocate.

MATTERS AND THINGS.....No. IV.

BY REV. JASON LEWIS.

I HAVE KNOWN persons who supposed that the Bible was originally written in the English language; and others, that the words in *italics* were printed in that character for the purpose of showing them to be emphatic.

I have known men who professed great knowledge of the Scriptures, apparently much surprised on finding that the Bible actually contains the following passage, as quoted by Universalists from the writings of Paul, when speaking of "God our Saviour," "who will have all men to be saved, and to come unto the knowledge of the truth."

I have known a somewhat popular preacher, who professes to understand the Greek language, declare positively that the word rendered *hell* in the parable of the rich man and Lazarus, is not *hades* but *Gehenna*.

I have known nearly as many Partialist preachers converted to Universalism, as I have of Universalist laymen converted to Partialism.

I have known great good result to the Universalist denomination from a renunciation of their faith by a somewhat prominent member.

I have known men to become downright infidels from attending a protracted meeting.

I have known persons who supposed that Universalist ministers had no right to solemnize marriages.

I have known talented preachers who were in the habit of ascribing to Jehovah, the words which Solomon puts into the mouth of Wisdom, when he represents her as saying, "*Because I have called, and ye have refused, I have stretched out my hand, and no man regarded;.....I also will laugh at your calamity; I will mock when your fear cometh,*" etc.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE MOHAWK RIVER ASSOCIATION OF UNIVERSALISTS FOR 1836.

Met at Leyden, Lewis county, June 8, 1836, and after uniting in prayer with Br. J. Chase, jr., organized the Council by appointing Br. P. MORSE, Moderator, and BRS. J. A. ASPINWALL and S. B. STEVENS, Clerks.

2. Received letters and credentials from delegates.

3. Voted to receive as members of the Council, ministering brethren from other Associations.

1. Appointed BRS. J. A. ASPINWALL, John Fish and A. PARSONS, jr., a committee to arrange the public services for this occasion.

5. Appointed BRS. S. R. SMITH, W. H. WAGGONER and D. BIDDLECOM a committee on requests for letters of fellowship and ordination.

6. Heard and accepted the report of the committee of discipline for the last year—"No cause of complaint."

7. Appointed BRS. WAGGONER, BIDDLECOM and ASPINWALL a committee of discipline for the ensuing year.

8. Voted, That BRS. WAGGONER and BIDDLECOM be the ministerial, and D. BRAYTON, Eatonville and S. B. STEVENS, Rome, lay delegates to attend the New-York State Convention to be holden at Albany, in May, 1837, with power to appoint each a substitute in case of inability to attend.

9. Appointed Br. ASPINWALL to deliver the occasional sermon at the next annual session of this Association, with power to appoint a substitute.

10. Voted, That, inasmuch as the Standing Clerk of this body, Br. Joshua Britton, jr., has removed out of the limits of this Association, and resigned his said office, Br. J. A. Aspinwall be appointed to officiate in his stead.

11. Adjourned till Thursday morning at 8 o'clock.

12. Thursday morning. Met according to adjournment—prayer by Br. Barnes.

13. The committee appointed to receive requests for letters of fellowship and ordination reported in favor of granting a letter of fellowship to Br. J. A. Aspinwall—Whereupon, Voted to accept said report.

14. The following preamble and resolutions were unanimously adopted:—

Whereas, at the late meeting of the Universalist Convention of the State of New-York, a resolution was passed recommending to our denomination the consideration of the subject of establishing a Theological Seminary;—and, whereas, it is the opinion of this body, that the present action on that subject is called for by the state of society; Therefore,

Resolved, That in the opinion of this Association some more effectual means of aiding candidates for the ministry of universal reconciliation, are demanded by the exigencies of the order.

Resolved, That it be recommended to the several societies composing this Association, to give the subject due examination and reflection, preparatory to acting on the same at its next annual session.

15. Voted, That Br. Skinner prepare the minutes of this meeting for publication, accompanied with such remarks as he shall deem proper.

16. Adjourned to meet at Newport, Herkimer county, on the second Wednesday and following Thursday in June, 1837.

P. MORSE, Moderator.

J. A. Aspinwall, } Clerks.
S. B. Stevens, }

LAY DELEGATES PRESENT.

John Fish and Aaron Parsons, jr., Leyden; S. B. Stevens, Rome; W. H. Waggoner, Eatonville.

MINISTERING BRETHREN PRESENT.

J. A. Aspinwall, Leyden; P. Morse, Watertown; D. Skinner, Utica; D. Biddlecom, North Gage; S. R. Smith, Clinton; O. Wilcox, Fowler; M. B. Smith, Burlington; J. Chase, jr. and S. Barnes, Geneva; W. Sias, Henderson; M. B. Newell, Bridgewater; J. Britton, Brownville; W. H. Waggoner, Eatonville.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. M. B. Smith. Occasional sermon, Br. D. Skinner, Judges viii: 4. Benediction, Br. P. Morse.

Afternoon.—Prayer, Br. M. B. Newell. First sermon, Br. W. H. Waggoner, John xix: 30. Second sermon, Br. J. Chase, Psalm xlii: 11.

Thursday morning.—Prayer, Br. William Sias. First sermon, Br. M. B. Smith, Titus iii: 8. Second sermon, Br. P. Morse, Matt. xi: 28.

Afternoon.—Prayer, Br. D. Biddlecom. Sermon and addresses, Br. S. R. Smith, Eccl. xii: 13. Concluding prayer, Br. J. Britton.

A third service was attended after the above, and a discourse preached by Br. Sias.

REMARKS.

This meeting of the Mohawk River Association was an interesting and happy meeting. The weather and season were pleasant and beautiful—the congregation, though not large, very respectable and attentive during all the public services—the singing good and well conducted—the ministering brethren much more numerous than had been anticipated, all in good spirits, and in unanimity and brotherly affection preferring one another; they came in the fulness of the blessing of the Gospel of Christ, and proclaimed the Gospel in demonstration of the spirit and of power. Great harmony and perfect unanimity pervaded the Council—not a "nay" was heard to a single vote that was taken. One thing only was lacking to complete our joy—viz. a full and perfect representation of societies. There was certainly an inexcusable remissness in

this respect, there being but three societies within the boundaries of the Association represented by delegates in its Council. Brethren of the respective societies, "these things ought not so to be." Why cannot you attend the meeting of one (and that your own) Association in a year, at least as well as your ministers can attend some half a dozen where they have to travel from twenty to one hundred miles while you would not have to travel more than from five to thirty miles to attend your own; and yet entirely neglect it? Brethren, where is your zeal—your devotion—your interest and engagedness in the cause? We do hope that you will awake from your torpor and apathy, every one of you, and never hereafter be without a full representation in your own Council. We also hope you will duly attend to the subject, and at the next session of your body come prepared to act understandingly in relation to the matter recommended to your consideration at this session.

Per Order, D. SKINNER.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE CENTRAL ASSOCIATION OF UNIVERSALISTS OF MICHIGAN.

At a meeting, held in Ann Arbor, June 1, 1836, pursuant to notice, for the purpose of taking into consideration the propriety of organizing an Association of Universalists, in Michigan, Br. JOSEPH HOWE was chosen Moderator, and Br. J. E. Holmes, Clerk. Upon deliberation, it was

Resolved, That the Council deem it expedient to organize an Association, and Brs. N. Stacy, A. H. Curtis and C. Carter, were appointed a committee to draft and report a Constitution for the government of the same. Said committee reported a Constitution, which was adopted.

Br. N. Stacy was appointed Standing Clerk, and Brs. William Loomis, A. H. Curtis and Guy Carpenter, Esq., a committee of discipline for the ensuing year.

Resolved, unanimously, to grant a letter of fellowship to Br. Richard Thornton, and to confer ordination on Br. A. H. Curtis, by Council, at any future time he may designate.

Resolved, That the Association hold semi-annual meetings the ensuing year, and that the next meeting be held at Adrian, Lenawee county, on the first Wednesday and following Thursday in October next.

Appointed Br. Holmes to prepare the minutes for the press, and accompany the same with remarks, with a request that they be published in the Magazine and Advocate, and the Herald of Truth.

JOSEPH HOWE, Moderator.
J. E. Holmes, Clerk.

MINISTERS PRESENT.

N. Stacy, Ann Arbor; D. R. Biddlecom, Perrysburg, Ohio; K. Townsend, Victor, N. Y.; A. H. Curtis, Adrian; J. Lockwood, Tecumseh; R. Thornton and J. E. Holmes.

LAY DELEGATES PRESENT.

J. Howe, E. L. Fuller, L. L. Follett, C. Carter, W. Loomis, Joseph Johns, Caleb Wheeler, Levi Hiseock.

Sermons were preached by Brs. Biddlecom, Townsend, Holmes, Curtis and Stacy.

REMARKS.

Brethren of the Faith—By the above condensed minutes, you will perceive that an Association of Universalists is organized—that measures are adopted, to call together the friends of the cause of Gospel truth for the purpose of counsel and religious improvement. The literal wilderness of this rising State is fast budding and blossoming—is beginning to yield to the industry of the husbandman, and the soil to put forth its fruits for our satisfaction. And we trust every believer in God's impartial grace and efficient goodness, feels that he is called upon, by the fruitful seasons with which his heart is made glad, as well as by all the benignity of Heaven, to grow in moral righteousness, and keep pace in religious improvement with the progress around him. Also, to spread as far as possible, by his exertions, the truth that makes his

heart rejoice, that others may participate in the blessings which accrue from "faith that works by love and purifies the heart."

To secure these objects, it should be our peculiar aim to exhibit the moral effect of the doctrine which we believe, by conforming our lives to the precepts of divine truth, and regulating our actions by the dictates of love. We shall thus present a moral demonstration of the truth of our doctrine, and the sure evidence that this truth has made us free. Then shall we present a moral argument, which no sophistry can hide—no malice destroy. We can thus preach in every act, and exhort in every day's intercourse with our fellow-men. If we do this—carefully abstain from vice, and steadily, cautiously and firmly adhere to virtue, we shall see that the organization already effected, will form a nucleus around which will cluster sister Associations, churches and societies, until "Zion shall put on her beautiful garments, her people be redeemed with judgment and her converts with righteousness;" her borders be enlarged, and rejoicing multitudes flock into her extended gates. Be faithful, be zealous, be active in a good cause, and the God of hope fill you with all joy and peace in believing. J. E. HOLMES.

From "The Art of being Happy."

EXCERPTS.

SELECTED BY REV. J. M. AUSTIN.

"In an uncertainty whether or not you ought to extend succor, grant it. It can only expose you to the error that is least subject to repentance. But avoid imitating those individuals who are always fearful of being deceived by those who solicit their pity."

During great calamities, the natural equality of mankind discovers itself. "When a destructive conflagration is sweeping along a city, there are no distinctions, no animosities, among the wretched sufferers whom the same terror pursues. Enemies forget their hatred, and partisans their parties. The rich and poor cry out together. All love and aid each other. Misfortune has broken down the separating barriers of pride and prejudice, and they find each other good and equal."

"Whoever philosophically considers the constitution of the human mind—how much we are the creatures of our circumstances, how much we are blown about by impulse and passion, the dimness of our mental vision upon most subjects, the narrow limit which separates between truth and falsehood, right and wrong, and moreover, that we ourselves view every thing through the coloring of our pride and prejudice—will perceive at once, that under all circumstances of error, and even of crime, men are quite as worthy of pity, as of vindictive blame. A little, cold, selfish mind invariably finds much matter for bitter censure in every act, that according to his own chart, is an aberration. Nothing so decidedly marks a generous and noble, as well as an enlightened and philosophic spirit, as the disposition to be indulgent in its construction of the views and conduct of others, and to interpret all by the comment of palliation and kindness, whenever the case will admit of them."

"If you would form the sublimest conceptions of the eternal and underived happiness of the Deity, cultivate dispositions to oblige, and seize occasions to serve and benefit your fellow-beings. If you would imagine more impressive ideas of the torments of demons than poets have dreamed, muse upon injuries, cultivate envy and revenge, and wish you had the bolts of the thunderer, only that you might hurl them upon your foes. If you would experience the eternal gnawings of the vulture, allow yourself in the constant indulgence of your temper."

"I have long been in the habit of measuring the character, mental power and prospects of the young, who are brought under my observation, by

the power which they evince to resist the suggestions of the senses. In the same proportion as I see them capable of rising above the thralldom of their appetites, capable of that energy of will that gives the intellectual control over the animal nature. I graduate them higher in the scale of moral power and prospect. But, if in their course, they manifest the clear preponderance of the animal; if sloth, sensuality, and the inclinations, which have no higher origin than the senses sway them beyond the influence of advice and moral suasion, be they ever so beautiful, endowed, rich, distinguished—be their place in general estimation ever so high, I put them down as belonging to the animal and not to the intellectual orders. They can never reach higher worth and success, than that which is the blind award of accident."

"After those great calamities in the dark ages which destroyed the traces of the sciences and arts, men, pursued by terror, seemed to imagine that they constantly saw malevolent spirits flying among the clouds, or wandering in the depths of woods. The sound of strong wind and thunder came to their ear as the voice of infernal divinities, and prostrate with terror, they sought to appease their angry gods by bloody sacrifices. In process of time, a small number of men, enlightened by observation, dared to raise the veil by degrees, and succeeded in dissipating these terrors, by tracing the seeming prodigies to some of the simplest laws of physics. The phantoms of superstition vanished, and in the light of reason, revealed a just and beneficent Divinity presiding over obedient nature."

"Never would men have exchanged their natural convictions, their internal aspirations, their instinctive hopes of immortality, for the lurid and deceptive glare of infidelity, if religious views had not been disfigured by being combined with the grossest errors and prejudices."

"When, in the clear light of reason, I look upon creation, on the star-spangled firmament, and the glory of God's works, I should as soon doubt my own existence, as the perfect wisdom and goodness of the author of my being. All religion, which does not strengthen our confidence in this, must be a dreary illusion. Horrible dreams, dating their origin from the associations of childhood, and the rant of wild and visionary ministers, may sometimes trespass upon our thoughts. But every rational mind must finally settle to repose in that glorious persuasion which instantly irradiates the moral universe with perennial sunshine. 'The Lord reigneth; let the earth rejoice!' In this or any other world, in our present, or any other forms of conscious being, we may advance upon the unexplored scenes, with a full confidence that we can never travel beyond the beneficence and equity of the infinite mind."

Danvers, Mass.

From the Gospel Sun.

HOPE SURE.

Christian hope is SURE. But how can this be if endless salvation is conditional? Man is frail, sinful, and varying. To-day he may be meek and penitent, to-morrow proud and sinful. If, therefore, his salvation depends upon his own goodness, how can it be called sure? Nothing resting upon man is sure. Hence when the prophet would give the most striking idea of God's immutability and veracity, he says—*God is not man that he should lie, nor the son of man that he should repent.* Man, then, is far from being an emblem of stability. Of course, if salvation rests on him, it is not sure; and, consequently, the hope of it, is not sure.—Hence salvation cannot be conditional; but it must rest on the unchanging faithfulness of God. Hope, therefore, is as sure as God is faithful. Well, then, may it be called, *an anchor to the soul, both sure and steadfast.*

The profane swearer sins for nothing, upon no temptation, for no credit; unless it be a credit not to be believed.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JUNE 25, 1836.

DEVOTION OF NATURE.

Who is there in the wide universe of God, possessing common intellect and common feeling, that can contemplate on the ever varying and ever attractive charms of nature, without any emotions of pleasure derived therefrom, or of gratitude and devotion to their great Author! The feathered songsters in their aerial flight or in their woody bowers, the finny tribes that plough the mighty main or dart along the limped waters of the purling rill, the cattle ranging over our thousand hills or grazing through our wide spread vallies, all speak forth their joy of existence and inspire devotion in the heart of observing man. The rolling seasons of the changing year, the fragrant flowrets of the smiling Spring, the rich green garment of the Summer's day, the Autumn's golden treasures pouring in, and Winter's hoary honors interspersed with his long evenings' social cheer, all have their charms and call forth admiration nearly allied to what we call devotion. And then again, the twinkling stars that deck night's diadem above us, and rising worlds that round us move, in mystic, silent, endless, glorious order, all declare a being we call Father, and bespeak him worthy of our adoration.

Here, too, in all this mighty range of nature, where countless objects meet the view, and endless lessons of instruction rise, a book is open whose ample pages may be read by all—no mistranslations here—no priest is needed to explain the instructions which this book contains—no sectaries need here be formed—no adverse dogmas taught—no inconsistencies or contradictions here.

Thus talks the child of nature—thus speaks the advocate of a merely natural religion; and then proceeds to say, "How glorious the light of nature! no other light is needed. How sublimely glorious the field of contemplation open to man! no other field or subject of meditation will he ask or seek."

Here are just and unjust, correct and incorrect ideas, promiscuously thrown together; or excellent thoughts and principles carried to ultraism, and hence necessarily to erroneous conclusions. We agree with the naturalist in all established facts and fundamental principles: but we are not a *mere* naturalist. We agree with nature—we love and admire nature—we adore the God of nature—we love to read the book of nature, and find rich and varied and endless instruction in every page of her ample volume. But because nature's book is true, and sublime, and glorious, it does not hence follow that no other book is true, and sublime, and glorious; nor does it follow that this book is sufficient and none other is needed. Because her light is glorious, it does not follow that there is not a light still more glorious. We would not deny to the mere naturalist all the light he has or can obtain from nature. We would not depreciate the value of that light in the least; but we would direct him, if possible, to a luminary whose radiance will shine far beyond the beams of that lamp to which alone he looks for light—not to a light that is contrary or opposite to his, but above and beyond it.

In saying, therefore, that we are not a mere naturalist, we do not mean that we are opposed to the religion of nature, but that we would aid, and exalt, and sublimize the religion of nature by new discoveries, new truths, new hopes and sublimer themes of contemplation. We will go with the naturalist into the field of nature. With him will we admire the beauties of Spring, Summer, Autumn and Winter, the clothing of the fields, the fragrance of the groves and the gardens, the music of the birds, the gushing of the waters, the rolling of the ocean, the glittering of the stars and the refulgence of the sun and the moon. For us the seasons have as many beauties and charms as for him; for us the clothing of the fields is as gay and attractive; the fragrance of the flowers as great, as for him. The music of the feathered

songsters is as sweet, and the gushing of fountains and heaving of tides as interesting to us as they can be to him. And to us the glories of the sun, moon and stars, and the systems on systems of worlds that rise around us in vast unbounded space, appear as glorious and excite as much admiration and devotion as it is possible they can to him.

But here he must stop, while we can go farther. Here his light goes out, but ours still shines, and that with increasing lustre. His light goes with him to the verge of the grave and then—goes out forever! It leaves him where most he feels the need of it. Ours shines brighter and brighter unto the perfect day. The light of the Christian believer, whose hope is anchored in immortality,

"And looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more,"

Is a lamp to his feet and a light to his path as he approaches the dark valley of the shadow of death—it pierces through the gloom of that dark passage and shows him beyond its murky shades an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for him. It is the light of the revelation of the ever blessed God to man—it is the glorious Gospel of our Lord and Saviour Jesus Christ. It contradicts not, nor excludes the light of nature, but shines beyond it. We have therefore all the light which the mere naturalist has, and one light besides, which as far outshines his as the heavens outshine the earth in glory, or as the sun exceeds in brightness the twinkling of the faintest star.—Nature inspires us with admiration, gratitude and devotion to God; but revelation, in addition to this, teaches us to call God *our Father*, and inspires the heart with strong hope and confidence and everlasting trust.

It is not true, therefore, as the mere naturalist would have us believe, that no other light but that of nature is needed; for man wants and seeks a greater and more glorious one, and aspires after that which nature's light can never reveal. It is not true that he seeks no other field of contemplation nor subject of meditation than what this world or the mere light of nature furnish. For his mind, immortal like its God, soars above while in the world, and delights to roam abroad among the stars, and feast imagination amid worlds more glorious and spirits more pure and lofty, and scenes of more perfect joy, and drink in the bliss of an immortal life. To us, therefore, nature is lovely indeed, and her lessons both instructive and sublime; but nature's God and author is far more lovely, and his revelation contains lessons still more instructive and sublime. In view of nature's works and nature's God we may well use the language of the poet and say,

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then,
Unspeakable who sitt'st above these heavens
To us invisible, or dimly seen
In these thy lower works; yet these declare
Thy goodness beyond thought and power divine."

If God is but "dimly seen in these" his "lower works," yet his revelation assures us that the time is coming when we shall "see as we are seen and know as we are known."

"And where He vital breathes there must be joy."

D. S.

THE COMMENTARY.

The esteemed author of the "Notes on Sacred Subjects," in a private note, says:—

"—begs to suggest to Rev. A. B. Grosh, whether the 'critical and creditable commentary' which is much wanted, as stated by Rev. S. R. Smith, (current vol., p. 139,) would not be most speedily, and perhaps in the best manner, supplied by the contributions of various hands. Let several writers select that portion of the Bible to which they think they can do the greatest justice, or let a book or more be apportioned to those thought most fit, and we are likely to have a more elaborate work than if the product of one mind. To give consistency to the work of so many minds, with views

somewhat varying, let a general preface and introduction to the several books be prepared by the same pen. A system of general rules might be made out to which each writer was to adhere, so as to give still more of a consistent character to this work."

I give the above suggestion to the public, believing it most concerns the denomination. It is my belief, however, that an able compilation from a number of the best commentators of all denominations, with the translation of each, where they differ, added in the margin; and the translation of Wakefield, or of Campbell and Locke, or any other for the text; would be a better commentary than an entirely original one, and would certainly be received as better authority among our opposers. The compiler might select the best comments of any one, two, or more—or give a summary of their views when they were too prolix—and might add his own opinion with brief reasons when he deemed them erroneous, or not sufficiently clear. Such is the commentary I would wish to see—a kind of collection to give the student many books in one.

A. B. G.

THE UTILITARIAN.

INTRODUCTION.

"There be many that say, Who will show us any good?"
Psalm iv: 6.

Yes, Where is the utility? is, after all, the great question by which every thing in politics, in morals, and in religion itself—in literature, arts and the sciences, must be tested. Mankind have a strong desire for happiness—every faculty of body and mind cries out for gratification—and hence *cui bono?* is the question with which every new system, every projected improvement, every alteration in morals or legislation, is met. This is well. The caution that prompts the question is the wise prompting of that most wonderful and excellent nature, which God, in the exercise of every attribute of his infinite goodness, has been pleased to bestow on his creature man. I rejoice also, that the question is put, and most happy shall I be, in answering it, so far as the subjects involved in these essays may seem unto me to require.

But, before I enter into the subjects, permit a few introductory remarks, applicable to the case. There are some persons, so unreasonable as to ask the question, but refuse to hear the answer. They ask, not to be instructed, but to confound. They ask to be *not* answered. I hope none of the readers of this essay, thus ask us to show them any good in the subjects of the succeeding numbers. In apostolic times it was considered a peculiarly good and noble trait in the Berean Christians that "they searched the Scriptures daily, to see whether" the things they heard preached were true. Are there no Bereans among our opposers, to patiently hear what we have to offer for their consideration, and then compare it with the Bible, to see whether we agree with its teachings or not? I do hope and trust there are *many* such—and for such I write. They will "prove all things, and hold fast that which is good." They will obey Jesus, by searching the Scriptures, and thus they will learn on what foundation they rest their hopes of enjoying eternal life.

There are some, however, who will readily ask you to show them any good to be derived from a belief of your system; and who will patiently hear your answer; but who will writhe in unwillingness to hearken should you return their own question to their bosoms. Now there is not only inconsistency, but there is dishonesty and cowardice in this conduct. For surely he who will ask you a question, expecting your answer, and will not permit you to ask him the same question, or refuse to answer it when it is asked, does not do unto you as he would be done by. Consequently he is unfair—unjust to you. And why will he not be willing to receive and answer the question? Is it not for fear that he cannot answer it—that his system is of so little benefit that it suggests no answer to his mind? If so, is there not cowardice in his refusal? Yes; there is! and it is the worst of cowardice—for it borders very nearly on the confines of bigotry or hypocrisy in many cases. Bigotry, in holding to a

system without adequate and satisfactory reasons for doing so—or hypocrisy, in professing to believe what is believed, and known, and felt to be indefensible.

I trust the number of such will be but small among all who may peruse these articles. And I rejoice in the belief that every day is lessening the numbers of such among the Protestant Christians of America. May they soon be reduced to the quantity expressed by that insignificant mark, called a cypher! Reader, act not with them—if you do, see that your mind is clear on the reason you shall give for doing so, that your conscience may acquit you of all blame on the score of cowardice, bigotry or hypocrisy.

One more class I shall address, before I close my preface—that is, the class composed of those who oppose all utilitarians, because they can see no utility in the inquiries or labors of this matter-of-fact, money-worth-seeking people. These anti-utilitarians, having oppositeness exceedingly small in their dispositions if not in their craniums, and the love of darkness rather than light, wonderfully large in their spiritual temperaments, are very zealously opposed to all discussion and controversy on particular religious subjects. You will find this class among skeptics, Partialists and Universalists. True—this wonderfully pacific disposition is limited in its sphere of action, for on other subjects its possessor is wonderfully combative.

Take a Universalist who is seeking the custom of his Partialist neighbor—or a female that has been admitted into what is termed “good society” among the loudly professing religionists—or one who has a rich Partialist bachelor uncle or maiden aunt a member of some “Orthodox” communion—and what sensitive beings you will find them to be on the subject of religious doctrines! They can see no use in discussing those subjects—it does no good—it only creates disturbance—they really wish people would not trouble themselves about the belief of other people!

Or go to a Partialist who will wage an everlasting wordy war on the all-engrossing, all-important subjects of church government, whether it should be Presbyterian, Congregational or Episcopal—or on the eucharist, whether the bread should be leavened or unleavened; or whether we should use wine, cider, raisin water or butter-milk—or on baptism, whether it should be administered by sprinkling, pouring or immersion; to infants or to adults only—go to such a one, and attack the belief of endless wo, and he will open his eyes in wonder at your presumption in troubling him with such subjects! What good can it do to agitate that subject!

Good, easy, peace-loving souls! they are for making no disturbance about doctrines. They want every one to grow up with just such opinions as their parents were pleased to impart to them, without troubling others, or being troubled by them in return. They would have people go to church, sleep through the humdrum sermon, and return home, praising the minister for “a good soul that never disturbs nobody with controversy and scolding.”

In short, to conclude this introduction, they ask, “Who will show us any good” in religious discussion—in replying to the objections of opposers? And having at last driven them into the ranks of those who use the question at the beginning of this article, I will answer the question briefly, for their satisfaction.

That there is a necessity and utility in our discussing important religious principles, will, I think, be evident, when we consider the situation in which we are placed in the religious and irreligious world. Christians generally, or at least commonly, refuse to consider us as Christians—deem us a kind of cunningly concealed and hypocritical infidels, who, under the mere mask, pretence and profession of religion, are artfully engaged in sapping the foundations of all religion and morality. And unfortunately for us and them, their suspicions have sometimes been strengthened by finding among our public teachers an occasional betraying Judas, a denying Peter or a skeptical Thomas—or by seeing among our private

members some who say “Lord, Lord,” but do not the works of his righteousness—or whose lukewarmness and indifference, show that the head, rather than the heart, has embraced our holy and blessed faith.

Thus, are we regarded by our fellow-Christians—and how are we regarded by those with whom they class us? Generally, or at least commonly, skeptics unite in condemning our doctrines, knowing that if found in the Bible, it must be above much of their ridicule, and untouched by nearly all their arguments. They consider us as Christians who are only professedly or half way liberal—Christians in superstitious credulity and slavish adherence to the antiquated notions of a supreme Being, his revelation in the Bible, and in the sending of his Son our Saviour to be our best, greatest instructor and pattern. But in all else they may be willing to call us liberal, meaning, probably, in their sense of the term.

Thus regarded on both sides, the question is asked us by our Partialist brethren, “What good is there in your liberality—in your adherence to a part and your rejection of the remainder of our doctrines? While our skeptical brethren may ask us, What good there can be in rejecting what they deem a part of the doctrines of the Bible, viz., an endless hell and a semi-omnipotent devil, and in holding to an intelligent supreme Being and a universal heaven of holiness and bliss.

Nor is it in satisfying these inquiries of our opposers that an investigation of first important principles, will be useful. By frequent attention to them, and the reasons by which they are established in our minds, they become a necessary part of all our mental relations and associations; and then, when body and mind grow faint and weak, in sickness or decay, obtruding doubts, and faint hearted fears with respect to their truth will have no power. For then shall we think the thoughts of our reason’s greatest strength, and believe and feel, as by intuition, the salutary truths and evidences of truth which patient research, and calm and labored inquiry planted firmly in our understandings. And surely such great and happy results cannot be unworthy of our present care.

These reasons must suffice for the present. Other reasons will suggest and develop themselves as we pursue the subject. In my next, I shall reply to the question of the skeptic.

A. B. G.

THE UNIVERSALIST CIRCULATING FAMILY LIBRARY.

The first number of this work, noticed prospectively a few weeks since, has just come to hand. It contains 32 octavo pages, stitched in a cover, and is published at Baltimore, Md. Rev. L. S. Everett, Editor and Publisher. The number before us, contains the first six letters and replies to them of a discussion on the subject of Universalism, between Rev. R. J. Breckenridge and Rev. L. S. Everett. This discussion is characterised by the most base insinuations, vile calumnies and abusive epithets on the part of Mr. Breckenridge, the Presbyterian adversary of Universalism; and by his usual terseness, energy and pith, occasionally interspersed with a little of his accustomed pleasantry as an offset to the extreme acrimony and bitterness of his opponent, on the part of Br. Everett, the defender of the system. Br E. is well calculated to conduct a discussion of this character; and in this case he has but to hold up his opponent in the attitude of a mirror, in which he may see the deformity of his system and the malignity with which it has imbued his own heart, so faithfully reflected as to make any man blush with shame and confusion, excepting a thorough going Calvinist, “died in the wool,” who is fully bent, let the consequence be what it may, on a practical exemplification of the doctrine of “final perseverance.” And that even Mr. Breckenridge is ashamed when seen in so correct a mirror, is evinced by the fact, that he is publishing and circulating by itself, *his side only* of the controversy. He dare not have both sides seen together. This tells the story as to where conscience assures him the strength of argument lies.

We wish Br. Everett abundant success in his undertaking, and hope the Universalist Circulating Family Library will receive an extensive and enduring patron-

age. It can hardly fail of being very acceptable and useful to the Universalist public, especially at the South, where it is often difficult, or even impossible, for our friends to procure such works in defence of Universalism as are to be republished in the Library. We close this notice by giving the following extract from the prospectus.

D. S.

The work will be issued in monthly numbers, of at least thirty-two pages, octavo, on a fair type, and good paper, of medium size, and afforded to yearly subscribers at one dollar for twelve numbers, or by the single number at twelve and a half cents—payable in all cases in advance.

The controversy between R. J. Breckenridge and the Editor, will be republished entire in the two first numbers. The next will commence Smith on Divine Government. As the work progresses, other standard books, valuable sermons, and labored essays worthy of preservation will be printed in regular order; and, should suitable encouragement be given, we shall continue on, until subscribers will have a complete Library, in neat and uniform sets, suitably covered to be preserved for many years, and in a form convenient for binding into volumes.

It is confidently believed that the plan will meet with UNIVERSAL APPROBATION. It will enable our friends, throughout the United States, to obtain, FOR LESS THAN HALF THE USUAL PRICE, entire volumes of invaluable books; and, as the “Universalist Circulating Family Library” will assume the form and character of a periodical paper, it can be sent to subscribers in any part of the country, and will cost them no more than the usual postage on Magazines.

AGENTS.

Allen Sisson, P. M., Manchester—Jesse Babcock, Scipio—Dr. H. M. Graves, Horse Heads, and Isaac Slater, Jr., Fort Wayne, (Ind.,) will in future act as agents for this paper in their respective vicinities.

Br. Thompson, of the “Christian Pilot,” is informed that the Magazine and Advocate has been regularly mailed for that office. If he will inform us what numbers are missing we will cheerfully supply the deficiency.

THE UNIVERSALIST REGISTER AND ALMANAC FOR 1837.

The publishers of the Universalist Register and Almanac have concluded, agreeably to the suggestion of their brethren, to reduce the price one-half on the copy for 1837. The size of the work will be somewhat lessened, but it will contain not only full and correct statistics of the denomination, but also much edifying and interesting matter pertaining to Universalism. We shall put the wholesale price so low as to make it an object to those who purchase by the quantity. It will be published early in July next. Orders for the above may be addressed to A. B. Grosh, Utica; or Whiston and Sanderson, Geneva. Geneva, June 1836. WHISTON AND SANDERSON.

STANDING NOTICE.

The Executive Committee of the Clinton Liberal Institute respectfully solicit donations of one dollar, or upwards, from all the friends of unsectarian education, for the use of said Institution.

* * Remittances can be made to this office, by any of our agents, in the same letters containing money for us, and will be paid over immediately to Br. Skinner, and acknowledged in the paper. EDITORS.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in July, by Br. NEWELL at Marshall—Br. GROSH at New-Hartford—Br. S. R. SMITH at Madison—Br. C. B. BROWN at Oswego.

There will be preaching on the second Sunday in July, by Br. GROSH at Cedarville—Br. NEWELL at Paine’s Hollow, and at Newville at 4, P. M.—Br. C. B. BROWN at Palermo.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. P. M. Bainbridge, for R S V and T P—E T B, Genesee, for A E. R S, J C and J B—J S Jr, Fort Wayne, (Ind.,) for self and J W.

INSTITUTE.

J P A, Westmoreland, and R G and lady, New-Hartford, each \$1—S S, Salisbury, \$3—D K, Newark, \$1.

POETRY.

For the Magazine and Advocate.

CONSOLATIONS TO BELIEVERS.

BY MRS. Z. PORTER.

Thy beautiful garments, O Zion! assume,
The day star hath risen, thy path to illumine;
Thy night hath been dreary, but joyous the morn,
No longer sit mourning, afflicted—forsorn.

Thy sons from afar, and thy daughters among,
Triumphant return, and require a new song,
They've lowed low their heads, and their harps were unstrung,
While long on the willows neglected they hung.

In robes of salvation thou'rt made to rejoice;
Come, sing of his righteousness, lift up thy voice!
Lo! thousands of harps, with thy voices shall join,
For God is thy glory, arise thou and shine!

Thy walls are salvation, thy gates are all praise,
Thou'lt need not the sun, or the moon's paler rays,
Thy God is a light everlasting to thee,
Released from thy bondage, behold! thou art free!

Thy watchmen are stationed, with banners displayed,
Thy walls to defend—they're in armor arrayed;
They cease not to cry in the strength of their might,
"Come, joy in salvation, and bask in its light!"

Then baste through thy gates, thou beloved of the Lord,
Who hath sworn by his strength, his unchangeable word,
That thou should'st to kingdoms and nations give birth—
Thy glory become a sweet praise in the earth.

Thou art to thy God a most valued gem,
In the hand of the Lord, art a rich diadem;
Array thee in garments of splendor divine,
The bridegroom appeareth, arise, thou, and shine!

Henderson, Jefferson county.

SATURDAY NIGHT.

Sweet to the soul the parting ray,
Which ushers placid evening in;
When with the still expiring day,
The Sabbath's peaceful hours begin—
How grateful to the anxious breast,
The sacred hours of holy rest!

I love the blush of vernal bloom,
When morning gilds night's sullen tear
And dear to me the mournful gloom
Of Autumn, Sabbath of the year;
But purer pleasures, joys sublime,
Await the dawn of holy time.

Hushed is the tumult of this day,
And worldly cares and business cease,
While soft the vesper breezes play,
To hymn the glad return of peace—
O season blest! O moments given,
To turn the vagrant thoughts to heaven

What though, involved in lurid night,
The loveliest forms in nature fade;
Yet mid the gloom shall heavenly light,
With joy the contrite heart pervade
O then, great Source of light divine,
With beams ethereal gladden mine.

Oft as this hallowed hour shall come,
O raise my thoughts from earthly things
And bear them to my heavenly home,
On living faith's immortal wings—
'Till the last gleam of life decay,
In one eternal SABBATH DAY!

LADIES' PETITIONS.

We copy the following just and pertinent remarks of the Editor, from the April number of Mrs. Hale's American Ladies' Magazine, where they are subjoined as a note to a notice of the Boston Ladies' Peace society:—

"We will take this opportunity of remarking, that we have never approved of ladies' allowing their names to appear on petitions for the redress of public grievances; nor has our name ever been given to such a list. Not that in all cases we would discourage our sex from open and organized efforts to influence public opinion; but we think they should limit their exertions to those objects which may be obtained without exciting political and civil dissensions in the nation. For instance, we think it would be perfectly proper for ladies to present a memorial to the State Legislature, or to Congress even, on the subject of female education, setting forth its neglected condition, and praying that more ample provision be made for its support—because this subject is one which our sex is more competent to feel and understand than men can be; and we think the opinions of sensible and

intelligent women, if modestly and judiciously expressed, would have much influence with legislators and men generally, and would, eventually lead to the adoption of an improved system of female education. But, in regard to questions touching the government or the physical prosperity of the republic, women, in our opinion, ought not publicly to interfere. They cannot vote to amend the laws, nor have they strength to compel their execution. Whatever knowledge or influence they may possess, should be directed to promote righteous principles, and encourage perseverance in just and patriotic measures, among those men with whom they are connected in private life. If a lady cannot, in this way, influence the political opinions of her father, husband, brothers or sons, how can she expect, by her petitions, to influence the decisions of Congress? And then there is not one woman in five hundred, (or five thousand even,) who understands the constitution and laws of our country, sufficiently to qualify her to decide on the proper course of policy to be pursued respecting those questions of momentous interest, which are now agitating the country. And women who do interfere with what they are not qualified to understand or to manage, injure themselves and their own sex greatly, without at all benefiting the cause in which they engage."

ANECDOTE.

Illustrative of the strong effect of certain sounds.

Sounds, though sometimes "airy" in themselves, are, nevertheless, often productive of very sudden and very strong effects. Reader, did you ever, having raised the cup with the intention of swallowing what you believed to be its strengthening contents, hear the sudden cry of "POISON! POISON!" Or when quietly musing along your path, upon some pleasing theme, have you been aroused by the horrible and alarming sound of "MAD DOG! MAD DOG!" Do you recollect the effect which the sound of these words had upon you? Well just such an effect does the name *Universalist* have upon the auditory nerve of some of our very pious and worthy old matrons.

"What a good preacher our dear old Mr. Cobb was," said a very devoted old lady to her son James; "I wish from my heart, that he had never left our parish. How delightful it is," she continued, with a long drawn sigh, looking again through her spectacles upon a pamphlet which she held in her hand, and which she had been perusing for some time very attentively; "how delightful it is to read his writings, they sound so much like the dear old saint himself!"

"That, mother, is not his sermon; it is one I brought home last evening with me, written by the Rev. Sylvanus Cobb, a Universalist minister of Malden, Mass." "Sylvanus Cobb, a Universalist! The Lord forgive me," exclaimed the old lady, letting the pamphlet fall at the same moment, as if it had been poison, "the Lord forgive me, I thought it was our Mr. Cobb!"—*Christian Pilot*.

Miss Martineau says, in the conclusion of her preface to her *Miscellanies*, "It gives me much pleasure to prepare for my American friends, at the suggestion of some beloved ones among them, a book in which they may read, with the eyes of their consciousness, invisible records of the gratitude and love of a stranger, whom they have gladdened by their hospitality and honored with their friendship." Her "American friends" will cordially respond to these expressions of attachment and good will. She has helped us by her presence, as well as by her writings; and many will remember her visit, as an era in the growth of their minds and characters. Her image will be fondly cherished in many a heart, where admiration for the writer is swallowed up in gratitude to the woman. Her vocation is no common one, and, much as she has yet done for her race, we have confident expectation that she will do more. Her

"Godlike aim is to make less
The sum of human wretchedness,
And strengthen man with his own mind."

Her field is the world and there are but few reapers to the harvest into which she has thrust her sickle. There are abuses in the best social system, yet to be removed; dark places to be enlightened, and crooked ones to be made straight. Errors, which have long struck their roots into the soil of the general mind, and resisted for centuries the strong winds of truth, are yet to be torn up. Moral and intellectual wastes are to be made to blossom, like the rose. The heart of man is yet hardened against his brother man, and misfortune is made to suffer the penalty of crime. It must be required of rulers and statesmen and legislators, to act from a far higher set of principles, and to walk by a light from heaven, and not by the dim sparks of expediency and self-interest. The day is short, and the night cometh, in which no man can work. Obloquy and abuse and misrepresentation she must expect; they are the bitter ingredients in the cup which every reformer must drink. This is the same world which stoned the prophets and burned the martyrs; and

though it is now esteemed bad taste to put men and women into the fire for their opinions' sake, the intolerance which kindled the flames of Smithfield still exists, though in a different form. But let her not faint or despair. Good wishes will go with her, and effectual, fervent prayers encompass her; and though these should fail, there are the "three last friends" which will not forsake the upright, "Himself, his Maker and the angel Death."—*Christian Examiner*.

VERY PLEASING.

"It is very pleasing," said a lady in reference to Universalism—"It is very pleasing to mankind to believe such a doctrine."

True, Madam, it is. But to experience its truth must be far more so.

"Well, I hope it may be true."

"Permit me since you allow it is pleasing to the creature to show it is equally so to the Creator. Will you read Colossians i: 19, 20, and 1 Tim. ii: 3, 4.

(Reads.) "It pleased the Father that in him (Christ) should all fulness dwell, and having made peace by the blood of the cross, by him to reconcile all things unto himself—by him I say whether they be things in earth or things in heaven." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth."

Very good. There Madam you see the same thing, (the reconciliation and salvation of all) is "pleasing" to God as well as to a major part of mankind.

"Well," replied the lady, "I have no objection to grant, that God desires the salvation of all."

Then Madam in regard to universal salvation, I propose this question for consideration—If the devil is opposed to it, on which side are "the Orthodox?"—*Pioneer and Liberalist*.

ECONOMY.—Give your pence to common schools, and save your pounds on police establishments, jails, bridewells and executions. It is much cheaper to educate the infant mind than to support the aged criminal.—*Common School Assistant*.

MARRIAGES.

In Greig, Lewis county, by Aaron Perkins, Esq., Mr. JAMES SPRINGSTEEN, Jr., to Miss JULIA ANN HURST, all of that place.

DEATHS.

In this city, on the 8th inst., of consumption, CHARLES C., son of Augustus Hickox, aged 24 years.

In this city, at the residence of his brother, on the 13th inst., Mr. CORNELIUS HOGAN, in the 24th year of his age. He was a student at law, and would have been admitted as an attorney, at the July term of the supreme court. He was a scholar of no ordinary grade. He was cut off in the bright morning of his life, and has left a numerous circle of kindred and friends to mourn his early fall. Yet they mourn not as those without hope, having seen him depart with a full and joyful assurance of a glorious immortality beyond the grave.

In Manheim, on the 9th inst., CHARLOTTE, youngest daughter of John P. Snell, Esq., aged 5 years and 3 months. The funeral was attended on the 12th inst., and the consolations of the true Gospel, which speaks life and salvation, tendered to a large congregation of sympathizing friends by the writer.

W. H. WAGGONER.

In Chicago, Ill., April 7, SILAS LAMB, formerly of Newfane, Vt., aged 56 years. Mr. Lamb removed to the West about two years ago, in the hope that its climate might restore his failing health; he died rejoicing in the faith of universal holiness for a ransomed world.

* * Editors at the East will confer a favor on the friends of the deceased, by copying the above.

H. LAMB.

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IS PUBLISHED EVERY SATURDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JULY 2, 1836.

NUMBER 27.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

A Reminiscence....Founded on Fact.

BY REV. J. M. AUSTIN, OF DANVERS, MASS.

"A slavish terror, springing from misapprehensions of the character of the divine Being, and unmanly and debilitating horrors in regard to the unknown future in another life, these have been the chief sources of evil to millions of our race."

ART OF BEING HAPPY.

A slight acquaintance with the constitution of the human mind, and with the history of man, will confirm the truth of the above sentence. He who sincerely believes that God in whose hands are his everlasting destinies, is a being subject to wrath and revengeful fury, and that from the imperfections of his nature he is liable to fall under the displeasure and experience the unending indignation of a Deity of this character, must necessarily be oppressed by a heart-chilling fear, an unceasing, ever-present apprehension, highly calculated to embitter all the days of his earthly sojourn. An individual possessing these views of the nature of his Maker, cannot render to him that sincere and heart-felt adoration, cannot exercise toward him that love, pure and unalloyed, which gushes spontaneously from the soul, when filled with a realizing sense of the overshadowing goodness, the all-pervading, unchanging beneficence of the common Father of humanity.

It is my design to illustrate these positions in the following reminiscence, founded on events which have literally transpired.

During a tour through the State of Connecticut, in the Fall of 1832, at the close of a tempestuous day, I called in company with a ministering brother, at the dwelling of an aged gentleman in the town of W——, whom I shall designate Mr. Bond. With that genuine cordiality which is cheering to the weary traveler, we were welcomed by the kind-hearted host and his amiable family. By their friendly attentions we soon forgot our fatigues, and realized not that we were strangers and sojourners. The residence of Mr. B. was in a delightful valley. From a neighboring height a small rivulet rushed down, forming many beautiful cascades and imparting a romantic aspect to the surrounding scenery. In its course through the valley, the stream turned the wheels of several extensive manufactories, which filled the small village below with the cheerful hum of industrious activity.

Mr. Bond was somewhat advanced in years, possessing a competency in regard to this world's goods, and surrounded in the immediate neighborhood by several children settled in life and prospering in their avocations.—Every thing conspired to render his condition comfortable and pleasant; and truly did he possess a heart susceptible of realizing and appreciating the kindness of a bountiful Providence. Under his hospitable roof, my professional duties caused me to tarry a few days. It was the abode of peace and domestic enjoyment. A complacent smile of contentment and satisfaction habitually beamed upon the countenance of this good man, indicating a heart

at rest and a conscience void of offence. I soon discovered that religion was his favorite topic. The perfection of God's attributes, and the moral beauty which adorns his character—the advent of the Saviour, the design and glorious triumph of his mission—the final destruction of sin, pain and death—a ransomed world restored to purity and happiness—these were themes upon which he delighted to dwell; and in their contemplation his soul seemed filled with heavenly joy. I noticed, however, that whenever, in our frequent conversations, he reverted to certain portions of the past history of his life, a deep shade of melancholy came over his speaking features, and a tear would sometimes start from his eye. From these and some other circumstances, I became deeply anxious to learn what misfortunes could have left such lasting impressions upon a heart which seemed steeped in benevolence. Upon my urgent solicitation, he finally consented to relate a brief account of his life. This was upon a Sabbath evening. The occasion and the scenery were calculated to inspire a kind of soothing placidity of mind. The sun had retired behind the western hills, arraying in his departure the slumbering clouds with a gorgeous mantle of gold—a solitary star was just discernable at the verge of the horizon, the herald of the approaching array of heavenly hosts—beast and bird had sought their wonted repose, and busy nature was hushed to stillness. The cheerful and united family circled around the blazing fire, and my aged friend thus discoursed:—

"On the fertile banks of the Hudson, I first drew vital breath. My father was a man in the ordinary walks of life, circumspect, industrious and frugal—a member of the Calvinistic church, and a most rigid believer in its doctrines. He exercised peculiar care to infuse into my infantile mind all the characteristics of that faith, and to inspire me with deep veneration for the formularies of his church and the aged pastor who ministered in spiritual things. The "Assembly's Catechism" was placed in my hands, as the summary of all religious truth, and no efforts were spared until its contents were indelibly impressed upon the tablets of my memory. From my earliest days, I was always called a "tender-hearted" boy. I would ever turn aside to avoid crushing the helpless worm beneath my feet; and at school, instead of imitating my fellows in dismembering and tormenting the harmless fly, I was ready to exclaim with Uncle Toby—"Go, poor fly, the world is surely wide enough for both you and me." When in ranging the forests with my mates, I would sometimes, through sheer love of adventure, rob the nests of the artless songsters, how often, upon beholding the sorrow of the bereaved parents, have I with much labor reascended the tree, and returned to their downy home the unconscious objects of my plunder. And tongue cannot describe the unspeakable satisfaction which would on such occasions pervade my bosom, in witnessing the ecstasy of joy with

which the partners would receive back the objects of their affections. In the thrilling tones of nature's voice would they sing to me of thankfulness and gratitude; and the consciousness of conferring happiness upon helpless objects, would sweetly distil into my heart a sensation grateful as the falling dews of Hermon.

From this description of my youthful characteristics, you may naturally suppose that the religious sentiments of my father, were uncongenial to my soul. Although I perceived no reason to doubt their truth—as the thought was not permitted to enter my mind, that the doctrines taught in my Catechism, and by the minister, and believed by the parent whom I highly venerated, could be false—yet their contemplation ever filled me with inquietude. In reflecting upon my Creator, terror and alarm would take possession of my mind. My frightened imagination pictured an awful Being, frowning upon the world, with the power and the will to plunge me into a fiery pit of unceasing woe; and I could form no distinct conception of what could be done to avert his impending wrath. Vividly do I recollect to this day, how strange my father's words sounded, when he told me I must love God with all my heart. Love him! I was filled with trembling at the very thought of him! [The old gentleman became energetic.] Love him! Why my soul shrank and revolted from before him, and gladly would I have fled to the end of the earth to have avoided his presence! I could discover in his character nothing amiable or lovely, but on the contrary, every thing dreadful and appalling. My youthful heart whispered that to love such a being was impossible.

In this frame of mind, I grew up to manhood. In due time I left the paternal roof, came to this place, married and settled down for life. There was then but one minister in the town. He was a Calvinist. In compliance with the salutary habit acquired in early life, I became a steady attendant upon his meetings; believing it a duty incumbent upon me, as a good citizen, to countenance and encourage the public worship of God. * * * * Years passed swiftly away—a family sprang up around me; and in the certain reward of industry and economy, I obtained a competency sufficient to screen me from apprehensions of poverty. The busy avocations of life, the absorbing requirements of a somewhat extensive business, to a considerable degree banished the subject of religion from my mind. Believing the doctrines incessantly proclaimed from our only desk, were taught by the Scriptures, I had no inclination to examine those professed by other denominations. But although I received those doctrines as the truth, yet they had not so far influenced my mind as to cause me to become a regular member of the church.

For a long period the subject of religion had excited but little interest in our neighborhood. The church had relaxed into a dormant state; its members had greatly decreased in

numbers, and it was generally conceded that our pastor did not possess sufficient intellectual power to produce any material change in its condition. At length it was understood throughout our little village that efforts were to be made to produce a revival. A celebrated minister in a neighboring city was engaged to visit us, and a report was circulated that he would officiate in the meeting-house on the next Sunday. I had paid slight attention to these movements, and felt but little interested in them. When the Sabbath arrived, I repaired, as usual, to the house of worship. It was early filled by a crowded audience, eager to listen to the far-famed preacher.

I soon discovered that he was indeed a man of power. To a strong, sonorous voice, a ready utterance, and no inconsiderable degree of eloquence, he added a perfect knowledge of human nature, and of those secret springs of emotion, by which the great mass of mankind are liable to be led whithersoever their conductor pleaseth. Artfully did he lay his plan of operations to secure the desired object. In the morning he enumerated and endeavored to substantiate the prominent characteristics of his doctrines—the sovereignty of God—the infinite demands of his vindictive justice—the deity of Christ—his intercession for the church—the happy reward of the righteous and the ceaseless wretchedness of the finally impenitent. In his views upon these subjects I fully coincided—they being in perfect accordance with all the instructions I had received from infancy; and a word had I never heard uttered in contradiction to them. In the afternoon he delineated man's natural desire for happiness, and noticed the untiring exertions which we put forth to obtain enjoyment in this life. He then portrayed the superior happiness of heaven—the unspeakable joys of eternity—and dwelt upon the imperious necessity which called upon all who would taste the sublimated sweets of another life, to comply with the stipulated requisition, join the church militant, and thus secure the felicities of paradise. He displayed in vivid colors, the evident inconsistency of those who coincided in the doctrines he proclaimed, and yet neglected from day to day, and from year to year, to comply with those terms upon which they believed their eternal destinies were suspended. I was greatly agitated by this discourse. It seemed pointed directly to my own case; and I was exceedingly troubled from the apparently dangerous condition in which I found myself. This undoubtedly was precisely the effect the preacher intended to produce; and fully prepared me for the events which ensued in the evening.

Night's sable curtain enshrouded the earth. With my mind filled with forebodings gloomy as the surrounding darkness, I repaired to the house of God. The wily man had reserved his most powerful efforts for that evening's work. He selected for his text, Hebrews ii: 3, and his subject was "the awful danger of those who withstood the strivings of the holy spirit." He spoke of the uncertainty of life and the certainty of death—he pictured "the grim king of terrors" striding over the earth, daily sacrificing to his insatiable appetite thousands of human beings, irrespective of age, sex or condition; he was then probably hastening to fix his unrelenting grasp upon some even in that assembly, and before the light of another morning, our fate might be irrevocably sealed. Then came a vivid description of

the dreadful scenes of another world. The preacher raised his powerful voice to its utmost tension, and with all the energy he could summon, painted the awful picture. The piercing blast of the last trump was sounded—earth was enwrapped in flames—the stars fled affrighted from their orbits—and the trembling race of man assembled before the bar of the stern Judge of heaven! In deep, sepulchral tones, the damning sentence—"Depart ye cursed"—was pronounced; and in imagination we could almost hear the howl of despair from sinking millions! The deep bowels of hell were opened to our affrighted view—"Behold," exclaimed the speaker, "behold the fiery prison of the damned! See the mountain waves of liquid lava, lashed into wild commotion by the fierce storm of God's unceasing wrath. Hark! the wretched sinner, raising his head from beneath the seething billows, cries out in accents of deepest agony—'how long, O my God! how long must I remain in this anguish unspeakable, this living death?' A voice, as of seven thunders, reverberates down from the high battlements of heaven—'*Eternally, ETERNALLY!*'"

It exceeds my power of description to portray the effect this terrific harangue produced upon the assembly. Each countenance was blanched with fear, and sobs and groans were heard from every part of the house. Oh! what a scene! It was the triumph of error—the supremacy of delusion—a very feast to the dark genius of superstition! It was an illustration of the legitimate effect produced by the overthrow of reason, man's distinguishing and noblest trait, and artfully enforcing religious error upon the human mind, solely by the influence of the low passion of fear. My own feelings were dreadful. Believing the doctrines to be true, which the preacher had proclaimed, I saw distinctly, that he could properly draw these horrid conclusions from them. I was entirely unmanned by terror. Frightened imagination pictured me as standing upon the verge of a burning hell—the lurid flames rose high toward the heavens, and demons and damned spirits, in wild confusion screamed before me. I fancied the earth was crumbling beneath my feet, and that I was sinking into the boiling chaldron below. A cold perspiration gathered upon my brow—the blood curdled around its fountain; and in an agony of despair, I cried for help and mercy!

At the conclusion of the sermon, the preacher came to my relief. He exhorted me to accept "the offered terms of salvation;" and eagerly did I promise compliance with any and every measure, could I be released from my supposed perilous condition. My case was duly considered. The ready and affirmative response I gave to all questions pertaining to the requisite faith, was satisfactory; and I was pronounced *converted*, and safe from all danger. I openly testified my thankfulness for deliverance—proclaimed the joy with which it filled me—and in due time became a member of the church.

Would that I could say this change improved my condition—that it made me a better or wiser man; but alas! I cannot. I received no acquisition of light, no increase of knowledge, respecting the character of God, or the nature and administration of his government—no improved views of the religion of the Gospel, of the duties it enjoins, or the peculiarities of the blessings it bestows upon the believer. I was

led to look upon Jesus as my only friend on high—as the sole being who possessed one impulse of mercy or compassion for fallen man; while upon his high throne, was the inexorable Ruler of the world, burning with wrath and indignation against the frail workmanship of his own hands, and only restrained by the intercession of his Son, from frowning them down to the ceaseless fires of the nether hell! My inducements to piety and virtue became of the most mercenary and selfish character—they presented themselves in no other light but as a medium of escape from the endless tortures of the world of wo. The only motive I could perceive for worshipping God or complying with the requisitions of the Gospel, was thereby to avert his overwhelming vengeance. All the services of the sanctuary, and the duties and formularies enjoined by the church, soon became irksome and tasteless. My observance of them was a matter of policy—a means of defence—an alternative, to be chosen rather than suffer the torments of the damned! As for pure love toward my Maker, no semblance of an emotion of this nature existed in my bosom. Indeed I felt it to be morally impossible to love a Being who was ready to hurl me to eternal despair, upon the slightest failure; and the command to do so, appeared truly mysterious and unaccountable. In all these views and feelings, I was perfectly sincere. They arose naturally in my mind, under the unavoidable influence of the doctrines I had imbibed; and had I then died, I should have adhered to them in my last hour, as the true fruits of the Gospel of Christ.

I have said, that at the time of what was termed my conversion, I publicly expressed my joy for deliverance from the supposed danger that hovered over me. But that joy was of brief duration. When the season of cool reflection arrived—when the natural benevolence of my heart assumed its wonted supremacy—every vestige of rejoicing fled from my bosom. I beheld around me, millions of my fellow-creatures—beings ardently desiring happiness yet susceptible of the acutest pain—all standing upon the brink of interminable wo, and thousands daily dropping therein. Oh! how dreadful is such a thought, when sincerely believed by the philanthropic heart! That one supposition is enough to embitter every moment of earthly existence, and to cause its believers to weep all their days. As I passed amid the busy multitude, and beheld the smile of enjoyment upon many a happy countenance, the sickening thought, as a loathsome reptile, would creep into my mind—how many of these cheerful beings, will become food for the devouring flames, fuel for everlasting burnings! How many will ere long be hurled into that awful pit, where they will forever blaspheme the name of their Creator, and sink deeper and deeper, in sin and wretchedness. And my own little family; the companion of my bosom, the offspring of our love—around whom all my heart's best affections clustered, as jewels beyond value! They were out of the ark of safety; and could I obtain any consoling assurance, could I arrive at any certainty, that they would all share with me the joys of heaven, or that even one would? Alas, my doctrine taught me that I could not! Yet I felt that I never, never, could be reconciled to an everlasting separation. Ten thousand silken, indissoluble cords of love bound them to my heart, and every impulse of affection instruct-

ed me in language which could not be misunderstood, that their happiness or woe would be mine forever. How often, as I witnessed the innocent glee and mirth of my children, their happy laugh, the elasticity of their spirits, and their thirst for enjoyment, have the tears gushed from my eyes, and my heart been wrung with anguish unspeakable, from a thought of the bare possibility, that they might become inmates of the dark prison of the lost. Parents who believe the doctrine I then did, can alone realize my wretchedness when reflecting upon this subject.

In fine, from the combined influences of a susceptible heart, and an appalling doctrine, I became an unhappy man. It was in vain that our pastor endeavored to cheer my gloomy spirits. The acknowledgment which he was compelled to make, that my views of the condition of the world, were only such as our doctrine taught—that uncounted millions of human beings, among whom were a great majority of the purest and most disinterested benefactors of mankind—a Washington, an Adams, a Franklin, a Jefferson—having died out of the pale of the church and without belief in our faith, must now be suffering with the vilest of the vile, the torments of unquenchable fire—that nine-tenths of those who now exist on earth, among whom my own family were highly liable to be included, would soon join them in the billowy ocean of despair—these concessions, which he could not avoid, increased my melancholy and sank me deeper in gloom.

My cup of grief was not yet full. A few years glided by, and two daughters, arrived at womanhood, arrayed in beauty and innocence. They were the light of my eyes, the living joy of my soul. Often had I urged them to seek a refuge from impending destruction, in the bosom of the church; but their buoyant spirits seemed to revolt from the dark system presented them, and to flee from the heavy chains which I fondly would have wound around them. At length, unexpectedly—oh, how unexpectedly!—they fell a prey to disease, and within a short period of each other, they were consigned to the cold mansions of the dead. This bereavement was entirely unlooked for; I could not bring myself to realize its extent—it absolutely stupified me with grief. But when my imagination followed them into the unseen world, a thought dark as Erebus, stared before me—the thought of their unhappiness! I would not permit it to enter my mind—no, not for a moment—I endeavored to repulse it, to beat it back—I fled from it, as from a frightful fiend, who pursued to grasp me in his horrid embrace. In agony I cried, “God in heaven, have mercy, *have mercy*, upon my darling children!”

The day of burial came, when the last of the beloved pair was to be removed from my sight. I cannot believe our pastor had any design to lacerate my feelings; but he seemed to view it as a fit occasion to make a lasting impression upon the many youths assembled, by portraying the lost condition of my offspring. Ah, little did the good man know that he was drowning the last, struggling remnant of hope in my bosom! In a tone of the deepest melancholy, he read the hymn in Watts, commencing thus:—

“Down in the deep where darkness dwells,
The land of horror and despair,
Justice hath built a dismal hell
And laid a store of vengeance there.”

In his discourse he proceeded deliberately to recount the many opportunities for securing their salvation, which the deceased had neglected—the seasons of the outpouring of the spirit, they had permitted to pass unheeded, putting afar off the day of retribution—“until at length,” he exclaimed, “death’s unsparing hand has seized them in the joyous morning of existence, cut short the days of their probation, and hurried them down, beyond the reach of mercy, or the voice of compassion, to the lurid flames of an endless hell!” This horrid annunciation was beyond human endurance! It shot as an ice-bolt to the core of my heart—my soul writhed in agony inexpressible—my brain was on fire—my pent up anguish exceeded all restraining bounds; and in the husky voice of despair, I exclaimed—“Forbear! oh forbear! and tear not from me the heart-strings of my existence!”

From this moment I was a heart-broken father. The tempest of affliction howled in full blast upon my unprotected head. In vain did I resort to my doctrine for help in this trying hour—all was darkness there—not one faint ray of consolation could I perceive—every fountain of hope appeared frozen in everlasting night! The sweets of earthly existence palled upon my senses, and in disgust I turned from them to brood over my unmitigated sorrows. The awful condition of my lost children, ever haunted my imagination, portraying scenes of horror, which would rend my soul with renewed anguish. Did I repair to the couch to rest my wearied frame, the thought, as a ball of fire would settle upon my brain, that my offspring could never know repose; but tossed, forever tossed, on hell’s surging billows, in vain did they beg for one moment of friendly oblivion. Did I walk forth upon a bright and balmy morning, one ever-recurring reflection would cover nature with the dark pall of death—“the cheering beams of yon bright sun, pierce not the sealed prison of the damned—the sweet songs of birds, the soothing hum of the busy insects, the lulling sound of the distant waterfall, the gentle zephyr loaded with the aroma of flowers, cannot penetrate its seared and blackened walls!” These distracting thoughts closed my senses to all those beauties of nature, which to the heart untouched with sorrow, afford such exquisite gratification. Did I repair to the house of worship, my miseries would arise even to the borders of distraction. When the song of praise ascended from the youthful choir, the thought, sharper than a two-edged sword would pierce my heart—“where, oh, where are now my loved, but lost ones?—where those sweet voices which once joined in the anthem of thanksgiving within these walls?—those voices that in former years, with the artless songs of childhood, expelled care and anxiety from my bosom? Have they, indeed, turned to deathless screams of despair?—must they forever, forever commingle in the eternal wail of hell’s damned spirits? Oh, that my heart were stone and could not feel! Have compassion, God of all grace, have compassion upon a poor, crushed, heart-stricken parent! Cannot one glimmering ray of comfort shine from above?—have pity, sympathy, mercy, all forever fled from heaven?”

God heard my prayer [continued the narrator, while the tears coursed down his aged cheeks]—the blessed Father of the world, from his high throne, inclined a listening ear

to the supplications of a feeble worm; and while, in utter helplessness, I was beseeching for one drop of consolation, an ocean was ready to gush upon me from the mercy seat of Love!

While memory endures, the circumstances cannot be forgotten. Business had called me to a neighboring town; and I was returning home at the commencement of the evening. A tempest was raging around, but I heeded it not. My mind was in a distant and terrific world in company with my miserable children, whom imagination depicted as contending with the far more furious storm of Omnipotent wrath. In passing a meeting-house by the way side, I observed a cheerful light beaming from its windows; contrasting strongly with the darkness without, and with my still gloomier thoughts. An irresistible impulse led me to enter. A small, but respectable appearing congregation had assembled for divine worship. Seating myself, I awaited in melancholy abstraction, the commencement of the exercises. The preacher soon arose in the desk. He was a man of middle age, with a healthful, ruddy countenance, but with hair as white as wool. His somewhat singular appearance riveted my attention; and I could but remark the cheerful and benevolent expression that beamed from his face. Two stanzas of the hymn he first read, are deeply engraven on my memory:—

“Lo what a glorious sight appears
To our believing eyes!
The earth and sea shall pass away
And yonder rolling skies.
* * * * *
“His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die.”

Heaven in mercy grant it, I mentally exclaimed, from the recesses of my soul. The preacher selected for his text, Psalm cxlv: 9—“The Lord is good to all; and his tender mercies are over all his works.” This passage had never before engaged my observation, and its language now appeared peculiarly strong and emphatic. As the speaker proceeded to recapitulate the evidences of God’s impartial goodness and mercy, I became entirely absorbed in the subject. He spoke in language so different from that to which I had been in the habit of listening, and presented every thing in a light so new and interesting to me, that my attention was wholly engrossed—not a word, not a syllable was unheeded. He adverted to the surpassing beauty of the starry heavens—the genial light and warmth of the sun, and the invigorating influences of the gentle rains—as blessings participated equally by all the children of men. He directed our attention to the evidence of God’s love for the world, exhibited in the advent, mission and death of the Redeemer. Various scriptures were introduced showing that the design of the Deity in thus despatching his Son, was to confer unspeakable blessings upon all the fallen race of man. He remarked upon the relationship which exists between the Creator and his creatures—that he was equally the Father of all, and therefore must necessarily, in accordance with the declaration of the text, be equally “good unto all.” I recollect distinctly, that towards the close of his discourse, in drawing his deductions from the established premises of the goodness and parental affection of the Creator, he requested the parent to ask himself the question—whether he would not, if he had the power and opportunity, bless all his offspring?—and if so, whether God will not bless

all his numerous children, when he possesses both the power and the opportunity? This, to me, was a startling question; and yet it was answered in my mind, even before it was asked. Had I the power, I inwardly communed, how readily, how eagerly, would I rescue the beloved of my soul, from their dark abode of wretchedness, and gently lead them into the path of repentance, righteousness and peace! And then came the thrilling inquiry—*can I possibly be more kindly affectioned toward my offspring, than the God of love toward his?* A ray of hope sprang into my heart, sweet as a beam of heaven's light in the dark, damp cell of the miserable convict! O, it was refreshing to my weary soul, as the cool draught of bubbling water, amid Arabia's burning sands! This, I mentally exclaimed, must be the Gospel of Christ, the Gospel of peace and good will to men.

At the conclusion of the services the preacher appointed another meeting for the ensuing evening. I inquired his name and sect, of a bystander, and was informed that it was the Rev. Mr. B***e, of the city of H., an Universalist minister. This announcement filled me with amazement. Is it possible, thought I, that I have been listening to a preacher of universal salvation, to one of that class who are said to proclaim delusive and licentious errors? And have I listened to error this evening? I cannot think so. No, no—creeds, doctrines fled from my mind, were forgotten—without prejudice or bias I listened—and his words dropped upon my seared heart as the small rain, and distilled as the gentle dew of morning. But he is an Universalist! And yet, after all, what is a name? Before I knew his sect or name, my mind commended the sentiments he uttered, and pronounced them Gospel truths. And shall I, for a name, which by my prejudice has been made to sound unpleasant in my ear, doubt the plain impression of my intellect? Shall I drive far from me, those sweet hopes, which even now are nestling in my bosom? I cannot—at least, until I listen to him again.

During that night and the following day, the discourse I had heard was the engrossing subject of my reflections. I examined it in every possible point of view, in every conceivable light, and in no way could I discover any thing sophistical, unreasonable or unscriptural, connected with it. Yet the prejudice engrafted upon my mind in youth, against the denomination of the preacher, would often arise to deter me from again attending his meeting. Reflection, however, convinced me of the folly of heeding this early bias; and I firmly resolved to assert my manhood by banishing childish dislikes, and, hearing the stranger once more, would judge of his doctrines by reason and revelation, and trust the result with my Maker.

The appointed hour arrived; and with a prayer to God, to screen me from delusion and error, I repaired to the place of meeting—fully believing that my earthly enjoyments depended upon that evening's events! Knowing that the human heart is far more ready to adopt propositions which are favorable to its enjoyments, than those of an adverse character, I braced my mind with a firm determination to ferret out every sophistry, and to reject every argument, however pleasing, that did not comport with clear reason and the Scriptures. As I entered, Mr. B***e was opening his discourse. It was upon the attributes of the Deity.

A few words will give the sum of his positions and conclusions.

He laid down the broad premises, as sanctioned by enlightened knowledge and the Bible, and disputed by none, that Jehovah possesses in full perfection, the attributes of goodness, wisdom and power—that he is immeasurably, impartially and eternally good to all his intelligent creatures—in wisdom infinite, and omnipotent in power. He then proceeded to state and substantiate the deductions warranted by these premises—That the goodness and holiness of God, would prompt him to create mankind for no other purpose but to cause them eventually to become pure and happy beings—for his goodness would revolt at unceasing misery, and his holiness at endless sin and transgression—That through his infinite wisdom, which scans the end from the beginning, he could devise a scheme of salvation to effect this Godlike design—a scheme which should be perfect in all its parts—a scheme, in which was foreseen, and measures provided to overcome, every obstacle, every species of opposition that could possibly arise against it—And that his power, omnipotent and irresistible, would enable him to carry this perfect scheme into full and triumphant effect! Thus he arrived at the grand conclusion, that mankind universally, would in due time enjoy that holiness and happiness for which they were originally designed—would obtain that high rank in the vast scale of being, that exaltation in intellect, and purity in morals, for which their capacities are so eminently fitted! To support this conclusion, he quoted numerous unequivocal passages of Holy Writ, and contended that the whole current of the Scriptures, when properly interpreted and understood, tended to substantiate this glorious and sublime termination of creation! "Here is a work," he concluded, "worthy the immeasurable powers and perfections of the great I AM!—here is a result in accordance with the purest desires, the most sublimated aspirations of holy beings—a result which will cause undying hosannas to arise from a ransomed world to the Father of the spirits of all flesh!"

All opposition in my mind was completely overwhelmed. These premises were so just and undisputed, and the conclusions so plain and absolutely self-evident, that I could not withstand them a moment. The sun-light of God's precious truth shone into the dark chambers of my understanding, expelling the mists of error, and every debasing fear! A mountain seemed to roll from my crushed heart—its bleeding wounds were healed—and I stood erect, a freeman of the Gospel, liberated from those corroding chains which had so long held me in grievous bondage! I returned home a new man—I communicated to my family and neighbors the happy change I had experienced. Language was too feeble to express the extent of my joy, and for the first time, I realized what it was to possess a "joy unspeakable and full of glory!"

Nature at once assumed another aspect. I saw with new eyes, and understood with an enlightened mind. Heaven, earth and air were filled with evidences of the unbounded benevolence of the all-wise Creator. Above, I recognized the kind Father of the world, exercising the boundless perfections of his nature in imparting happiness to his dependent creatures. Below, I saw a numerous race of intelligent beings, children of one common Parent, fellow-

travellers to the same bourne, and eventual inheritors of one glorious and happy immortality! And although I beheld vast multitudes, who through ignorance of the character of their Maker, of the principles and administration of his government, and of the evil effects of sin, were straying in the way of wickedness, and suffering the unavoidable punishment of transgression, yet there was unbounded consolation in the reflection, that their Saviour, through the purifying influences of a merciful chastisement and of instruction, will at length lead them all home to their Father's house, where there is "bread enough and to spare" for all his hungering children!

But how shall I describe the revulsion of my feelings, in regard to my own departed offspring, whom I long supposed to be lost forever! From the lowest depths of a burning hell—from the companionship of demons and damned spirits—I beheld them exalted to the high joys of heaven; and, purified from every pollution, joining with angels and archangels in chanting thanksgiving and glory to the ceaseless beneficence of God! Oh! with what feelings of reverence and love, did I bow in prayer before my Maker, and pour forth the grateful effusions of my soul, for his rich mercy, in raising me from the deepest despair, and placing my feet upon the immovable rock of truth and salvation. With what assiduity do I study his will, that I may hasten to do it! The duties enjoined by the Gospel are no longer irksome to me; but with joyful alacrity do I endeavor to conform in every word and deed to the requirements of my Maker. I cannot find it in my heart to do aught forbidden by that good Being whom I realize as my dearest Friend, my most unfailing Benefactor. But it is "my meat and my drink," my joy and delight, to run in God's commandments, and serve with full purpose of heart, Him from whom all my blessings come.

How delightful now are the services of the sanctuary! My full soul exclaims with the Psalmist—"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord!" With what satisfaction do I hear proclaimed the glad tidings of salvation for wretched, dying man! And as I listen to the swelling anthem of praise, O what visions, what enrapturing visions float before my mind! My thoughts soar far above this dark world of sin and sorrow, and by the eye of faith, a scene opens to view, which can only be fully described by the tongue of angels. I behold the close of Time below—the great drama of earthly existence is enacted—sin, death and hell conquered, annihilated, and universal reconciliation triumphantly completed! There is the assembled world—not one lost, not a child of humanity permitted to remain forever in sin and pain—but all redeemed, restored, purified and clothed in the celestial robes of immortality, unite without a discordant voice or thought, to proclaim—"Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever!"

Here my aged friend closed his narration. Reader, the above, in every important fact, is a true and literal history of the experience of the venerable man who relates it. It affords a plain, unvarnished illustration of the widely differing effects of error and truth upon the human heart, when believed in sincerity and fully realized. May the Father of mercies

lead you, if yet ignorant of his character, by a more pleasant path, to a knowledge of the soul-cheering truth as it is in Jesus.

Should these lines meet the view of him whose sorrows and joys they imperfectly record, he will please pardon the publicity I have given to his history. A desire to exhibit to the world the legitimate fruits of partial and impartial doctrines, as actually experienced, could alone induce me thus to record a narration received in the private family circle.

For the Magazine and Advocate.

MATTERS AND THINGS.....No. V.

BY EV. JASON LEWIS.

I SHOULD LIKE TO SEE a commentary on the Scriptures written by a Universalist.

I should like to see an impartial translation of the Scriptures by men competent for the work.

I should like to see Christian sects exercise toward one another more of the spirit of Christ.

I should like to see the use of intoxicating liquors, as a drink, abandoned by all classes.

I should like to see political parties less hostile to each other, and their writers employ less of censorious language, and deal less in misrepresentation.

I should like to see the law authorizing the infliction of capital punishment, erased from our statute books.

I should like to see the day when it could with all truth be said that the United States are a nation of intelligent and virtuous free men.

I should like to see civilized nations agree to learn war no more.

I should like to see Universalism generally prevalent, and the conduct of all its votaries as good as their faith.

I should like to see a judicious epitome of ecclesiastical history, written in numbers of convenient length, and published in some Universalist periodical, for the benefit of all classes of readers.

For the Magazine and Advocate.

CONFIDENCE IN GOD.....No. VI.

BY REV. J. WHITNEY.

In every department of life—in every thing about which we can be rationally employed, confidence in God must have a tendency to inspire us with firmness, and a belief of succeeding in our exertions. We cannot labor successfully, when we have no faith to believe that our labor will be rewarded. We might expect the defeat of an army which should enter the field of battle in a feeble and disheartened state of mind; it would fail to prosecute any advantage it might gain, for the want of spirit and energy in its movements. But let it move forward with a firm conviction that Heaven has espoused its cause, and will lead it on to victory, and it will persevere with a steady and undaunted resolution. So likewise, let us, while engaged in those employments which are lawful and right, "trust in the Lord Jehovah," believing that he will prosper our exertions and crown them with success.

Those who trust in God, will go forward with cheerfulness, and exert that power in their labor to which they were strangers before. They rise above the difficulties of life; and adversity, instead of casting them down, will often become the means of their elevation.

But there is in man an inclination to fret at the disappointments he is called to experience, and the circumstances in which he is placed. It is true that every laudable exertion should be used to remove our sufferings and improve our condition; but if we repose a full confidence in the dispensations of Providence, and believe that all things will work together for good, we shall cease to complain of those things which would otherwise excite a continued murmuring.

Man, in order to be happy, must be active; he must not neglect the means which the Divine economy requires him to use. Indolence is probably as great a curse as man has ever endured, and nothing except habits of industry can deliver him

from it. The laws of God seem to have determined that felicity shall, in part, be purchased by the sweat of the brow; and we should neither look to providence nor grace for happiness, while we refuse to adopt the necessary measures for its attainment.

That God conducts some to happiness by a special agency, or by any immediate control, constitutes no part of the Christian faith, and cannot be believed by those who recognize the laws of the universe, with which all things are connected.—There can be no doubt that God governs the world; but it is done on the broad principle of cause and effect. Throughout the whole system of nature there may be seen a perfect argument in the adaptation of means to the accomplishment of certain ends. We have no warrant to believe that we can see any of the ends accomplished without the use of the appointed means, since the day of miracles has passed by.

These remarks are made with reference to *time*. The dispensations of *eternity* must be entirely spiritual, and we doubt the propriety of blending temporal with spiritual things.

For the Magazine and Advocate.

COMPETENCY OF WITNESSES.

Br. GROSH.—I noticed an article in your last number, stating that the Partialists had come to the conclusion that Universalists ought not to be admitted as competent witnesses, in consequence of their peculiar faith. Now this is nothing new under the sun; for we all know that if they possessed the power, they would think and act too; but in this particular, as in almost every thing else, I think they err.

I am not much of a lawyer; but if I am not entirely mistaken, the Universalists are the only people in the world that are competent witnesses according to the requirements of the existing law; for they are the only people who believe that there is a God who *will* punish false swearing.

The law, I believe, declares that no individual shall be considered a competent witness who does not believe in the existence of a God, who *will* (not may) punish false swearing. Suppose a Partialist is called upon the stand to give evidence in court. The question is put to the witness, "do you believe in a God who *will positively* punish every individual who takes a false oath?" If he answers according to his faith, he must say, "No;" for he believes that an individual may swear falsely five hundred times, and escape all the punishment that is due the crime, by the single act of repentance. And this he can do at any time during his life. Now I ask, is such a man a competent witness according to the existing law? Is such an one a believer in a God who *will* punish false swearing? I opine not. E. M. WOOLLEY.

For the Magazine and Advocate.

THE ADVANTAGES OF PERIODICALS.

Br. GROSH.—It appears to me that even *Editors* do not always appreciate the advantages of their publications; neither can they fully, until they are brought to the necessity of travelling from day to day, and year to year, through wet and cold, for the spread of those truths, which are calculated to free the mind from the darkness of superstition, and "deliver those who through fear of death, are all their life time subject to bondage." I often have cause of rejoicing when I contemplate that these silent heralds will be the means of correcting those misrepresentations which are often made against us and our faith, when our voices are still in death. I therefore think it is the duty of all, who possibly can, to use their endeavors to sustain these means of defence, which cause the hypocrite to tremble, the bigot to feel ashamed, and the honest man to rejoice, that there is a tribunal, *even short* of eternity, that will convince us that justice will take place, virtue triumph, and truth prevail.

C. S. B.

Plagiarists.—Purloiners, who filch the fruit that others have gathered, and then throw away the basket,

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JULY 2, 1836.

DECLINE OF THE METHODIST CHURCH.

It is well known that there has been a considerable decline or falling off in the numbers of the Methodist church during the year past. Many are greatly at a loss to account rationally or find a sufficient cause for such decline. We can, however, see a number of causes operating to produce such decline, either of which we should think of itself a sufficient cause for declension.

1. One cause is the arbitrary, overbearing and insufferable tyranny exercised over their humble members by the "powers that be," viz., their bishops, presiding elders, and circuit preachers. Its ecclesiastical government is founded in the principles of unrestrained tyranny and oppression; and we wonder not that, in this free country, it begins now to decline, but that its declension did not begin long ago.

2. Another cause of declension we believe is found in the manifestly disingenuous, unfair and anti-Christian course of Methodist Editors and publishers of books. When engaged in controversy with opponents, especially with Universalists, they have almost invariably given one-sided and half-way statements of some facts, entirely concealed and utterly denied others, slandered our denomination, and pursued so dishonest a course as to sicken and disgust their most upright and amiable members, and so far as their disingenuous course was known, (and they could not in all cases conceal their hypocrisy,) driven from, instead of winning to their ranks, sensible and honest men.

3. Another cause of the decline of Methodism is the natural increase of Universalism, from its becoming more generally known in community, and its superiority over Methodism becoming every year more and more obvious to an enlightened public. A writer in a late number of the Methodist Advocate and Journal, acknowledges and deplors their decline in the following pathetic strain:—

"It still continues to be a question of painful interest to the friends of our Zion, 'Why is it not now with us as in former times? Why can we not still number our scores of thousands added annually to the church?'

Alas, those days are gone,

Those golden years are o'er;

The light that once so bright did shine,

Perhaps will shine no more.

"It is too soon, however, to wail our funeral dirge. It becomes us much better to search out and remove the causes of our declension."

He then goes on to say, "Universalism, Socinianism, etc., erect their temples and issue their baneful productions hard by the side of our most stately churches." This, though couched in the canting and reproachful terms commonly used by Methodists concerning Universalists, tells the story pretty plainly, and is a forced confession that Universalism is by degrees supplanting Methodism. (By-the-by, what becomes of all their tales about "converted," and "renouncing Universalists"?)

4. Another cause of declension is thus stated by the writer in the Advocate and Journal:—

"Another cause of our recent loss in numbers, results from the fact, that during the great revivals with which the different churches were favored some few years ago, many persons were pressed into the societies without due regard to their fitness for membership. This was the case with all the leading denominations of our country. Indeed, there seemed to be, in many places, a vying with each other, not to say a strife, for the ascendancy in numbers and influence. Never shall I forget scenes of this description. The 'anxious seats' and altars were supplied, and church books and class papers filled by a kind of violence. This process took the rounds, and was kept up by protracted meetings, and other extra efforts, for months in succession. This state of things was succeeded by a tone of feeling analogous to that of the hu-

man body, after extreme excitement—a spirit of slumber. This listlessness was succeeded by indications of concern for almost any thing in preference to real piety. Under such circumstances, an angel from heaven, or Abraham to have returned from paradise, and preached with the eloquence of heaven and earth, would have produced but little fruit. Many were doubtless truly converted to God; others were sincerely desirous to flee the wrath to come, and be saved from their sins; many of these have proved faithful, and mourn over the fate of others, who having soon become tired of restraints and duties for which they had no taste, returned to the beggarly elements of sin. These, in too many instances, were borne with too long in the church."

And what better result could be expected from such measures? Can boisterous fanaticism produce sober piety? Must not those who sow to the wind expect to reap the whirlwind? Can espionage, and jugglery, and management, and electioneering, following close on the heels of the "wind," the "earthquake" and the "fire," convince a sober and enlightened public that "the Lord is there?" And will not such means, so long as they are employed, continue to cause decline instead of an increase in the Methodist Episcopal church? D. S.

SCRIPTURAL EXPLANATIONS REQUESTED.

Mr. SKINNER—SIR, As you are a friend to the cause of Christ, and willing to do all the good you can, I here send a few passages of Scripture, hoping you will explain them in their true light. They were handed to me by a strong Presbyterian, who believes that neither you nor any other Universalist can explain them in accordance with your doctrine; and furthermore, that there is no such doctrine as Universalism taught in the Bible. As this place has been for some time past a hot bed of Partialism, and this Presbyterian being one of the leading members, I would most humbly beg your consideration on these passages. St. Matthew vii: 23, and xxv: 41-46; Luke xiii: 27; 2 Peter ii: 4; Jude 6; John v: 29; Rev. xiv: 1 and xx: 10. I wish you would let me have your views on the same that he may see them. It may be the means of doing much good. Your obedient humble servant,
JAMES S. TAFT, JR.

Lenox, June 21, 1836.

REMARKS.

We are happy to render any assistance in our power to sincere inquirers after truth, and in aid of their more correct understanding of the Scriptures. For this purpose we have often published, for years past, explanations of difficult or obscure texts, and especially of those that the opposers of our faith supposed militated against the doctrine of the final holiness and happiness of all mankind. And by a careful reference to our pages during the last year, or sixth volume of this paper, our correspondent will perceive that all the passages that he names, with but one exception, have there been commented on and explained. And to most of our readers the repetition of the same expositions in this volume would be uninteresting and worse than useless, inasmuch as they would occupy room which otherwise would be filled with more interesting, and especially with newer matter.

Matthew vii: 23, and xxv: 41-46, and Luke xiii: 27, are parallel passages, and the explanation will be found at length in volume vi, of this paper, numbers 32, 33, 34 and 35, on pages 254, 261, etc. John v: 29 is explained in number 47, p. 369. 2 Peter ii: 4 and Jude 6 are explained in numbers 19 and 35, pp. 149 and 277. Rev. xx: is explained in number 23, p. 180. Rev. xiv: 1 is therefore the only passage remaining of the catalogue named, and reads as follows: "And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads." In this text we see nothing very difficult of explanation, and especially we see nothing that can in any possible manner oppose the doctrine of universal salvation. The hundred and forty-four thousand

seen with the Lamb upon mount Sion, were doubtless the same hundred and forty-four thousand, consisting of twelve thousand from each of the tribes of Israel, who were "sealed" as the "servants of God," as mentioned in Rev. vii: 2-8. We think there can be no doubt of the salvation of those hundred and forty-four thousand sealed servants of the living God, having the Father's name written in the forehead; and it is presumed that even the "strong Presbyterian" mentioned by our correspondent would not question this. Well, now we Universalists heartily believe in this, and not only so—we also believe in the fulfilment of the words of the Revelator immediately following the account of the sealing of God's servants, Rev. vii: 9, 10. "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands: and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb," etc. Nay more, we believe that, in addition to this, "Every creature in heaven, and on the earth, and under the earth, and in the sea, and all that are in them," shall unite in the same joyful and exulting anthem as described by the Revelator, chap. v, verse 13.

And what fault will our good Presbyterian friend find with all this? Does it tally with Universalism, or not? Let our correspondent inquire of his Presbyterian neighbor on this subject. And furthermore, if he says there is no such doctrine as Universalism taught in the Bible, let him read the series of articles published in this paper a few weeks since, entitled "*Reasons for believing in universal salvation.*" Has he ever read those reasons? If he has not, let him do it now, and he may learn that the Bible does teach Universalism. But if he refuse to read them, then it is evident he has no confidence in his own system. It is also evident his opposition is founded in ignorance instead of knowledge—that he is insincere when he declares the Bible does not teach Universalism—and that he is afraid to examine the subject lest he should be convinced that it does. "Whoso readeth, let him understand." D. S.

NEW BOOK OF CHURCH MUSIC.

Rev. Thomas Whittemore, Editor of the Trumpet and Universalist Magazine, is about publishing at Boston a new book of church music, that shall be free from an objection which every conscientious Universalist finds, in a greater or less degree, in all collections of church music now extant in the land, viz., religious sentiments directly at war with our holy faith, and revolting in the extreme to every benevolent heart and truly pious Universalist. If we cannot preach, nor quietly hear uttered from the pulpit, sentiments that blaspheme the name and character of our adorable God and Father, and distort and disguise his sacred truth with the most pernicious error and falsehood, how can we consistently sing or hear sung by our choirs such odious sentiments? We cannot. And I have long been satisfied of the propriety, nay the necessity of such a work as that which Br. Whittemore is about to publish. I doubt not it will be an acceptable offering to the public, and receive an extensive patronage. The last number of the Trumpet contains the preface to the work; with which we are so well pleased we cannot forbear making some liberal extracts.

PREFACE.

The principal object of the author in preparing this work, has been to produce a book of Psalmody, which should contain no sentiments offensive to any denomination of Christians. It is the case, in regard to almost all the collections extant, that sentiments are frequently occurring which are objectionable either to the one sect or the other. In some cases, words which have long been associated with particular melodies, have been laid aside, to give place to such as are tinged with the peculiar opinions of those who make the change.—The evil here mentioned, which has been often

felt and acknowledged, first suggested to the author the design of this work. If we are careful that our Hymn Books shall contain no sentiments offensive to a pure and elevated piety, we ought also to be equally careful in regard to our books of church music.

The author has not hesitated to retain in this collection, a number of the tunes of the former American composers. This has been done for those choirs, who are exceedingly attached to such music. Many of these tunes have long nurtured the piety and ardent devotion of our New-England churches, and it is a profane disregard of the religious feelings and associations of the great body of American Christians, that has, with scarcely an exception, banished these tunes from all our places of worship.

It would be vain to deny, that such tunes as 'Arnheim,' 'Africa,' 'Brookfield,' 'Addison,' 'Coronation,' 'Confidence,' 'Windham,' and 'Lisbon,' have done as much to raise and sustain a pure and heavenly flame of devotion, as any other music that has been published since they went out of use. Tunes of this character have been preserved in the present work, with no other alteration than such as was absolutely unavoidable.

An attempt has been made to reduce the elements of the science, in the preliminary instructions, to the greatest possible plainness. Utter simplicity has been studied. These instructions are designed for those who are entirely ignorant of music, and who have a desire to commence the science. But no instructions can supercede the necessity of a teacher. Singing by rote is a pernicious practice, that should never be encouraged by a teacher. Those whose minds are too inactive to study the rules, will hurry forward with great impatience to sing by rote; and this is the way in which too many of the members of singing choirs learn to sing. It lays a bad foundation. Let the foundation be laid in a thorough knowledge of the elements, particularly of time and of the diatonic scale; the art of singing will be obtained much easier after this. A teacher cannot be too careful to insist on these things.

The following paragraph relative to the deportment of the members of a choir in church, is too appropriate and too necessary an admonition to be omitted here:—

There are certain instructions to which singing choirs in general have given little attention, that do not respect the art of singing, but their behavior during the hours of public worship. It is a high breach of decorum for the members of singing choirs to spend the time of prayer or of the sermon in laughing, whispering, turning over books, and in things of like character—a practice in which they are too often encouraged by the example of their leaders. The curtains in front of the singing seats are frequently made a screen for such conduct. There are no terms in which we can fully express our disapprobation of such a course. It is a great fault that singers are separated too much from the congregation. We know of no reason, why all the members of a congregation who can sing, should not join in that delightful service. The sublimest portions of praise are those well known doxologies, in which the whole congregation join. They produce an effect which the choir alone, will in vain attempt to produce.

"Assembled men to the deep organ join,
The long-resounding voice, oft breaking clear,
At solemn pauses, through the swelling bass;
And, as each mingling flame increases each,
In one united ardor rise to heaven."

One more extract which in too many instances finds its appropriate application in singing choirs.

It is an exceedingly unhappy circumstance, that singing choirs are frequently rent by divisions and contentions. There are few associations which are so often broken up in this manner. Is it not lamentable, and altogether unpardonable, that those who mingle their voices in the sweetest strains of harmony, should deny to each other civilities and kindness in their personal intercourse? These difficulties arise in general from the vanity which

leads almost every one to think that he is the best singer in the choir. This is no trait of a great and generous mind. The best singers will always be distinguished by their performances, in whatever place they may be; and the poorest will only make themselves the objects of derision and pity, by attempts to force themselves forward. It most frequently happens that the best singers are more suspicious than others of their own powers; and no one is so likely to gain the esteem of the wise and the good, as the individual who cultivates a meek and humble spirit. The preference is always to be given, in appointing the president, or leader of a choir, among persons of equal knowledge and skill, to that individual who has the prosperity of the congregation with which the choir is connected, nearest to his heart.

The author, after a hint concerning the too great neglect of sacred music in families, and its appropriateness in happying as well as kindling the flame of devotion in the domestic circle, closes his preface. And we sincerely rejoice that the work is in so good hands as it appears to be. If it proves to be what it ought to be, and we know of no one better qualified to render it what it should be than Br. W., it cannot fail of meeting with general favor with the liberal public. It is now in the hands of the printer and will soon be published. D. S.

STING OF DEATH.

"O death, where is thy sting?" 1 Cor. xv: 55.

Dr. Belsham, in paraphrasing the above triumphant challenge of the great apostle, breaks forth in the following rapturous strain. Can this blessed vision ever be realized if death is to endure as long as the throne of God shall stand, and hold dominion over, and confine in eternal misery millions of human souls? Think of it ye advocates of endless misery and death. D. S.

"O death, king of terrors, irresistible conqueror of the human race, where is now thy dreaded weapon? where is thy power to excite dismay? O grave, insatiable devourer of mankind, where are now thy helpless captives? What is become of thy boasted prey? Sin, which entailed destruction and misery, and which distilled venom into the sting of death, is slain; and the righteous and avenging law of God, which passed the irrevocable sentence, and which transferred to sin its deadly power, is superseded by unbounded mercy. Grace reigns triumphant. Captivity is led captive.—Death and the grave are compelled to restore their victims and are themselves cast headlong into the gulf of perdition. They are swallowed up in victory, and forever. Thanks, everlasting thanks, be to God, who giveth us the victory; and who, by the mission, the doctrine, the death, and above all by the resurrection of Jesus, hath abolished death and opened the gates of life and immortality."

UNIVERSALIST PAPERS—CHANGES, ETC.

Universalist Watchman.—The first number of a new volume and new series of this paper has just come to hand. It is the successor, or a continuation of the "*Watchman, Impartialist and Christian Repository*." It is, as heretofore, published at Lebanon, N. H., and edited by Brs. John Moore and B. H. Fuller, two able and faithful brethren in the ministry of reconciliation. Its form is again changed from the folio to the quarto, and an intimation given that it will remain the same hereafter, it having undergone very frequent changes in form for years past. It is published weekly, on a royal sheet, at \$1.50 in advance, \$2. after six months, or \$2.50 at the close of the year. Its appearance is neat, its matter interesting, its price very low for the matter it contains, its Editors and publishers worthy of, and we hope they will receive, a large share of the public favor and patronage.

The Trumpet and Universalist Magazine.—This veteran publication in the cause of Universalism has just commenced its eighteenth volume of the old series—ninth of the new—and continues in the same hands as heretofore, viz., those of Br. Thomas Whittemore, as Editor and publisher, and G. W. Bazin, printer—its form the same, folio—its terms the same, \$2.00 per annum, in advance,

or \$2.50 if not paid before the expiration of six months. This is a long tried and able advocate of the doctrine of universal salvation, civil and religious liberty, the freedom of the press and of speech, and the rights of man. Its character and merits are too well known to need any recommendation from us, and we can only say, it has our best wishes for its prosperity.

The Universalist and Ladies' Repository.—The first number of the fifth volume of this valuable periodical has just come to hand. It is a monthly publication containing 40 octavo pages to each number, printed at Boston, Mass., in elegant style on excellent paper, neatly stitched in covers, and afforded at \$2.00 per annum, in advance. Abel Tompkins, publisher, Albert A. Folsom, Editor; and Revs. D. D. Smith, Henry Bacon, Benjamin Whittemore and John M. Austin, regular correspondents. It is intended not indeed to be uninteresting to gentlemen, but to be especially interesting and beneficial to the ladies. The contents of the present number are as follows:—Introductory Address, by the Editor, A Mother's Love, (poetic,) The Second Death, (a sermon,) The Bride Leaving Home, (poetic,) Enthusiasm, No. 1, Early Virtue, Napoleon, Spring, Corrected Republications, No. 3, The Teachings of Nature, Universalism, To the Owner of an Album, Nebuchadnezzar's Change of Heart, Thoughts on Friendly Correspondence, The Star, The Grave Stone, The Difference between Orthodoxy and Universalism, The Joyful Flourishing of Christ's Kingdom, Moral Reflections, Importance of Cultivating our Religious Feelings, Divine Goodness, Gertrude to Trevalyan, A May Morn, God's Judgments Salutary, Lines to —, The Graveyard, Reflections, The Unfortunate, God our Father, Christian Sorrow, Free Agency, and a Sacred Song, music and words original. The number contains a great variety of interesting and valuable matter, and we cordially recommend the *Universalist and Ladies' Repository* to the favor and patronage of the public, especially to females. D. S.

The following letter from Br. Roberts contains too many good hints to be lost. We hope it will not only be read but remembered by every professor of Universalism.

"My residence, as you are well aware, is at Lakeville, which is at the foot of Conesus Lake. I came here about the first of May last, and have preached in this society every Sunday since; though I did not engage to preach here oftener than every alternate Sunday, yet not having fully made any other engagement, our friends here chose to employ me the whole of my time for the present. Many of them are ardently engaged in the good work; but it is here, as it is in almost every other place, there are some who profess to be Universalists, yet do little or nothing to advance the doctrine. But notwithstanding there is some indifference and neglect in the cause of Universalism, there is still a preponderance of good.

"There are numbers, wealth, intelligence and moral influence enough here to accomplish much. We want a united effort, each to do his share according to his intellectual and moral ability. This I regret to say is not done—it is not done anywhere in the denomination. And this, you are aware, is one of the most effectual barriers to the advancement of Universalism in the world. Could every man and woman do all that each could do individually and collectively, Universalism in a few years would hardly have a foe; for it is mighty through God in its conquest, rapid in its onward march to victory, and with the blessing of God will prevail.

"Our society here has no meeting-house yet; and the reason is, they have not all yet been satisfied where it is best to build. Our brethren at Bristol, where Br. Ackley has been laboring for some years to good acceptance, have gone to work in earnest, and are building a neat and commodious house of stone. Our brethren at Conesus are about building them a house of worship also.

"In addition to my labors in this society, I preach once in two weeks at Geneseo, six miles

west of here, at 5 o'clock, P. M. There the doctrine of Universalism is almost entirely unknown; but few discourses having been delivered there by a preacher of Universalism. I delivered my first message there but a few weeks since. We assembled in the brick church owned by the Methodists, who kindly, though unexpectedly, opened it for our accommodation, and to our agreeable surprise, the house was filled with devout and attentive hearers. I have preached in the court house twice since, (the Methodists having refused us the use of their house for reasons best known to themselves,) and our congregations have been unexpectedly large. This is encouraging to me, and I know not how to express fully the joy of my heart. It is also encouraging and joy-giving to the brethren there, who have embarked in the good cause with a zeal and earnestness worthy the doctrine they have professed, and who are fully resolved to use every laudable means to build up the doctrine in that growing and populous village. God be thanked that there is such an interest felt in our holy cause, and may much good be done in the name of the holy child Jesus. We shall ere long form a society in this place; which in point of numbers, respectability and moral influence, will not be second to any there.

"From these remarks you will learn that in this section of our Master's heritage, the doctrine we profess, is onward and victorious. Many are inquiring after truth, and seem to say in the language of Scripture, 'We will go with you, for we have heard that God is with you.' O. R."

Lakeville, June, 1836.

Br. BODEN has engaged to preach at Marshall one-half of the time and desires all communications hereafter addressed Deansville, Oneida county.

A beautiful engraving of the Declaration of Independence can be had at I. Tiffany's book store, or at the City Garden on the 4th inst., price one shilling.

NEW SELECT SCHOOL.

A Select School will be opened in the basement story of the Universalist church, in this city, on Tuesday, the 5th of July, inst., in which will be taught Reading, Writing, Orthography, Grammar, Geography, Arithmetic, History, Rhetoric, Natural Philosophy, Chemistry, Geometry, Surveying, Algebra, etc. Also the Latin language will be taught if desired. Prices of tuition from \$2.50 to \$5.00 per quarter. The subscriber, from his long experience and past success in teaching, hopes to merit and receive a share of public patronage.

Utica, June 27, 1836.

A. WRIGHT.

UNIVERSALIST REGISTER AND ALMANAC FOR 1837.

The publishers of the *Universalist Register and Almanac* have concluded, agreeably to the suggestion of their brethren, to reduce the price one-half on the copy for 1837. The size of the work will be somewhat lessened, but it will contain not only full and correct statistics of the denomination, but also much edifying and interesting matter pertaining to Universalism. We shall put the wholesale price so low as to make it an object to those who purchase by the quantity. It will be published early in July next. Orders for the above may be addressed to A. B. Grosh, Utica; or Whiston and Sanderson, Geneva. Geneva, June 1836. WHISTON AND SANDERSON.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. GROSH at Cedarville—Br. NEWELL at Paine's Hollow, and at Newville at 4, P. M.—Br. C. B. BROWN at Palermo—Br. WOOLLEY at Oran—Br. DINSMORE at Hamilton—Br. WHITNEY at Charlton, Saratoga county—Br. BODEN at Marshall—Br. D. SKINNER at Oneida Creek, Durhamville, and at New-London at 5, P. M.—Br. D. BIDDLECOM in this city—Br. M. B. SMITH at Cooperstown.

There will be preaching on the third Sunday inst., by Br. WHITNEY at Marshall, near Esq. Dick's—Br. T. J. SMITH at Burlington Flats—Br. M. B. SMITH at East Richfield—Br. BODEN at Cedarville—Br. WAGGONER at Eatonville—Br. W. ANDREWS at Madison.

Br. J. BRITTON will preach on the evenings of July 12th at Trenton village, and 13th at Colebrook.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.
Rev. W. B. Cortland village, for W. D. I. F. C. E. B. and U. F.—J. H. M. Provincetown, (Mass.) for self and W. A. C. V. Suffolk C. H.—Rev. D. T. Carlisle, (O.) for E. K. A. M. S. W. and E. P.—J. A. H. Buffalo—J. L. Centrefield, for self, O. R. W. W. K. and J. H. C.

POETRY.

SOLILOQUY IN TRIAL.

BY MRS. Z. PORTER.

In all this world's wide wilderness, is happiness,
Or semblance of it, no where to be found? are sighs
And tears the only portion of our frail humanity?
Alas! my soul, thou'rt even now o'ercharged
With grief, and tears can never more unburthen
Thee! For apathy's expressive weight, like icebergs
Fixed, hath chilled the current of the heart, and checked
The pulse that ought to beat in unison with kindred
Souls. Sweet peace, long sought in vain, hath spread
Her mellow wings, and soared (like Noah's dove) for rest,
To regions far above our own, where toil, and care, and
Pain, and strife, are never known.
I'm weary with the counting of the days, till thou,
My soul, shalt fly unshackled from mortality,
Along immensity's expanse, in swift pursuit
Of joys divine, to that enriched abode, where reigns
Intelligence with reason's sway, and passions are
Their slaves. My spirit would ascend, but O, this clog
Of earth! It would not set its prisoner free.
Then shrink within thyself, and be at peace, alone
From all the world, its miseries and crimes, its
Malice and deceit; while conning o'er a list of
Duties, meant to be performed, with best intent.
And whether friends approve, or foes condemn, thy
Motive's good, it is enough, with principles
Established on the law of love, a sure foundation
For a rest, the world can neither give, nor take away—
Remembering all thy journey through,
"To err, is human; to forgive, divine."
Henderson, May, 1836.

ISOLATED AFFECTION.

BY W. G. SIMMS.

"True love, still-born of heaven, is blessed with wings,
And tired of earth, it plumes them back again,
And thus we lose it."

Deep in the bosom of a southern forest, there grew a beautiful flower; the sweetest flower in that lonely region. Its leaves were of the purest white, for the first time unfolding to the world around, and revealing as they did so, the fine and delicate droppings of violet and purple, which before, like so much hidden wealth, had lain in its bosom. Its odor was fresh and exquisite, and no flower in all that forest, could come near it for sweetness or for beauty. In excellence, as in condition, it was equally alone.

But it was not destined to be alone always. There came to it one morning in May, a golden butterfly—a rover among the flowers—an ancient robber of their sweets. Gaily he plied his flight throughout the forest, now here and now there, sporting about in a sort of errant unconsciousness. It was not long before he inhaled the odor—it was not long before he saw the pure white leaves, and looked down with an anxious eye, upon the rich droppings of purple and violet, which nestled in the bosom of the flower.

Flying around in mazy but still contracting circles, he gazed upon the loveliness of the flower, and grew more and more enamored at each moment of his survey. "Surely," he thought, "this is a flower by itself—love's own flower—dwelling in secret—blooming only, and budding for my eyes, and denied to all beside. It was my good fortune, to have found it—I will drink—I will nestle in its bosom—I will enjoy its charms as I have enjoyed a thousand others."

Even with the thought, came the quick resolution, and another moment found him lying—lying close and pressed upon the bosom of the flower. There was a slight effort to escape from the embraces of the intruder—the flower murmured its dissent, but the murmur died away into a sigh, was inhaled, as so much honey, by the pressing lips of the butterfly. He sung to the flower a story of his love—and, oh! saddest of all, the young flower believed him.

And day after day, he came to the stolen embrace, and day after day, more fondly than ever, the lovely flower looked forth to receive him. She surrendered her very soul to his keeping, and her pure white leaves grew tinged with his golden ringlets, while his kisses stained with yellow the otherwise delicate loveliness of her lips. But she heeded not this, so long as the embrace was still fervent—the kiss still warm—the return of the butterfly still certain.

But when was love certain? Not often, where the lover is a butterfly. There came a change over the habits of the butterfly. He gradually fell off in his attentions. His passion grew cool, and the ease of his conquest led him to undervalue its acquisition. Each day he came later and later, and his stay with the flower grew more

and more shortened on each return. Her feelings perceived the estrangement long before her reason had taught her to think upon or understand it.

At length she murmured her reproaches—and the grievance must be great when love will venture so far. "Wherefore," she said, "oh, wherefore hast thou lingered away so long? Why dost thou not now, as before, vie with the sunlight in thy advances? I have looked for thee from the dawning, yet I have looked for thee in vain. The yellow beetle has been all the morning buzzing about me, but I frowned upon his approaches. The green grasshopper had a song under my bush, and told me a dull story of the love which he had for me in his bosom; and more than once, the glittering humming bird has sought my embraces, but I shut my leaves against him. Thou hast been slow to seek me—thou whom I have looked to see."

Gaily then the butterfly replied to these reproaches, nor, as he spoke, heeded the increasing paleness of the flower. "Over a thousand forests I've been flying, each as beautiful as this; on a thousand flowers I've been tending—none less lovely to the sight than thou. How couldst thou dream that, with a golden ringlet, broad, and free, and beautiful, like mine, in a single spot I should linger, of the world unknowing aught? No, no—mine is an excursive spirit, for a thousand free affections made; wouldst thou have me, like groping spiders, working still to girdle in myself?"

It was a murmuring and sad reply of the now isolated flower, and lived not long after it had made it. "Ah, now I know mine error—having no wings myself to mate with the lover who had. Alas! that I have loved so fondly and foolishly; for while thou hast gone over a thousand forests, seeing a thousand flowers, I have only known, only looked, only lived for a single butterfly."

The false one was away after this, to another forest; for his ear loved not reproaches, and he had sense, if not feeling enough, to see that they were uttered justly. The flower noted its departure, and its last sigh was an audible warning to the young bud which it left behind it. The wood-spirit heard the sigh and the warning—and when the bud began to expand in the pleasant sunshine, he persuaded the black-browed spider to spin his web, and frame his nest, in the thick bushes that hung around it; and many were the wanton butterflies, after this, who, coming to prey upon the innocent affection, became entangled, and justly perished in the guardian net-work thus raised up to protect it.—*Jacksonville Courier.*

THE NECESSITY OF VIRTUE.

I can illustrate this subject in no better way, than to observe, that we might as well attempt to live and enjoy life without food and drink as without virtue.

God has constituted us with appetites and passions; and these when properly indulged afford us the highest temporal enjoyment—they give us soundness of mind and health of body. If they are denied their natural wants the body pines away or falls into death. If they are immoderately indulged sickness and death ensue.

Now it is precisely so with our moral nature. There are a variety of powers—such as love, kindness and justice, which serve to constitute the moral man; and when all these are in full exercise, each performing its appointed office, there is a peace of mind, and a freedom from the pains, ills and poisons, which rend the heart of the sinner. Just in proportion, therefore, as our moral powers are regulated by the laws of God, do we enjoy moral health, the same as we enjoy bodily health, when our physical powers are regulated by the laws given for their government. Suppose now you should see a man exposing himself to some fatal or loathsome disease, or cutting off a hand or plucking out an eye to increase his happiness—suppose you should see him walk on embers, or take coals of fire in his bosom to make himself happy—what should you say—should you not call him a madman, and cry out, Sir, thou art beside thyself?

But would not this be as reasonable as to indulge in hatred, anger, revenge, intemperance and profanity to increase the mind's happiness? What a wound is to the body sin is to the soul. What a loathsome disease is to the outer man sin is to the inner man. You have seen the strong arm become nerveless, the lofty genius become dull, and the vigorous body powerless, through the lawless indulgence of the appetites. So have you seen by the same indulgence, a sickly, weak and disordered moral state produced. You have seen Christian generosity dead, kind affection dead, endearing sympathies dead. Sin, then, is a scourge infinitely more fearful than famine, pestilence or sword, and where the latter have swept their thousands into eternity, the former has its tens of thousands. It is a disease which gnaws at the fountain of social life, which eats out the roots of kindness and love, which not only produces a fatal moral sickness in the whole man, but a madness, a frantic rage, which arms the brother against the brother, and spreads ruin and death on every hand.

How many nations of the earth are now barely languishing in existence in consequence of the reign of sin.

Sickly and feeble, they are the theatres of feverish excitements, of lawless outrage, of brutal treachery. They are like an old man, staggering, and reeling, and tottering on the brink of dissolution, convulsed and racked by internal disorders, enfeebled and dispirited by a wasting disease, just ready to fall under the moral scourge which they have brought upon themselves.—*Gospel Sun.*

MORAL INSTRUCTION IN COMMON SCHOOLS.—Man has a heart as well as a head, and a moral as well as an intellectual nature. Both of these natures should be harmoniously educated. But our common schools do not train the moral feelings—they overlook the cultivation of the heart. The temper is not regulated—the appetites and passions are not controlled, and, in most cases, the worst feelings are exercising and growing into fearful strength, by the daily collisions of the school. To implant and strengthen a good disposition, kindness, benevolence, love to one another, and sincere piety to God, is one of the great, if not the greatest objects of education.—*Common School Assistant.*

If a sound body and a sound mind, which is as much as to say health and virtue, are to be preferred before all other considerations—ought not men, in the choosing of business either for themselves or children, to refuse such as are unwholesome for the body, and such as make a man too dependent, too much obliged to please others, and too much subjected to their humors in order to be recommended and get a livelihood.

MARRIAGES.

In Lebanon, on the 15th ult., by Rev. E. M. Woolley, Mr. HENRY SEYMOUR, to Miss REBECCA HEAD.

DEATHS.

At Vernon, June 16, Mrs. SALLY WILLARD, wife of Erastus Willard, Esq., sheriff of Oneida county, aged 42 years. Mrs. W. was an excellent and intelligent woman, and will be deeply and long lamented by her rising family of children, her relatives and numerous friends. She suffered long and severely under pulmonary consumption, which she endured with exemplary patience and fortitude. She retained the full possession of her mind while she lived, and with perfect composure and triumphant hope exhorted her friends to dry their tears. Thus died another Universalist.

By her request, the writer attended her funeral on the 18th, and delivered a discourse from Luke xx: 36.

S. R. S.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JULY 9, 1836.

NUMBER 28.

For the Magazine and Advocate.
AN INCIDENT.

A VISIT TO THE SCENES OF MY CHILDHOOD.

Childhood! O, what an important part of our existence! And the scenes of childhood! What a feeling does even the thought of them occasion to the wanderer! What a sensation they produce, when, after a long absence, we return to the home of our infancy—to the place where the vivacity of youth spent itself in the glee of sport—the butterfly chase—the flower gathering—the fishing excursions—to the place where the rising energies of our early years first developed themselves, not only in the *task*, but also in the *sports* of the schoolboy!

Such, dear reader, and many similar musings, came into the mind of the writer, a few weeks since, when homeward bound to visit the scenes of his youthful days.

I had just left the beautiful and romantic village of C., where I had resided some time, and which was considered the most lovely spot in the interior of the Empire State. I thought so. And the regret I felt in leaving it may be easily imagined—in leaving a place where the purling rivulet coursed its gentle stream along the valley, to refresh the exuberant verdure upon its banks—where every hill and dale presented a beautiful perspective—where science and morals happily blended their noble influence—where literature, without sectarianism, was encouraged and cherished by a liberal public, and where religion, pure and undefiled, might be heard from the lips of the "man of God," urged home upon the heart with that unsophisticated eloquence which the Gospel theme so naturally inspires in the breast of him who has drank deep at the fountain of truth. But when I approached the place of my nativity, every thought but that of home was sunk in oblivion. The literary institutions with which I had been acquainted, with all their high sounding titles, were forgotten; for here stood the district school house, where the days of my boyhood were whiled away in thoughtless sport, or indifferent recitations—yonder, too, might still be seen, peering above the houses, the modest spire of the old church in which I had sat in death-like silence during many a fearful discourse, which to me were like the threatening lash to the galley-slave—and still further on, surrounded by shade trees and shrubbery, might be seen the little white dwelling of my own mother—and when my eyes met that spot, then, *then*, if ever, were my feelings beyond description! The thoughts that rushed into my mind, the inquiries that pressed themselves upon me, seemed to come as though an unseen irresistible hand was pouring its unequalled measures of doubts and fears and hopes into my soul! Were the dear inmates of yonder dwelling alive? Were they well? Would the warm embrace and the fond kiss greet me as in the days of my youth? I hoped that all this was true. I looked upon the surrounding scenery, and it was lovelier than ever—yea, lovelier than when the sunny days of childhood sped on without a trouble or a fear; succeeding each other only to bring with them new pleasures and new delights.

How often have the scenes of childhood been described as lovely. *Lovely!* is that the most comprehensive word that can be used? Is there no term which can express every thing that is pleasing and thrilling to the soul? Such a one, with scores of adjuncts from the descriptive pen of an Irving, would scarcely be adequate to the task of describing the emotions of my heart as I alighted from the carriage, in front of my parental home. I was there—the next minute I was in the arms of my mother!

All were well—all crowded around, anxiously inquiring after my health and happiness. My health was good, and my happiness as complete as earth will allow. One thought, however, arose, which, had I not banished it, would have damped my joy. We must soon part again—I was destined to leave that dear family, whom I had happily met, and joyfully and thankfully embraced.

A few days sufficed to visit the scenes of my early sports and pleasures; and to call upon those friends and neighbors I had formerly visited, and the time was now near at hand which was again to separate us—perhaps forever.

One day, after a delightful excursion upon the little bay, whose shores washed the borders of the homestead, I sat in the family circle, as I had been wont since my return, relating the things I had seen, my prospects in life, and a hundred other things, such as are always interesting to those of our home, when my mother interrupted me, and asked if I thought Lucy would return before I left them? My sister Lucy was the only absent child of four brothers and two sisters. She had been engaged for some time in the business of school-teaching, near the western boundary of the State, and was every day expected home. She was anxiously looked for by me, for I was on the point of starting for the South, and perhaps should never have another opportunity of seeing her. And more than all, my mother wished to see, once more, a meeting of *all* her children around the same table. To her inquiry, therefore, I made answer, that I had been looking for her all day, and that the hour was not so far gone but that she might yet arrive. I had scarcely ended my answer, when a light tap was heard at the door—it was opened, and sister Lucy stood before us! She had arrived in the post coach, which left her at the public house, and thence, without waiting to send for a conveyance, she had walked home.—Our mutual greetings and embraces were such as pure affection could alone inspire; and the joy of our mother, on receiving into her arms the last absent one was great; and when she saw herself surrounded by six dutiful children—all that bound her to earth, for the companion of her youth, our father, had long since slept in death—she gave vent to feelings which none but a mother ever knew—feelings which alone flow from the fount of pure love in a mother's breast.

Like myself, Lucy was obliged soon again to leave our home. Accordingly, the next day was fixed upon for my departure, and the next morning, as the time when we should probably for the last time, assemble around the once festive board, and partake of Heaven's bounties around the same table.

Morning came, and with it one of those sunny days of the latter part of May, which so nearly resembles the spring season of life. My brothers and sisters were up and busy before I awoke; and when I arose, I was greeted by the whole family, who expected soon to lose my company, and thus they would be deprived of that pleasure arising from a source as natural as it is desirable—visible signs that we were one in heart—bound together by innumerable ligaments of kindred feeling.

We had not conversed long, when breakfast was announced; and perhaps for the first time in our lives it was an unwelcome sound—for it was the last time, in all human probability, that we should all hear it together. With heavy hearts, therefore, we sat down to the morning repast. My mother was an "old measure," New-England Presbyterian; and since the death of my father, had continued his custom of expressing thanks and asking blessings before meals. She did so at this time;

and if a fervent prayer ever ascended from mortal to our God, I believe that the breathings forth of her full heart at this time, for the blessing of the Almighty to rest upon her children, were "in spirit and in truth." This over, the subject, of course, turned upon our separation.

All the children who had imbibed any principles of religion, were attached to that system of grace which is impartial and unending—myself among the number. I knew that this fact had created many forebodings in the mind of my mother, in regard to our future well-being. A thought struck me therefore, of seizing upon the present occasion to endeavor to impress upon her mind the impartial goodness of Jehovah, and the truth that the same final destiny awaits mankind. After a few general remarks on the dangers which beset us in life, the trials and troubles to which we are liable, and the regret which each one felt in prospect of separation, I turned the subject of discourse to religion—the hopes which it inspires—the morality which it inculcates—the consolations which it is calculated to impart in time of bereavement—the power which it gives its possessor to avert impending dangers or lessen their force—the fortitude and patience which it yields to us when the waters of sorrow and grief are rolling their turbid streams over the soul—and, as my feelings became warmed, the joy I felt in beholding and describing the character of the eternal Author of this holy religion, poured the influence of its perfect goodness over me, so that I almost irresistibly proceeded, in an animated manner, to dwell upon the loving kindness and mercy of Jehovah—this river of benevolence rolling its broad tide of waters over the universe; diffusing life, and blessing, and joy, wider and wider, till reason becomes more God like, and virtue more general and more perfect, and happiness universal and complete and eternal—and finally, regardless of every thing but the glorious theme which filled my soul to overflowing, I had relinquished my knife and fork, and had half risen from my chair, when a deep drawn sigh attracted our attention. It was from my mother; and for a while I ceased, thinking that, perhaps, I might have injured her feelings; and also, that I was usurping the whole time, when others had the same privilege as myself.

I was silent—all were silent—all eyes now turned on me—I again spoke. Mother your children are all around this table at which you now sit—you see them before you—you expect never again to see them together. Do you love your children? O, cruel question! I knew she loved them—I knew that they were dearer to her than life! I waited for an answer. I looked up to her face, and when I saw the tears streaming fast down those furrowed cheeks, and a countenance more heavenly than earthly, it grieved me that I had asked the question. But it brought to her mind all a mother's feelings; and oh, had you been there and seen that look—that yearning gaze which she bent upon the assembled group, you would have acknowledged that

"There is none,
In all this cold and hollow world, no fount,
Of deep, strong, deathless love, save that within
A mother's breast."

It was enough. No expression could have confirmed that love which "many waters cannot quench nor floods drown," more strongly than did the silent but expressive eloquence of her countenance, which "told the tale of affection."

I ventured another question. Mother, I know your love—I know that it is strong, ardent, pure, and lasting; and I know, too, that your children are the objects of that love; now which one or ones have you selected as the subject or subjects of

interminable anguish? You believe that all those who are not called of God, elected according to his grace, will be cast off forever. Now, no visible signs—such as are generally considered genuine—can be seen in one of your offspring, and you have no reason, according to your theory, for believing that all of them will ever arrive at a home in heaven. Which are the unfortunate, rejected ones? All were speechless. Not a motion—not a sound—not a breath interrupted the death-like stillness—not even a sigh escaped from the full heart of my mother—and I proceeded. If then, your love, which is finite, will not permit you to make a selection for the abodes of misery from the number of your children, how can it be possible that our heavenly Parent, whose goodness and love are infinite—having no bounds—could have made choice between the objects of his benignity, for the flames of wo forever? And more than this: would his boundless goodness have called into existence those whom he certainly knew would, by their deeds, bring upon themselves the same result—their utter and unmingled wretchedness? And would you, my dear mother, had you power to save to the uttermost, permit a single object of your heart's best affection to welter in pain, and groan and groan and never die?

It was too much. The picture represented eternal separation from those whose temporary absence was more than she could well bear; and she raised her streaming eyes to Heaven, and cried, "O, my God, can it be? O never, no, never!"—and she arose from her seat, and embraced and kissed each child; and when she came to me, she again exclaimed, as if all the powers of feeling were concentrated in the words, "*it cannot be!*" and sunk senseless into my arms.

It was some time before she recovered, and when she did, it was only to say some few faint words, and then relapsed into the same state. We feared the result. Her feelings had been wrought up to such a height, that we feared her slender constitution was insufficient to bear so sudden a transition from the excited state of mind which my animated manner and the nature of the subjects had produced, to the paralyzed situation in which she now lay. But we were all joyfully surprised, when, in about an hour she was quite revived, and able to converse comfortably and cheerfully.

Another hour, and my mother was fully recovered. There was something, however, in her more than usually agitated manner and expressive look, which told too well that the feelings of her soul were finding a new channel through which they could pour their full tide of affection into the broad ocean of changeless and impartial love. I saw this; but feared again to broach a subject which had so nearly deprived me of my only surviving parent—my mother—she who had supported my infant steps, wreathed the garland of joy that crowned the brow of my youth, and who still felt an affection, undying as the principle of her nature, and as pure as mortal can feel!

The remaining time of my stay, which had now nearly expired, was occupied on subjects which naturally suggest themselves at such times. One half hour, and I must part with all who were dear on earth! The time came, and the coach awaited me at the door. Oh, what a moment! The last I heard until I was past the neighborhood, was the half articulated "*God bless you!*" of my mother, which sounded as the death knell to every expectation of a future earthly meeting.

It is six weeks since the above scenes transpired. I have just received a letter from my mother, informing me of her uncommonly good health, and that she now, yes, (thank God!) that she now rejoices in the glorious faith of a world's redemption—that she can now reflect, with a comparative calmness, upon our temporary separation, in prospect of a future blissful meeting in holier climes, where there shall be no more parting, neither sorrows nor affliction; but where joys perpetual, from the broad ocean of everlasting love, shall fill the souls of a ransomed universe with ecstacy and unending delight! And for this heavenly news, I blessed God, and said, AMEN.

EMM.

For the Magazine and Advocate.

TOUR IN CANADA.

Brs. GROSS and HUTCHINSON—*Dear Brethren,* After leaving the State Convention at Auburn, I took the steamboat Oswego, at Oswego village, and crossing the beautiful lake Ontario, arrived at the city of Toronto, U. C., on the evening of Sunday, 29th of May last. This was the day on which I had appointed to preach at that place, but as the day was excessively rainy, no congregation assembled, and consequently no serious disappointment was felt in consequence of my not arriving at the time appointed. After a very brief interview with Messrs. March and Church, chair-makers, who, by the way, are not ashamed to own the blessed Jesus as the "Saviour of the world," I left Toronto, on Monday evening, in the stage, and after travelling more than eight hours over as bad a road as you can well imagine, I found myself twenty-six miles east of Toronto, at Mr. Post's tavern, in the town of Pickering. Here I left, and travelled on foot fifteen miles northward, through a newly settled country of rich and fertile land, to the residence of my aged father. My visit with him was truly interesting. I found him enjoying the fullness of the blessings of the Gospel of salvation.

For more than fifty years he has been a believer in the popular doctrines of the day—the fall of man—original sin—total depravity—election and reprobation—vicarious atonement, and the awful doctrine of endless misery. But blessed be the name of the Lord, he has been *born again*—born from above! The following is now his language, which I extract from a letter to his daughter, dated June 8, 1836.

"Did you, in your childhood, look up to your parents with confidence for such things as you needed? You may now with propriety look up to your heavenly Father, who has *promised*, and is able to do every thing for you which you need *now*, and in any *future period*. He will *always* be the same. He will *never decay* by old age, and he never *did*, nor ever will lay any *restraint* or any *requirement* on you, that is not *calculated* and *designed* for your good." "Can you now look up to me with any degree of *gratitude* and say, My father has been kind to me? If you should now ask me why I did so, my reply would be, it was because I loved you. Do you think the result of my love has ever been any benefit to you? Do you not think that your heavenly Father has done as much for you as I *ever did*, and *loved* you as well? If you think he *has*, and *more*, then may you look up to him with *more confidence* and *gratitude*. Do you believe I *ever wished*, or *strive* to promote your harm, knowingly? And do you believe that your heavenly Father *ever did*, or *ever will* do any thing that will not be for your welfare? Believe God's testimony—'*This is my beloved Son hear ye him.*' Did God indeed give his Son, and deliver him up for us *all*, and will he not with him also freely give us all things? Do we need purifying and cleansing? He is like a *refiner's fire*, and as *fuller's soap*. Do we need a new heart? 'A new heart also will I give you, and a new spirit will I put within you.' Do we need repentance? He is exalted 'a Prince, and a Saviour, to give repentance to Israel and remission of sins.' Our Saviour said, 'All power is given unto me in heaven and in earth,' therefore we may with confidence put our trust in him."

This is reasoning warm from a father's heart. And was it dictated by a spirit from heaven? or from—some other place? Whether from the former or not, it is what we should call a spirit of goodness and benevolence. And we fully believe that the *desires* of every good and benevolent being, in relation to the eternal salvation of Adam's race, will be *satisfied*. No earthly father would consign his helpless and dependant offspring to ceaseless misery—much less would our Father in heaven, whose name and whose nature is LOVE, doom his intelligent creatures to an *endless hell*.

During my stay in his majesty's Province, I had the pleasure of delivering four discourses on the *great salvation*, and the *honor* of being bitterly opposed by a few ranting fanatics, who, true to the

spirit of Partialism, "foamed out their own shame," by speaking evil of that which they "understood not." It has been often remarked that "whom the Lord wills to *destroy*, he first makes *mad*"—and we venture to predict that these Methodist opposers will destroy themselves with their own weapons; they will find by sad experience that it is hard for them to "kick against the pricks"—but I forbear. With very few exceptions my humble message was listened to with devout attention and manifest satisfaction—and I trust the seed was sown on good ground, and that it will bring forth an abundant harvest.

For the information of my friends in Canada I would observe, in conclusion, that I had a pleasant and agreeable passage across the lake to Sackets Harbor—attended the Black River Association at Watertown (a most happy meeting)—found our friends and relatives enjoying usual health, and am now sharing the hospitalities of my friends in Mexico, for which and all other blessings I would most devoutly thank the great Giver of all good.

Yours in the Gospel, CHARLES B. BROWN.
Union Square, June 29, 1836.

For the Magazine and Advocate.

ST. LAWRENCE ASSOCIATION.

At a numerous meeting of the Universalist society of the town of Madrid, held at Columbia village, in the county of St. Lawrence, N. Y., on the 24th day of June, 1836,

Resolved, unanimously, That the thanks of the society be presented to the Baptist society in said town, for the Christian-like feeling manifested in gratuitously lending to our society the use of materials, such as boards, timber, etc., thereby enabling us to erect a temporary house for worship at our Association held on the 22d and 23d days of June inst.

Resolved, That the First Congregational society of the town, in the refusal of the use of their meeting-house, have only given us a renewed expression of their want of charity and Christian feeling. That their conduct on this occasion convinces us more and more that they are not only destitute of that benevolence taught by our divine Master, and that empty profession is but the garb of hypocrisy vainly attempting to cover a multitude of sins.

In behalf of the society, M. D. HEPBURN.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS. INSCRIBED TO ADELIA.

§ 18. SPECIMENS OF A NEW TRANSLATION, FROM THE ORIGINAL GREEK, OF THE BOOKS OF THE NEW TESTAMENT; WITH A COMMENTARY AND NOTES. THE EPISTLES: INTRODUCTORY OBSERVATIONS.—In submitting a few specimens of a work which I have often indulged in projecting, and in making some contributions towards, it is not to be understood that either the introductions or prefaces, or the commentary and notes are so full and complete as if prepared for separate publication. The specimens submitted are only detached passages from a hastily sketched outline of some portions of this great undertaking—a translation of, and commentary on, the New Testament. Before taking up the Epistle to the Romans, I would beg some attention to a few preliminary remarks on the epistolary portion of the New Testament in general, and on the Epistles of Paul in particular.

Importance of the Epistles.—The apostolical Epistles are of very great importance, as they may and have been used to confirm all the material facts of the Gospels and the Acts of the Apostles; especially the rapid propagation of the Christian faith, and the existence of miraculous gifts. (See particularly 1 Corin. xii and xiv.) Dr. Paley has made an ingenious and admirable application of the Epistles of Paul to this purpose, in his *Horæ Paulinæ*. "If it be true," says he, "that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion they substantiate the whole transaction." This work of Dr. Paley is deservedly popular, and to every one who reads it will give, I think, additional in-

terest to the study of the Epistles, the early history, and the evidences of Christianity. Dr. Channing has said of it, that it "is one of the few books destined to live."

The Epistles may be considered as commentaries on the doctrines of the Christian revelation, or of the grand truths which Christ was commissioned to promulgate. They are adaptations of these grand truths to particular occasions, particular societies and particular persons. They were intended to explain and apply these Heaven-sent teachings more fully, to confute some growing, spreading errors, to compose differences and schisms, etc., etc.

Number and order.—The Epistles are twenty-one in number; fourteen by St. Paul, and seven catholic Epistles. Those of Paul are not arranged in the order of time in when they were composed, but according to the supposed precedence of the societies or persons to whom they were addressed. Thus: that to the Romans stands first, Rome being the chief city of the Roman empire; next, those to the Corinthians, because Corinth was a large, polite and renowned city. The Chronological order is as follows:

	written from	A. D.
1 Thessalonians,	Corinth,	52
2 Thessalonians,	do	52
Galatians	do at the close of 52, or early in	53
1 Corinthians,	Ephesus,	57
Romans,	Corinth, at the close of 57, or beginning of	58
2 Corinthians,	Macedonia, (perhaps Philippi),	58
Ephesians,	Rome,	61
Philippians,	do. end of 62, or beginning of	63
Colossians,	do.	62 or 63
Philemon,	do.	62 or 63
Hebrews,	Italy, (perhaps Rome),	62 or 63
1 Timothy,	Macedonia,	64
Titus,	do.	64
2 Timothy,	Rome,	65

The catholic Epistles (so called, from not being addressed to any individual society or person,) are seven in number:

	written from	A. D.
James,	Judea,	61
1 Peter,	Rome,	64
2 Peter,	do.	65
1 John,	Unknown, (perhaps Ephesus),	68, or early in
2 and 3 John,	Ephesus,	68 or 69
Jude,	Unknown,	64 or 65

From Horne's Introduction, etc., 6th Edit. Lond. 1828.

Plan.—The general plan of the Epistles is, 1st, to discuss and decide the controversy, or to refute the erroneous notions which had arisen in the church, or among the persons to whom they were addressed, and which was the occasion of their being written; 2dly, to recommend the observance of practical duties, particularly such as the disputes or errors that occasioned the letter might tempt them to forget.

Obscurity and intelligibility.—In the Epistles are "things hard to be understood." The causes of obscurity are chiefly our ignorance of the occasion and design of the letter, and of the circumstances known to those written to, but unknown to us;—also, in Paul's Epistles, his peculiar style and temper. "Possessing an ardent, acute and fertile mind, he seems to have written with great rapidity, and without closely attending to method." Hence occur the frequent parentheses in his letters, etc. etc. The most useful mode of studying the Epistles is, unquestionably, that proposed and recommended by Mr. Locke. (Vide Locke on the Epistles.)

To the cultivated mind, whatever may be its religious sentiments, and of whatever nation, these letters will never cease to be a source of gratification. Letters although they are, the logician may find in them specimens of reasoning, which the masters of his art have not outdone. The impress of time is throughout the Epistles of Paul; thought is their characteristic. As a proof of the great merit of Paul as an author, we might almost be content to forego the general mass of the Apostle's writings, and to fix upon the 15th chapter of 1st Corinthians, as a piece of composition in which the logician, the scholar, the orator, the poet, the philosopher, the philanthropist, and the Christian—or he who unites all these characters in himself—may find, concentrated in brief space, excellences that merit the highest praise. Notwithstanding, the letters of Paul are not the book for the people; independently of their integrity, and their

dealing with forms of society and modes of thought which have long since vanished; they are letters, and therefore more brief, and more obscure than direct narratives or systematic reasonings, or public history; and they were specially designed to exhibit Christianity in a form which should meet and dissipate the peculiar prejudices of Jews and Heathens. The arguments adduced for this purpose are, of course, very difficult to be understood by us, with thoughts and prejudices altogether different. A sermon or address to Jews and Heathens of the first century may be easily conceived to be an insufficient and ineffectual teacher of professed Christians or secret unbelievers after the lapse of nigh 2000 years. Yet strange! the people—those who are least able to understand their sense, or appreciate their beauties, are the most fond of the Epistles of Paul. To such might be said—prefer Jesus to Paul—the clear to the obscure. But wherever you see light, follow it, whether it emanate from Jesus or from Paul. To understand the writings of a Jew, and to Jews, you must learn, as much as you can, to think and feel as a Jew.

As Paul adapted himself to the condition, intellectual and moral, of those whom he addressed, we may be sure that were he now on earth, he would adapt himself to the present generation. And what would be his language? The grand elements and body of truth he would preserve; its dress and recommendations he would change. What the Apostle cannot do, his translator and interpreter for this age may do, and should do, for him. It should be his endeavor and his business, to give the opinions, arguments and doctrines of the Apostle in such a manner as to be intelligible to plain but thinking men; to translate, in fact, not merely the Apostle's Greek into English, but rather his sentiments into language capable of being easily and generally understood in these days.

§ 19. SPECIMENS OF A NEW TRANSLATION, ETC. THE EPISTLE TO THE ROMANS: PREFACE TO.—This Epistle was dictated by Paul, in the Greek language, at Corinth, to Tertius, his amanuensis, (xvi: 22,) and sent to the Christian society or believers at Rome by Phæbe, a deaconess of the church at Cenchrea, the eastern part of Corinth, (xvi: 1.)

The church at Rome was most probably planted by persons who had heard Peter preach, and were converted at Jerusalem on the day of Pentecost, (Acts ii: 10, 41.) These Roman Jews, on their return home, doubtless preached Christ to their countrymen in the city, and probably converted some of them; so that the church at Rome, like most of the churches in Gentile countries, was at first composed of Jews. But it was soon enlarged by converts from among the proselytes or religious converts to Judaism, and in process of time, from the idolatrous Gentiles, and that in such numbers, that, at the time when Paul wrote to them, their conversion was spoken of throughout the "whole world," i. e. the Roman empire.—(Luke ii: 1; Rom. i: 8.)

Occasion.—The great controversy which in the first age agitated the Christian community, consisting as it did of Jews and Gentiles, was, whether there was any salvation for men, except within the pale of the Jewish church. The unbelieving Jews and all the Judaizing Christians, ranged themselves on one side, affirming and teaching the Gentiles, "except ye be circumcised, after the manner of Moses, ye cannot be saved." The agitation of this question, whether men could obtain the favor of God without a compliance with the requisitions of the law of Moses, led to such tumults in the city of Rome, that the Emperor Claudius, in the 11th year of his reign, banished the contending parties from the city. Among the banished from Rome was Aquila, a Jew, and his wife, Priscilla. These came to Corinth about the time Paul first visited that city, and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the Gospel to the Corinthians. During his abode with them, Aquila and his wife, no doubt, gave the Apostle a full account of the

state of the church at Rome before its dispersion, and among other things told him that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to be a sufficient guide to mankind in matters of religion—the Greek philosophy to be the perfection of human reason, and the Gospel mere folly; that the unbelieving Jews affirmed Judaism to be the only religion in which men could be saved—its sacrifices, purifications and other rites the only pardon for sins, in which belief many of the converted Jews joined them, thinking the Gospel only a supplement to the Mosaic institutions, not a superceding of them; that the Gentiles despised their Judaizing brethren as superstitious bigots; who, on their part, regarded the Gentiles as profane, for neglecting institutions which they esteemed sacred; that those possessed of spiritual gifts, each extolled his own; and that some of the converts reckoning it disgraceful to obey institutions made by idolaters, contemned the wholesome laws of the State, and were in danger of being punished as evil doers, to the great injury of the Christian name. His Epistle is evidently framed with a view to these circumstances. Made acquainted with these circumstances by Aquila and Priscilla, (xvi: 3,) and by other Jews expelled by Claudius, (Acts xviii: 2,) Paul became very desirous of seeing them (i: 8-13, v: 14, xvi: 1); but being prevented on his journey to Spain, he availed himself of the departure of Phæbe to Rome to send them an Epistle, (xvi: 1, 2.)

In perusing this Epistle, it will be desirable to read the first eleven chapters at once and uninterruptedly, as every sentence bears an intimate relation to, and is dependent upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. Further, in order to enter fully into its spirit, we must enter into the spirit of a Jew of those times, and endeavor to realize in our own minds his utter aversion to the Gentiles, his valuing and exalting himself upon his relation to God and to Abraham, and also upon his law, pompous worship, circumcision, etc., as if the Jews were the only people in the world who had any claim to the favor of God. Attention to these will reveal many beauties in the style and argument of the Apostle. Alas! how little was the spirit of Christ or Christianity understood or manifested by either Jewish or Gentile convert, at this early age, is a reflection frequently thrust upon us in perusing this as well as other Epistles!

Scope and Analysis.—The principal object of the argumentative part of the Epistle is, according to Dr. Paley, "to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition and his rank in the Divine favor." The Epistle supports this point by a variety of arguments; such as, 1st, That no man of either description was justified by the works of the law—for this plain reason, that no man had performed them. 2d. That a new medium of justification had therefore become necessary. 3d. That Abraham's own justification was antecedent to the law, and independent of it. 4th. That the Jewish converts were to consider the law as now dead, and themselves as married to another. 5th. That what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son. 6th. That God had rejected the unbelieving Jews, and had substituted in their place a society of believers in Christ, collected indifferently from Jews and Gentiles.

As the views of Mr. Belsham approach most nearly to those of the present writer, as to the design and plan of this letter, an outline of his observations may here with propriety be introduced. The deviations from, and alterations of, Mr. Belsham's scheme by the present commentator, will be developed in the course of the work. According then to Mr. Belsham, the principal design of this excellent Epistle is, to exhibit and magnify the great mercy of God in the dispensation of the Gospel to the Jew and Gentile; to illustrate the excellence of that dispensation; to justify the measures of the divine government; and to induce the believers at Rome to adorn their Christian profession by the practice of universal virtue.

The Apostle, after a suitable introduction expressive of his apostolical authority, his good will, and his earnest desire to visit them in person, (i: 1-17,) enters upon the *argumentative* portion of his epistle, which, without any formal distribution he arranges under four heads: 1, The unmerited goodness of God, in communicating the Gospel dispensation to Jew and Gentile, (i: 18-v: 1); 2, the efficacy of the motives of the Gospel for the sanctification of believers, (vi-viii, 17); 3, also for their consolation and encouragement, (viii: 18 to the end); and finally, the Apostle states and justifies the conduct of the Divine providence in the rejection of the Jewish nation from a covenant state, and in the invitation of the Gentiles, (ix-xi.)

In pursuing this train of argument under the *first* head, the Apostle shows that neither Jews nor Gentiles possess any claims to the blessings of the Gospel on the ground of merit. And here he considers, 1, the case of the Heathen, (i: 18, to the end); 2, the case of the Jews, (ii: 1-iii: 20); 3, the case of both united, (iii: 21, to the end.) The Apostle then states, at large, that Abraham was justified by faith, without merit, and that his justification was a pattern for all who believe in Christ, and who are admitted into the Christian covenant, without any claim of right on their part, (chapter iv.) The Apostle further illustrates the privilege and happiness of those who are admitted thus freely, and from pure undeserved mercy into the Gospel covenant, (v: 1-14); and finally, he argues his proposition, from the curse entailed upon the posterity of Adam, by the lapse of their first parent, and states the vast extent of the blessings of the Gospel beyond the miseries of the fall, (v: 12, to the end.)

The Apostle having thus established the mercy of God in the free gift of the Gospel to those who had no antecedent claim to its blessings, proceeds,

Secondly, to prove that the motives of the Gospel are effectual to promote the renunciation of sin, and the love and practice of universal virtue; 1. With regard to Gentile believers, who by the profession of the Gospel, are raised to a new life, (vi: 1-11,) and entered into a new service, (vi: 12 to end); and 2, with regard to the Jewish believer: he is first released from a dead and united with a living principle, (vii: 1-4); and secondly, as the Jews by its severity, goaded those who were under its yoke to desperation and to vice, so the Gospel by its promise of forgiveness, encourages hope and animates to virtue. This the Apostle illustrates by a beautiful allegory, in which he represents the awakened Jew, not yet released from the law, as suffering under the domineering tyranny of guilty passions, which were subdued and slain by the grace and mercy of the Gospel, which sets him free from the tyranny of the law, and inspires him with life and energy to obey the commandments of God. (vii: 5-viii: 17.)

Thirdly, the Apostle shows that the principles and discoveries of the Gospel are amply sufficient for the consolation and encouragement of believers, whether Jews or Gentiles, under all their trials and persecutions, (viii: 18 to the end.)

Fourthly, he treats of the present rejection and ultimate restoration of the Jews, and of the invitation of the Gentiles into the privileges of the covenant. And first, he introduces the subject with great reluctance, (ix: 1-5;) obviates objections, (ver. 6-24;) shows that these important events were foretold by the prophets, (ver. 28, to end;) laments their destiny, etc., etc., etc.

The second division of the Epistle to the Romans contains *practical* exhortations: *First*, the Apostle exhorts believers, in consideration of their free admission to the privileges of the Gospel, to adorn their profession by the practice of Christianity, and by a faithful performance of the duties of their respective stations in the church.—(Chap. xix throughout.) *Secondly*, Upon Christian principles, he urges to the practice of all civil and social duties, (chap. xiii.) *Thirdly*, He recommends mutual candor to those who differ upon things indifferent; and particularly to those who held different opinions concerning the holiness of

days, the distinctions of food, (xiv-xv: 13.)—*Fourthly*, He apologizes for his freedom; relates his success; and expresses his intention of visiting Rome, on his way to Spain, after having finished his mission to Jerusalem; requests their prayers, and adds his blessing, (xv: 14 to the end.) *Fifthly*, The epistle concludes with many salutations, the usual benediction, and a doxology, (chap. xvi throughout.)

Having thus propounded those preliminary observations which I deemed most essential, and most conducive to the "better understanding" of an epistle which will abundantly reward and remunerate the attentive and intelligent student thereof, I will on an early occasion, proceed to my proposed new translation, which with the paraphrase or commentary and notes attached to it, is intended to exhibit the real meaning of Paul, and to promote a more liberal and enlightened view of the subjects of which he treats, so that his words may not be applied, as they have been too oft, alas! to the confirmation of sentiments but little subservient to, if not rather subversive of, piety, heartfelt devotion, and Christ-like morality. And, I would to God that my time were otherwise employed, if my proposed illustrations prove not auxiliary to the cause of pure and exalted morality—of that knowledge of God which is "life eternal," of filial reverence towards God, and fraternal good will towards man, and, in brief, of the reign of heaven, and of holiness in the human soul.

Lenaec county, Michigan, May, 1836.

For the Magazine and Advocate.

BRIEF DIALOGUE.

Limitarian.—If I were a Universalist, I would murder every person that should come in my way.

Universalist.—Is it possible that you are possessed of such a fiendish disposition, that nothing but the fear of the devil deters you from committing the blackest of crimes?

L.—You mistake my meaning. I have no ill will against my fellow-creatures, but on the contrary desire their happiness. Therefore, if I believed all were going to heaven, I should consider it an act of kindness in me to send them out of this troublesome world as speedily as possible.

U.—Indeed! you must have an exalted opinion of your heavenly Father, if you suppose he is not as desirous of making mankind happy as you are yourself.

L.—O, I have no doubt but that God *desires* the happiness of all men; for if he did not he would never have provided a way whereby all might be saved, *if they would*.

U.—What! do you believe God was so foolish as to make a provision which he knew would never be accepted?

L.—It is useless for you to attempt to argue with me; for all the reason in the world would not convince me that such a licentious doctrine as Universalism is true.

U.—Very well. Then we will change the subject. Do you still retain your aged minister?

L.—Certainly we do. We would not part with him on any account. True, he is now quite too old to be very useful, but he is such a *good* man, we must keep him for the good he has done.

U.—Do you really believe him to be a child of God?

L.—I have not the least doubt of it. Were he to die this very night, I believe it would be a happy change for him; for he would exchange all the trials of life for that rest which is reserved for the children of God—where the wicked cease from troubling, and the weary are at rest.

U.—If you are so confident it would be a happy change for him, why do you not put an end to his existence immediately?

L.—Why, what do you mean? Do you suppose I would be guilty of such a horrid crime?

U.—No. Neither do I believe you would were you a Universalist. Yet you have just as good a reason for doing it, that you would have if you believed *all* were to be saved—for you say you would then kill your fellows as an act of kindness. Now, as you believe your minister is a fit subject

for heaven, you cannot, on the same principle, refuse to perform this friendly act for the good old man.

L.—I shall be under the necessity of recalling that expression. I did not realize what it would lead to.

U.—So I supposed, or I would not have taken the trouble to show you. You, like thousands of others, being ignorant of Universalism, have entirely mistaken its principles. But let me tell you that, should you ever become a genuine Universalist, so far from wishing to interfere with, or frustrate any of the plans of Jehovah, you will have the utmost confidence in his wisdom and parental kindness. You will then learn that he has not only wisdom to contrive the best means for governing his feeble offspring, man, but has also power to carry into effect all his benevolent designs. Instead of looking upon this life as a wearisome burden, not worth preserving, you will thank God that he has placed you where you can witness such a grand display of his wisdom as the volume of nature presents to our view. These sweet reflections will be rendered still more grand and glorious by that bright hope in a blessed immortality for a ransomed world which that doctrine inspires. Then with tears of gratitude will you say in the sincerity of your heart, Father, I will no longer distrust thy goodness, nor be unconciled to thy government; but with humbleness of heart will strive to imitate thee, by doing good to my fellow-men. But I forget myself. Perhaps you may be deprived of this blessed faith, by remaining, through life, an unbeliever. O. H.

For the Magazine and Advocate.

MINUTES

OF THE PROCEEDINGS OF THE BLACK RIVER ASSOCIATION OF UNIVERSALISTS FOR 1836.

Met according to previous adjournment, at Watertown, on Wednesday morning, June 15, 1836, and after prayer by Br. Britton, chose Br. P. Morse, Moderator, and Br. C. B. Brown, Clerk.

2. *Voted*, That ministering brethren from without the bounds of this Association be invited to take part in the deliberations of the Council.

3. *Voted*, That Brs. Morse, C. Calhoun and C. Cummings be a committee to arrange the public services.

4. *Voted*, That Brs. Person, Jones and Brown be a committee on fellowship and ordination.

5. The committee of discipline for the past year reported—no cause of complaint. Report accepted.

6. *Voted*, That Brs. Morse, J. French, and A. Skinner be a committee of discipline for the ensuing year.

7. *Voted*, That Brs. Morse and Jones (ministers,) and Brs. N. M. Woodruff and T. Murray, (laymen,) of Watertown, be delegates to represent this Association in the State Convention, in Albany, on the last Wednesday and Thursday in May, 1837, with power to appoint substitutes.

8. Adopted the following preamble and resolutions by a unanimous vote.

Whereas, the subject of establishing a school in which young men who would qualify themselves for the ministry of universal reconciliation, may obtain the necessary scientific and theological instruction, has recently engaged the serious attention of many of our brethren—and whereas this subject has been repeatedly recommended to the consideration of Universalists by some of our ecclesiastical bodies—and whereas the time seems to have arrived when it is expedient for us to express our opinion on this subject, both in our individual and social capacity—therefore,

Resolved, That in the opinion of this Council, further means should be devised to diffuse more generally among clergy and laity, scientific, theological and biblical knowledge, and we earnestly recommend the subject to the serious and candid consideration of all Universalists.

Resolved, That among the various means best calculated to effect this desirable object, we believe the establishment of a library by every society in the denomination, and of one or more large and well selected libraries in the State, accessible to

every member of the denomination under suitable regulations, would be well calculated to promote the object above specified.

9. Appointed the Clerk to prepare the minutes for publication in the Magazine and Advocate.

10. Adjourned to meet again on the third Wednesday and following Thursday in June, 1837, at such place as Br. Morse, the standing Clerk, shall designate.

C. B. Brown, Clerk.

P. MORSE, Moderator.

NOTICE.—Br. Morse requests those societies that want the next session of this Association held within their limits, to make their wants known to him immediately, that he may make an early and suitable selection.

MINISTERING BRETHREN PRESENT.

Pitt Morse, J. Whelpley, Cornelius G. Person, Seth Jones, A. B. Grosh, J. French, M. B. Smith, J. Britton, M. B. Newell, J. A. Aspinwall, C. B. Brown, W. Sias.

DELEGATES PRESENT.

C. Calhoun, C. Cummings, Watertown; J. Weaver, J. J. Van Antwerp, Wilna; N. French, J. Mendall, Ellisburg; John C. Foster, Oliver Stowell, Antwerp; Phineas Davis, Mexico; Wm. Twining, David Heacock, Champion and Rutland; Alanson Skinner, G. B. Britton, Brownville.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—Prayer, Br. C. B. Brown. Sermon, Br. Newell, Exodus, xiv: 13. Prayer, Br. Persons.

Wednesday morning.—Prayer, Br. Grosh. First sermon, Br. Sias, Luke xvi: 26. Second sermon, Br. French, Matt. v: 48.

Afternoon.—Prayer, Br. Aspinwall. First sermon, Br. M. B. Smith, Rom. xi: 36. Second sermon, Br. Jones, Ephesians, iii: 11.

Evening.—Prayer, Br. Britton. Sermon, Br. Persons, Col. i: 15.

Thursday morning.—Prayer, Br. Newell. First sermon, Br. Aspinwall, Ps. c: 3. Second sermon, Br. C. B. Brown, Rom. xii: 20, 21.

Afternoon.—Prayer. First sermon, Br. Whelpley, 1 Peter, iii: 15. Second sermon and address, Br. Grosh, Isa. xlviii: 18. Prayer, Br. Persons.

Thursday evening.—Prayer, Br. C. B. Brown. Sermon, Br. M. B. Newell, Gal. i: 9. Concluding prayer and benediction, Br. Newell.

The meeting house (not a small one) was filled—on the second day it was crowded, and many stood in the aisles and hall. The taste of the choir in its selections, and its skill in their execution, deserves especial commendation. The services were most attentively listened to during the whole ten, (and we may venture to say the whole eleven) sermons. The measure recommended, of establishing libraries for the benefit of the clergy and laity, is certainly worthy of being carried into immediate execution. May every society, every Association, and every Convention soon have, each a library, both large and good, and open to all.

A. B. G.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE OTSEGO ASSOCIATION OF UNIVERSALISTS FOR 1836.

Assembled pursuant to adjournment, at East Richfield, Wednesday morning, June 22d, 1836.

1. Organized by choosing Br. MOSES WHEELER, Moderator, and Br. M. B. Smith, Clerk.

2. United in prayer with Br. Woolley.

3. Heard and accepted the report of the committee of discipline, that no cause of complaint had been presented.

4. Voted, That Brs. T. J. Smith, J. Boden and G. Thomas be a committee of discipline for the ensuing year.

5. Voted, That Brs. L. C. Browne, Wm. Park and T. J. Smith be the committee on fellowship and ordination.

6. Adjourned to meet to-morrow morning at 8 o'clock.

7. Thursday morning, June 23.—Met and opened the Council by uniting in prayer with Br. L. C. Browne.

8. Appointed Br. L. C. Browne, and T. J. Smith, ministers, and Moses Wheeler and William Park, laymen, to represent this body in the New-York State Convention at its next annual session, with power to appoint substitutes.

9. Voted, That Br. M. B. Smith be the Standing Clerk of this Association.

10. Voted, That when this Association adjourn, it adjourn to meet at Burlington Flats on the fourth Wednesday in June, 1837.

11. Appointed Br. T. J. Smith to deliver the occasional sermon at the next annual session of this body, with power to appoint a substitute.

12. The committee on fellowship and ordination reported in favor of granting letters of Fellowship to Brs. Moses B. Smith, John D. Hicks, James Boden and William M. Delong, which report was accepted.

13. Whereas, this Council deem it expedient that a Conference be held within the limits of this Association previous to its next annual session. Therefore,

Voted, That Brs. Davis Brown, Moses Wheeler, and H. N. Coleman be a committee to attend to requests, and designate time and place for holding a Conference, and give notice in the Magazine and Advocate.

14. Voted, That the Clerk prepare the minutes of these proceedings, and that they be published in the Magazine and Advocate.

MOSES WHEELER, Moderator.

M. B. Smith, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Introductory prayer, Br. M. B. Smith. Sermon, Br. Woolley, 2 Peter i: 5.

Afternoon.—Introductory prayer, Br. J. D. Hicks. First sermon, Br. W. M. Delong, James i: 27. Second sermon, Br. M. B. Smith, 1 Cor. xiii: 12.

Evening.—Introductory prayer, Br. Waggoner. Sermon, Br. Boden, Phil. iv: 4.

Thursday morning.—Introductory prayer, Br. Delong. Sermon Br. Waggoner, John xix: 20.

Afternoon.—Introductory prayer, Br. Boden.—Sermon, Br. L. C. Browne, Rom. i: 16. Address by Br. Woolley, who also administered the Eucharist. Concluding prayer by Br. L. C. Browne.

MINISTERING BRETHREN PRESENT.

E. M. Woolley, Hamilton; L. C. Browne, Fort Plain; W. H. Waggoner, Eatonville; T. J. Smith, Bridgewater; W. M. Delong, New-Berlin; J. D. Hicks, Springfield; J. Boden, Cooperstown; M. B. Smith, West Burlington.

DELEGATES PRESENT.

H. Cook, G. D. Countryman, Fort Plain; L. Plumb, T. Taylor, First Society, Otsego; O. Beardsley, H. Palmer, East Richfield; W. Park, G. Thomas, Burlington; R. Corbett, L. Smith, Cedarville; C. Clark, J. Kellogg, Cooperstown; T. W. Brewer, N. Fields, Hartwick; L. S. Mason, Middlefield; D. D. Piper, Paine's Hollow.

Notwithstanding the weather was less pleasant than might have been wished, a goodly number united in the soul-cheering devotions on this interesting occasion, and many hearts were made glad, many countenances beamed with joy, and the whole scene was one of deep and thrilling interest to the beholder. The singing was excellent, the society with whom we met kind and liberal in providing all things requisite; and it would be wicked to doubt but that much good was done in the name of our divine Master: and we pray God that the good seed there sowed may spring up and bring forth its hundred fold. M. B. SMITH.

For the Magazine and Advocate.

DEDICATION.

The new Union meeting-house of Stafford, owned half by the Universalists and the other half by the Christian denomination, was dedicated to the worship of God on the 2d inst. The services from the gallery were animating and delightful, and sent a thrill of pleasure through the soul. Those from the desk came with the "fulness of the blessing of the Gospel of Christ;" and we trust were

performed in the "unity of the spirit and the bonds of peace." The house was full, and the congregation devout and attentive while there, and they went away "joyful and glad of heart." The following is a brief account of the services, and their order.

1. Voluntary by the choir, "Holy, holy, Lord God of Sabbath." 2. Introductory prayer by Br. T. Fisk (Christian.) 3. Singing. 4. Reading select Scriptures by Br. T. P. Abell. 5. Singing. 6. Dedicatory prayer by Br. Babcock. 7. Dedicatory anthem. 8. Sermon, Br. A. Peck. 9. Singing. 10. Benediction by Br. Peck.

The services of the afternoon were by our Christian brethren, as follows: 1. Singing select hymn. 2. Prayer by Br. Crocker. 3. Singing an anthem. 4. Sermon by Br. Fisk. 5. Prayer by Br. Parker. 6. Singing, "Praise God in his holiness." 7. Benediction by Br. A. Peck.

We had also a very fine time in our Conference in the evening and next day: preaching by Brs. Abell and Babcock. Our Conference happening at the same time of the session of the Niagara Association, we were deprived of much assistance from our ministering brethren. But we trust it will long be remembered as a time of joy. A.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JULY 9, 1836.

THE TABLES TURNED.

From the Christian Intelligencer of New-York, (the fearless Dutch Reformed paper, edited by an association of gentlemen who refused to redeem their promise to publish Br. Thomas' "213 questions without answers,") I cut the following article, selected from the Christian Mirror. It gives a quotation from the life of Garrick, the celebrated tragedian, in which he relates an anecdote respecting an infidel with whom Garrick boarded. The *non credenda* of the atheist and his companions was so often advanced and argued at the table, that the servants soon became as able disputants as their masters. At last one of the servants made off with some valuable articles, was pursued, and caught. He was privately examined by Mallet, (the atheist,) as to his reasons for such base conduct. Here is the extract.

"At first the man was sullen, and would answer no questions put to him; but being urged to give a reason for his infamous behavior, he resolutely said, 'Sir, I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue or punishment for vice, that I was tempted to commit the robbery.' 'Well, but you rascal,' replied Mallet, 'had you no fear of the gallows?' 'Sir,' said the fellow, looking sternly at his master, 'what is that to you, if I had a mind to venture that? You had removed my greatest terror; why should I fear the less?'

"Universalism promises all men, not only exemption from future punishment, but absolute and eternal happiness. How would its advocates obviate the reasonings of this delinquent servant, if based, as it might be with equal or greater strength, upon their hypothesis? The question is put, not in the way of reproach, but seriously."

As the question is put seriously, we will answer it seriously by asking another, after stating a similar case. Suppose some one of these many gentlemen Editors had a servant, who often heard his master, his minister, and others, declare that there was not an adequate punishment for sin on this side of the eternal state, for that many sinners really enjoyed far more peace of mind and happiness than do the saints of God—and that the only adequate punishment for sin, the sufferings of an endless hell, could be avoided at any period, by repentance and conversion to the creed of the Presbyterian church. This servant would at last become almost as expert as his master in opposing Universalism by contradicting the Bible, and in adducing instances wherein sinners were

happier in their sins than saints were in their holiness. Desiring to be happy—perhaps to be rich—he at last steals the Editor's watch and money. When apprehended and questioned concerning his motives, suppose he were to reply, as he truly and conscientiously could:—"Sir, I had so often heard you tell of the happiness enjoyed by being sinful, and of the miseries incurred by being virtuous, that I resolved to be virtuous no longer. I wanted to be happy—believed that I could escape all detection and punishment in this life—and therefore I turned sinner, and stole your goods." "Well, but you rascal," says the Dutch Reformed Editor, "had you no fear of hell and the devil before your eyes?" To which the fellow might reply, "Sir, you informed me that I could escape the flames of the one and the fangs of the other, whenever I chose to repent and join the church; and I intended to do both as soon as I got to a place of safety from the officers of the law. You had assured me that if I escaped them, there was not only no punishment besides, but *much happiness*; and having thus removed from my mind all fear of present punishment, and filled it with the hope of much present enjoyment—and having told me that the only punishment to be really dreaded, was easy to be avoided, what was to hinder me from being a thief, or even a murderer?"

Now, how would a Calvinist obviate the reasonings of this man—cased as they might be with *greater* strength, upon his hypothesis? For he adds to the Arminian *no certainty* scheme, the assurance that, if the sinner is one of the elect, God *will not*, by any means, suffer him to be adequately punished—and if he is one of the reprobate, the more he sins, the more happiness he will have, for he will not be saved, let him be as honest or virtuous as he may. What say the Calvinistic Editors of the *Mirror* and *Intelligencer*? "The question is put not in the way of reproach, but seriously." We really want their answer.

A. B. G.

The above was written while on my journey at the North. Having more leisure to think, I will answer more directly.

There is one sentiment in Partialism which is most pernicious and demoralizing in its influence—namely, that sin is not adequately punished, nor virtue adequately rewarded in this life; and that the just punishment of vice may easily be evaded. This sentiment is faintly and partially neutralized by another—namely, that if the just punishment of sin is *not* evaded, it will be inflicted in the eternal state. "Ye shall not surely die"—or ye shall not die in the day of transgression. Now let the latter, weakly restraining clause be obliterated by the no faith of atheism, and the former sentiment be retained, (as is sometimes the case,) and a combination of sentiment—or rather a *unity* of sentiment—is formed, the most pernicious and demoralizing that can possibly be devised or imagined. I beg our Partialist brethren seriously to consider this matter.

But the Universalist—the well informed Universalist receives as one of the very first—the most prominent items in his faith, the *certainty* of punishment—the impossibility of avoiding all or any of the sufferings which divine justice may award to him. "In the day thou eatest thereof thou shalt surely die." So also, in regard to rewards. He is assured, from the nature of God and the nature of man, that virtue is his highest good—that he *cannot* be happy without it—that his very nature, as the child of God, is so constituted that he *must* be miserable if he is not virtuous. It is true, he may sometimes forget these truths; or cease to feel their influence; but when he acts on other principles, these truths are not the cause of his actions. He may act on the Partialist sentiments above reprobated; but if he does, he is so far *not* a Universalist, but a Partialist.

Now take these simple facts, and apply them to the case in hand, and our brother Editors of the *Christian Mirror* and *Intelligencer*, will have no difficulty in seeing the cause why Mallet's servant became dishonest. He was half Partialist and half atheist. And they will also see that his argument could have no weight when di-

rected against Universalism as it is, not as they would represent it to be.

I hope and sincerely pray that both our Partialist and atheist brethren will heave overboard their disbelief of important salutary Scripture truth, and believe that, as God is all goodness, and man is his offspring, vice can no more make us happy than it can be pleasing to our heavenly Father.

A. B. G.

TOUR.

Having a desire to communicate to many personal friends some account of a journey to the counties of Jefferson and St. Lawrence, and to many readers whom I believe it will interest, some news respecting the good cause there, I choose to do both at once in this way.—Those readers belonging to neither of the above classes—especially if opposed to descriptions of this kind—have my permission to go to sleep, or seek some better article, or engage in some other employment, until I finish my story. And, surely, that is generous!

After nearly two weeks, spent in close application to enable me to leave home for a few days, I started on the morning of June 14th, for Watertown, to attend the Black River Association. Arrived there after a pleasant but tedious ride, about midnight. The proceedings of the Association—are they not recorded in the *Magazine* and *Advocate*?

On Thursday evening, by the kindness of Mrs. Woodruff and Fay, I was conveyed to Sackets Harbor, and introduced to the warm hospitality of brethren Halls, with whom, in the family of Thomas S. Hall, I spent the time delightfully until the arrival of the steamer United States, at ten in the evening. Took passage on this beautiful boat for Ogdensburg—but found sleep impossible on account of the novelty of my situation and the noise of starting from the Harbor at midnight. Before four in the morning we arrived at Kingston, when, in despite of the rain, I occupied nearly an hour in a first walk in his Britannic Majesty's dominions. Of course I saw but little of what was to be seen, and understood less. My mind was unfavorably impressed with the strong contrasts presented in the alternate splendor and meanness of the buildings closely mingled together, in this city. But the most beautiful portion of it I did not see, for want of time, which also prevented a visit to the piles of masonry exhibited in the barracks and fortifications on the adjacent island. From hence to Ogdensburg was one continual, ever varying scene of most delightful beauty, loveliness and grace. The innumerable islands (rated at upwards of seventeen hundred in number) of every shape, size and appearance, from the small rock with a few tufted bushes growing out of its rifted surface, up to the well wooded, well cultivated island of many square miles in size, defy the powers of memory to retain or language to describe them all. They spread on every side, and at every turn of the boat present new appearances, giving and receiving beauty from the wide spread and noble stream, in whose clear waters they seem suspended, as in a second atmosphere. The shores, now many miles distant, anon approaching closely to each other, are generally low, sloping gently upwards, and well peopled with here and there a pleasant looking settlement or village. I think that, in variety of scenery of the beautiful order, this "river of a thousand islands" is probably unequalled by any in the world. The grand and sublime—the awful and majestic, is indeed absent from the scenery; but it is found in the thronging associations which crowd every thought respecting the waters of the St. Lawrence—the immense chain of inland seas and their tributary lakes and rivers, of which it is the outlet—the immense shores these waters have laved, and the diversities of population inhabiting them—these, and the great and interesting events which storied tradition and its younger sister, history, have located along the many waters of its floods—all these thoughts are well calculated to fill the soul with feelings which foaming waterfalls and frowning rocks can scarcely awaken.—Long may the twining silvery streams and heaving waves here rolled into one great and peaceful union, happily

unite and harmonize the interests and affections of the two nations, and the many States, Territories and Provinces in which they rise, till even this beautiful river and its pleasing scenery, shall but faintly represent the prosperity and joy its waves witness in all their course! But enough, or the reader will truly guess that, notwithstanding the absence of a single ray of sunshine to light the scenery of the St. Lawrence, I was but little short of feeling the intoxicating whirl which prompts the antics of the schoolboy just let loose from school.

I arrived at Ogdensburg on Friday noon, and soon found myself at home in the family of Br. Robbins, whose son, T. B. Robbins, became my guide and almost constant companion while I remained in that region. Here I preached five discourses, on the third and fourth Sundays in June, going and returning. The school room in the old academy, was well filled with an attentive congregation. There were present, I was informed, one or more hearers from every denomination in the place, except from the Unitarians! These "liberal Christians" worship the One God in the Episcopal church, by reading trinitarian liturgies and singing tritheistic doxologies! Oh, consistency! Some few professed Universalists, probably out of compassion for the Unitarians, kept them in countenance by also abstaining from attendance on their own meetings; and I think I heard of some who are becoming Nicodemites.

On Monday morning, June 20th, in company with Br. T. B. Robbins, took the steamer for Louisville landing, thirty miles from Ogdensburg. We passed through several rapids—(the French names of which defy my knowledge of orthography)—found the river narrower, but still the same scenery, and replete with many agreeable associations. On landing, we hired a conveyance to Massena, nine miles distant, and on our way passed in sight of the long Sault, (pronounced Soo,) the celebrated nine mile rapids of the St. Lawrence. At 9, A. M., after crossing the Grass river, and passing through Massena village, we reached the celebrated mineral springs on the Racket river, called Harrowgate, because of their resemblance to, and equal efficacy with the celebrated Harrowgate waters in England. Let the dyspeptic, or the weakly, but try them—and, judging by the effect on myself, I think I can promise them an increase of appetite, to say the least.

The society in Massena is flourishing under the labors of Br. E. A. Garfield, with whom I formed a brief acquaintance, at the house of Capt. Polley, the proprietor of the springs. Here, also, I became acquainted with Br. Briggs, from Middlebury, Vt., who has concluded to remove soon to Canton—of which more anon.

On Wednesday morning, 22d, I was conveyed to Columbia village, nineteen miles distant, by the kindness of Br. Crowley of Massena village. The Presbyterians did not grant us the use of their meeting-house to hold the Association in, and twelve or thirteen of our friends had purchased each a piece of factory cotton cloth, and while the men were busy in putting up large poles and boarding up two sides of a tabernacle, the ladies plied the needle industriously, so that the canvass was soon ready to cover the top and enclose the two ends of the same. Imagine a tent seventy-six by thirty-six feet, seven or eight feet high in the lowest part, and fifteen or twenty in the centre, well and closely seated, with a large platform and long desk in the centre of one of the sides, and you have the meeting-house in which we met for worship, during two days and one evening. And though covering an area of more than two thousand seven hundred square feet, it did not hold all that assembled on the second day. How rejoiced were we when we looked at the Presbyterian meeting-house, (but a few yards in front of our tent,) that it had not been granted to us—for it would not have held one-half the congregation! Thank God! that, in consequence of the want of liberality in these, our brethren, our friends were enabled to accommodate at least from nine hundred to one thousand out of about twelve hundred persons who attended. The weather, too, which had been very rainy from Sun-

day night till Wednesday morning, became gradually pleasant, so that we were perfectly comfortable in our airy place of meeting. As the proceedings connected with this Association will soon be published, I add no more on the subject.

On Friday morning, 24th, Br. Conkey, of Canton, conveyed me to that village, (twelve miles,) where I preached in the afternoon. Br. Robbins had passed on, the evening previous, in company with Br. Newell, and left on this morning for his home, before I arrived. Br. Morse and lady arrived on Friday evening—the weather and sister Morse's health having prevented his presence at the St. Lawrence Association—and with Br. Wilcox, and the amiable family of Br. Jennison, we enjoyed a pleasant visit until Saturday afternoon. The society in Canton is provided with a very pretty and commodious brick meeting-house in the village, and for intellectual, moral and religious character, is surpassed by probably no religious society in that section of the State. They have for sometime been without a pastor, but it is believed that in Br. Briggs they will now find one after their own heart.

Saturday evening, June 25th, found me again in Ogdensburg, which I left in company with Br. Langworthy, (who was on his way to Gaines, Orleans county,) on Sunday, at 5 P. M., on the steamboat in which I first arrived there. Ogdensburg is rapidly improving, and is already a beautiful place, combining many great advantages. In a moral point of view there is room for hope—but that worst foe to an unpopular doctrine, having no aristocracy of sentiment or practice to recommend it, is abundant there—I mean a love of popularity, and its attendant hypocrisy. The latter is worse than bigotry, superstition and fanaticism united. But even right motives may be infused by bringing the influence of the Gospel to bear on the heart, and there are those in Ogdensburg, who, though few in numbers, can do this. Let them persevere and faint not—sooner or later they will triumph.

On Monday morning we reached Kingston, but having been *be-fogged* during the night, there was no time to finish my walk in that city. The day was beautiful—Saturday and Sunday having been cloudy and rainy—and the ride on the lake to Sackets Harbor, a very pleasant one.

Arrived at Sackets Harbor at noon—was again welcomed by the Brn. Halls and family—visited the curiosities of the place—preached in the evening to a good congregation for a week day, in the commodious school house, and after a night's rest, and a pleasant visit with these and other brethren, obtained private passage to Watertown with a friend who was travelling through it.

Arrived at Watertown at 6 P. M.—visited a few friends—preached to a large and very attentive congregation in the evening—and retired to rest to be awaked in a few hours with as heavy, crashing, and frequent bursts of thunder and vivid flashes of lightning, as I remember ever to have seen. That scarcely over—say at 2 A. M. of Wednesday, I took stage and arrived home on Thursday, about 1 A. M., well shaken with the joltings of the stage over a road which had been getting “no better very fast,” ever since I had left home.

Everything on my whole journey was very pleasant, except the weather, which was cloudy, cold and rainy the greater part of the time, and the roads. I travelled upwards of five hundred miles, was absent sixteen days, and preached nine sermons. Found my family well, and myself improved in health, flesh and appetite—for all which mercies and blessings may God be praised and we be thankful.

A. B. G.

ERRATA.—Two errors occurred in Br. Montgomery's sermon—one by reason of the indistinctness of the word in the manuscript—which the reader will please correct as follows—page 202, column 1, line 7 from the top, for *Christian read Indian*—“And if the Indian should be taught by Christian customs,” etc. Same page, column 2, line 31, for *when read unless*—“unless she should be crazy.”

A. B. G.

UNIVERSALIST PAPERS—CHANGES, ETC.

The following notice was prepared for and should have been inserted in last week's paper in connexion with the notice of the *Watchman*; but was crowded out in making up the last form.

The Star in the East and New-Hampshire Universalist, sometime since discontinued and said to have been united with, or merged in the *Watchman*, has been revived as a separate paper and is now determined to keep on its course alone and entirely unconnected with the *Watchman*, disavowing any inclination for a union. We are sorry for it on several accounts. Their separate publication we think will be worse for the cause, worse for the public that patronise them, and certainly much worse for the publishers. While separate and local feelings and prejudices are kept up, the cause cannot move forward with that energy and unanimity that it otherwise would. The papers cannot be made as interesting, nor furnished as cheap to patrons by two separate establishments being kept up, as if all the editorial talent and publishing appropriations were concentrated in one. And the patronage for two Universalist papers in the little State of New-Hampshire, we are confident, can afford their publishers but small encouragement. And we are mistaken if they do not make a losing instead of a gaining business of it in the end. We have no feelings but those of friendship and good will towards the *Star* and *Universalist* and its esteemed and talented Editor, Br. John G. Adams, but wish abundant prosperity to both. But the truth is, the “*Watchman*” and “*Star*” ought to be united in one paper, and jointly conducted by the three Editors who are now engaged in the two.

However, that is their business, respecting which we can only express an opinion, and with which we have no wish further to interfere. The *Star* and *Universalist* is and always has been one of the best and neatest papers in our order—deserving extensive patronage—and calculated to do much good. Any of our wishes for or respecting it, therefore, must arise out of the value we attach to its merits and the well directed labors of its Editor—whether we wish the *Watchman* to be merged in the *Star*, or the *Star* in the *Watchman*.

D. S.

The Pilot and Banner.—The *Christian Pilot*, edited by Br. Z. Thompson, and published at North Yarmouth, Maine, is to be united in a few weeks with the *Gospel Banner*, edited by Brs. Drew, Gardner and Bates, and published at Augusta, Maine. The union of the papers includes the union of Br. Thompson's labors with those of the former Editors of the *Banner*—thus lessening the number of papers, but making up in *quality* what is lacking in *quantity*.

We hail the union with joy, as one promising great and increased good to the cause—greater benefit to the Editors and readers—and all at a less expense and less loss to the proprietors. The *Banner* will begin its new volume, under this union, in about two weeks; will be published simultaneously at Portland and Augusta—edited by Brs. D. D. Smith, Portland; Z. Thompson, North Yarmouth; G. Bates, Turner; C. Gardner, Waterville; and W. A. Drew, Augusta. Terms—Two dollars in advance—two dollars and twenty-five cents if not paid in six months, and two dollars and fifty cents if not paid within the year.

A. B. G.

NEW-YORK MIRROR.

The first number of the fourteenth volume of the *New-York Mirror* has been received, and read with much pleasure and interest. The beautiful ballad called *Lillian*, occupies five columns with its beautifully simple, easy, and humorous verse. Even those who tire in reading poetry, will regret that there is not more of it. The *Decayed Veteran* is an affecting, national-pride-humbling tale—for it is indeed “*over true*.” The original sketch from the *French, Love and Death*, is calculated to show the deep miseries attendant on unlegalized connexions, and its insertion justifiable on the precedent of the *Spartans* who exhibited their slaves drunken in order to disgust their children with intemperance. On the whole,

the *New-York Mirror* is a deservedly popular periodical—and having the exclusive services of Mr. Fay and N. P. Willis, as Editors, and the contributions of a large number of the best writers now living in this country and Europe, it bids fair to keep pace with all the refinements and improvements of the literary world. The agent for this city is John H. Edmonds. Terms, five dollars per annum.

A. B. G.

THE PRIZE ARTICLE

Published in our last is the one which by the award of the adjudicating committee was pronounced the second best of its class, and, to use their own language, “was so good that they could scarcely decide between it and the first.” From its very nature it is better adapted for distribution among our opposers, being more doctrinal. We have therefore concluded to publish it in pamphlet form, as soon as the work of the office will permit, and offer it for sale at a cheap rate, for this purpose. Those who wish a number of copies, will please signify it soon, that we may know how many to print. We shall make up a pamphlet of it, to consist of 24 or 36 pages, as may be most convenient, and shall afford it at about six dollars per hundred—or one dollar per dozen—perhaps less if many are ordered—but certainly as low as we can afford them.

A. B. G.

My preparations for the journey North—my absence, and the business yet pressing on me in consequence, must be my apology for any seeming neglect of correspondents, or deficiencies observable in my department of the paper.

A. B. G.

NEW SELECT SCHOOL.

A Select School will be opened in the basement story of the Universalist church, in this city, on Tuesday, the 5th of July, inst., in which will be taught Reading, Writing, Orthography, Grammar, Geography, Arithmetic, History, Rhetoric, Natural Philosophy, Chemistry, Geometry, Surveying, Algebra, etc. Also the Latin language will be taught if desired. Prices of tuition from \$2.50 to \$5.00 per quarter. The subscriber, from his long experience and past success in teaching, hopes to merit and receive a share of public patronage.

Utica, July 1, 1836.

A. WRIGHT.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. WHITNEY at Marshall, near Esq. Dick's—Br. T. J. SMITH at Burlington Flats—Br. M. B. SMITH at East Richfield—Br. BODEN at Cedarville—Br. WAGGONER at Russia, and at Newport at 5 P. M. (instead of Eatonville, as stated in our last)—Br. BRITTON (instead of Br. Wagoner) at Eatonville—Br. W. ANDREWS at Madison—Br. C. S. BROWN at Onondaga South Hollow—Br. GROSH at New-Hartford—Br. C. B. BROWN at Mexico at 10 A. M., and at Union Square at 2 P. M.—Br. H. ROBERTS at Youngstown—Br. SIAS at the schoolhouse near Br. Boggs', in Hounsfield.

There will be preaching on the fourth Sunday inst., by Br. BRITTON at Saratoga Springs or vicinity, as Br. Huling may appoint—Br. SIAS in South Champion, and in Pinkney at 5 P. M.—Br. H. ROBERTS at Middleport—Br. WAGGONER at Middleville—Br. C. B. BROWN at Ellisburg—Br. ANDREWS at Parma Corners—Br. C. S. BROWN at Howlet Hill.

The *Genesee Association* will meet in Buffalo on the third Wednesday and Thursday (17th and 18th) of August.

The *Chautauque Association* will meet in Warren, Warren county, Pa., on the fourth Wednesday and Thursday (24th and 25th) of August.

The *Chenango Association* stands adjourned to meet on “the last Wednesday and following Thursday in August, 1836.” The last Wednesday is August 31st—the following Thursday is September 1st. Unless notified to the contrary, we shall publish the notice for its meeting on these two days above dated.

Susquehanna Association.—Br. Kingsbury is informed that we have forwarded his letter, in relation to the meeting of this Association, to Br. T. Wheeler, of Mt. Pleasant, Wayne county, Pa., who will answer it to Br. K.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

S D, Martinsburgh—Rev. C. H. Roylton, for W. H. P. M. Suffolk CH—H. C. St. Charles, (Mo.)—S. O. Davenport—P. M. Hammond, for S. F. H. J. Great Bend, (Pa.) for self, M. J. and D. A.—Rev. A. H. C. Adrian, (M. T.) for J. D. L. P., T. P., A. B. C., J. J. and J. H. C.

POETRY.

THE FRATERNITY OF MAN.

BY MISS MARTINEAU.

All men are equal in their birth,
Heirs of the earth and skies;
All men are equal when that earth
Fades from their dying eyes.

All wait alike on Him whose power
Upholds the life he gave;
The sage within his star-lit tower,
The savage in his cave.

God meets the throngs who pay their vows
In courts their hands have made,
And hears the worshipper who bows
Beneath the plantain shade.

'Tis man alone who difference sees,
And speaks of high and low;
And worships those and tramples these,
While the same path they go.

Oh! let man hasten to restore
To all their rights of love:
In power and wealth exult no more;
In wisdom lowly move.

Ye great! renounce your earth-born pride,
Ye low! your shame and fear:
Live, as ye worship, side by side;
Your common claims revere.

From the Star in the East.

SIN PRODUCES MISERY.

That sin produces misery, no one, we presume, will attempt to deny, for it is clearly established both by reason and revelation. Sin must and will produce misery wherever it is found. "The wages of sin is death"—death to—what? to peace and happiness—to every spiritual comfort and enjoyment. That the wages of wickedness lead to woe, is a sentiment which the wise in all ages have supported, and it is a truth to which every one, from his own experience, can bear testimony. And notwithstanding

"Happiness is our being's end and aim,"

still, there are thousands who mistake the road that leads to it. Daily and incessantly, do we see many pursuing the broad road of vice and folly, indulging the vain delusive hope therein to find that pure and celestial gem for which they seek. The scenes of vice, it is true, may profess a fascinating charm, and afford a transient and fleeting pleasure; but they can never produce real and substantial happiness; their best fruits are disappointment and sorrow. And ah! when we cast our eyes around upon the world of intelligences, what an inconceivable mass of misery do we behold! How much trouble! How much sorrow! How many are partaking of the very dregs of the

"Bitter cup of baleful grief."

And whence comes all this? What is the cause? Surely, the origin of it all, is nothing but sin, that great enemy and destroyer of man's happiness. The Scriptures of divine truth declare that the way of "transgressors is hard"—that "many sorrows shall be to the wicked"—that they "are like the troubled sea, whose waters cannot rest." It is, therefore the height of folly and madness for us to expect the "peaceable fruits of righteousness," so long as we continue our course in the path of wickedness.

Kind reader, ask the man who has pursued the path of vice and folly from his childhood, if the smiles of realized happiness have not been

"Few and far between,"—

and he will tell you that his brightest hours were all mispent—that his hopes have been unrealized, and his felicities denied! This is the happiness there is in sin; and so long as a man goes on in sin and wickedness, he will be miserable. This world to him is "a wilderness," "a vale of tears," "a thorny maze," "a weary land," "a darksome wild," "a tempestuous ocean." And a man of real goodness of heart and delicate feelings, cannot look upon the man who pursues the path of folly and vice, without his eyes being moistened with "a tear of pity." And as the poet expresses it—

"Vice is a monster of such frightful mien,
That to be hated, needs but to be seen."

Pleasure in sin! nothing can be more absurd! As well may we expect grapes of thorns, or figs of thistles, as to expect to obtain true and substantial happiness, from an indulgence in crime of any description.

It is an indisputable fact, that all the happiness which we enjoy, is the product of virtue and goodness; from this source alone it must originate. The object of all our wishes and desires, is happiness. Be where we may, and be our calling what it may, our sole object in all we

do, is the acquisition of this most invaluable blessing. It will then be asked, what course must we pursue in order that we may secure to ourselves happiness—that inestimable blessing, which is the object of all our desires? We answer—

"Virtue alone is happiness below."

"The just shall come out of trouble;" "to the righteous good shall be repaid;" and that "in the way of righteousness is life; and in the pathway thereof there is no death." And "all things whatsoever ye would that men should do to you, do ye even so to them." These are the precepts of him who "went about doing good." If we would exert ourselves in the same course of conduct, how much greater would be that happiness which would be to our lot while we should continue our pilgrimage through

"Life's varied scene."

And how much misery, which must be experienced, would be forever unknown. Let us then, each and all, cherish virtue—"eschew evil and do good,"—and pursue the ways of wisdom, which are life, and thus secure to ourselves all the happiness which we are capable of enjoying in this mortal state.

With the examples of our dear Saviour in view; as his professed followers; as those who hope to live with him forever; thus should we love one another as he has loved us; remembering that "God is love"—that he is our friend, and loves us with a Father's love—that he is "without variableness or shadow of turning," and the "same yesterday, to-day and forever." Imbued with this spirit, we shall not be unmindful of the wants of others, but freely administer to the temporal and spiritual necessities of all. And while we drop the tear of sympathy into the cup of the afflicted, we shall freely pour the oil and wine of consolation into the wounded spirit.

Do we desire the approbation of Heaven—would we enjoy permanent felicity—true and lasting happiness? be it ours to cultivate this divine principle—to cherish every sentiment calculated to increase within us the holy and sanctifying flame—the love of God—the love of virtue—the love and peace of heaven. To this end faithfully strive for the attainment of true wisdom; the knowledge of God, as revealed in his word—the knowledge of ourselves—of our duty, and our eternal destiny. And thus, when we shall be called to our final exit, we shall be enabled to look back, and with satisfaction to reflect on our past lives, resigning our spirits into the hands of Him who gave them, with

"The soul's calm sunshine,
And the heartfelt joy."

From the Christian Intelligencer.

GOSPEL AND LAW.

"Convicted in their own conscience." John viii: 9.

Mr. Butterworth says, conscience is "The soul's opinions of its actions and duties." The Bible speaks of a good and evil conscience. One must be an approving, the other a condemning conscience.

Our text relates to persons who had brought a sinful woman to Christ, that he might condemn her: that they might find cause of complaint against him. They said they had taken the woman in the act of wickedness, and by their law she ought to die. If he condemned her to death, according to their law, they would complain of him to Caesar or the Roman power, who only had the right to put to death the subjected Jews. If Christ cleared the woman, they would complain of him as disregarding the law of Moses. They were in hopes of finding some fault with Jesus, so as to condemn him lawfully. But Jesus was too wise for them.

He stooped down and wrote on the ground, probably, something, some word, which put them in mind of their own sin. He then said, he that is without sin, let him cast the first stone at the woman. Now there was great searching of heart. They now are convicted in their own conscience of guilt. And each one could find some sin in himself. Every one had an evil conscience; No one had a good, clear, pure conscience. Beginning at the eldest, they go out, one by one, till the woman is left alone, before Jesus.

He then asks, "Where are those thine accusers? Hath no man condemned thee?" No man, Lord, said she. "Neither do I condemn thee: go and sin no more." So Jesus cleared the woman of past offences, on condition she sinned no more. This was agreeable both to law and Gospel. The law said, be obedient and live. The prophet said, let the wicked forsake his way, and turn to the Lord and he would have mercy upon him, and abundantly pardon. The Gospel said, repent and be converted and your sin shall be blotted out.

How apt are people to cover their own sin, and expose others. How prone to justify themselves and condemn others. How often with a beam in their own eyes seek to pull motes out of others' eyes. Judge not lest ye be judged, said Jesus. Who art thou that judgest another man's servant, said Paul. Only let people live and act, so as to keep a good conscience, and they will be happy, and have confidence before God and man.

But miserable is that man whose conscience testifies against him.

There are many people who are convinced of the truth and do not obey it: and convicted of sin and do not forsake it. Conviction many have: but who is converted from the evil of his ways? Who is so perfect as Saul of Tarsus, who kept a conscience void of offence both toward God and toward man? Conviction of conscience that a person has done wrong, kindles up a hell within. This may be called the wrath of God, revealed from heaven against all ungodliness. God has so written his law upon the minds of men, or made them capable of judging what is right, or how they would have others treat them, that whenever, they will allow themselves to consider their ways, they will find that they have done evil, and deserve punishment. S. S.

HOME.

What is home? A magic word—a sound that falls upon the ear like the strain of a lute, as it is borne out on the still evening air. What is home? Ask the mariner, as he rocks upon the tossed deep. His time worn brow softens—his bosom heaves with the rush of youthful thoughts, as he points to the dim line where sea and cloud blend together, and he tells you "There!"—and that by the roaring reef and in the howling storm, he bethinks himself of home—that beloved spot, which lies not on the welcome lee—and sighs. Ask the classic youth who, just free from his *Alma Mater*, roams over the wide-spreading prairie, or climbs the blue mountains of the West, overlooking far-reaching vales, and exhausting horizon after horizon, encircling hill, and lake, and upland slope, and winding river—ask him if he thinks of home, and he will tell you that each returning evening speaks of it, and that as he turns his eye to the cloud that, tinged by the farewell rays of the departed sun, hangs far in the East, and seems in imagination to sleep over the place of his birth, he is in an instant there. O sacred, breathing thought! The soul is lost in a sea of memory! Dwelling, grove, and solemn forest are animated. Scenes after scene, association after association, come rushing upon the mind, and in a moment his past life comes back upon him. Who forgets the parent's last look—the parting kiss—the loved one's tear? The splendid mansion or lowly cottage—fertile plain or barren rock—all are hallowed, as we look back upon them through the vista of years. It may be that the footprints of decay are there—that the village church is crumbling—the walls of the paternal dwelling sinking to ruin—and around them the woodbine is clinging; yet there, and where even the wild grass waves over the graves of our sires, there home is—there we began to live—there we love to linger.

HAPPY MARRIAGE.—Dr. Johnson in one of his admirable essays on married life, contends for dissimilarity of taste, as best calculated to produce mutual happiness.

MARRIAGES.

In Russia, on June 19, by Rev. D. Biddlecom, Mr. NEWTON PHILLO, of Winfield, to Miss JULIET PHILLO, of the former place.

DEATHS.

On the 30th April last, by hanging, in the town of Massena, St. Lawrence county, N. Y., Mrs. SALLY BARNES, consort of Cornelius Barnes, aged 51 years. Mrs. Barnes had for several months been under the exercise of a mental delirium, occasioned by sickness. She was a worthy woman—respected and beloved in life—mourned and lamented in death. The consolation of the Gospel was tendered to the friends of the deceased, and to a large and attentive audience by the writer.

E. A. GARFIELD.

In Russia, Herkimer county, on May 16, Mr. ELIJAH GRAVES, a revolutionary soldier, aged 86 years. Editors at the East will please copy the above.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JULY 16, 1836.

NUMBER 29.

SERMON ON CHRISTIAN PERFECTION.

BY REV. W. WEST.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.

Notwithstanding the notorious fact, (for it is one which must be admitted by every attentive reader of the New Testament,) that a very great part of the sacred Scriptures were spoken and written in view of events and circumstances which belonged to the age and times in which the speakers and writers lived. And these portions of Holy Writ will be found to constitute the major part of the revealed will of God—for they are defined in such a manner as *not* to be mistaken—i. e., "Verily I say unto you, this generation shall not pass away till all these things be fulfilled." "There be some standing here which shall not taste of death till all these things be accomplished." "Learn the parable of the fig-tree: When it putteth forth leaves, ye know that Summer is nigh; so likewise, when ye see these things, know that it is nigh, *even* at the doors." But notwithstanding this conspicuous fact, yet there are many parts of enduring application and relevancy to the children of men, and among these are the words of our text.

It is a remark worthy of a celebrated annotator, that "there is no rule in the understanding of any word, or text of Scripture, of the same importance as the connexion of the place where it is found;" since the same word may have various significations, owing to this circumstance. If this fact was kept constantly and steadily in view, there would not exist such diversity of opinion amongst professing Christians on matters of faith and practice.

Our text is part of our Saviour's sermon on the Mount; and the words naturally grow out of the preceding parts of the discourse. To come directly at the true import of the language, we will read part of the chapter. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

You perceive at a moment's glance, the nature of the perfection alluded to. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The inquiry naturally suggests itself, 1. In what does the perfection of God consist? 2. What constitutes the perfection of man? (in the sense of our text;—for our reflections must be governed by the perfection intended. God is infinite in perfection; man is finite and mutable—imperfect in every other sense than the sense of our text. But God requires man to be perfect. We observe that imperfection is inseparable from humanity in the general application of the word.—"Man is ever learning, and never able to come to the knowledge of the truth.")

The achievements of important facts in science are the results of long and laborious experiment and repeated failures. Neither are they accomplished in the lifetime of one individual; but are the result of generation after generation, and age after age. And if, in the course of fluctuating and precarious events, a science or branch of art be for-

gotten, it requires years, *yea*, generations, before it is again developed.

I need not advert to Egyptian and Grecian acquisitions—I will not dwell on their *mummies*, which have defied the power of putrefaction for thousands of years; nor show you the breathing marble of Athens or Corinth—for theirs was a knowledge and skill far superior to ours. Nor need I advert to the days of Pagan darkness, which one generation after another has gradually *dissipated*; when the most enlightened of our race thought our earth a plain, and the *sun* a travelling deity—while as yet learned England was a barbarous isle, and her druids taught the warlike sons of Albion the absurdities of the grossest polytheism—long before the eventful era which blessed the world with a *Newton*! immortal! who has drawn back the curtain and shown to an admiring world the untold glories of the universe, and *locked*, and *sealed* the tongue of infidelity and atheism, "and bid our longing appetites the rich profusion taste," of glory and of God! No, my friends, the perfection of art and science is not the perfection contemplated in our text—noble, commendable, and praiseworthy as they are. Perfection in these is not within the grasp of imperfect man. He must content himself with a very few imperfect glimmerings of this kind of knowledge: for the more we know, the more we feel our imperfection; an unbounded labyrinth lies still before us, even when we have put forth our mightiest effort.

The perfection in the text, is the perfection of *love*. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your *enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" You perceive the predicate is as clear as it possibly can be. The conduct of God is made the ground of our actions, and upon which our perfection reposes, and of which it is constituted. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—You will indulge me a moment, while I give the words their import by a circumlocution. We are too apt to lose sight very frequently of the plainest language, by being too familiar with it. Absurd as this appears to be, it is a melancholy fact. How is it that the most important doctrines and precepts of our Lord Jesus Christ have been thwarted and neglected by those whose business it was to search the sacred Scriptures, and to understand their true import? How is it that this very passage has very rarely been understood and practiced?

You will please to note again the argument and the application of the words of our Lord, verse 46: "For if ye love them which love you, what reward have ye? do not *even* the publicans the same?" If ye do not return *good* for evil;—if ye do not love your enemies;—if ye do not bless them that curse you; then you are no better than the publicans. (And by your own admission, and your own estimation, they are the very worst of men.) Now I tell you, ye are no better than they, bad as you esteem them, while you follow their practices; for they are not insensible to *all* justice; they will return good for good received. But I tell you my religion is of a different character; mine is a dispensation of *LOVE*; and if ye become my disciples, ye must adopt a different course: in short, you must return *good* when ye receive evil;—for

this is the perfection of the kingdom I have received of my Father, and this is the sanctification of the spirit of love divine; for love thinketh no evil—has no malignant feelings, even to the most flagitious offender.

"This is the grace that lives and reigns,
When faith and hope shall cease."

You perceive, then, in what the perfection stated consists: It is the entire absence of all animosity, and every species of vindictive retaliation;—it is the purifying of the heart by love divine;—it is the imitation of God in his conduct to his creatures. 1 Cor. xiii: Ps. xix: 7. God is the very centre of all goodness—he is infinite in goodness. Be ye therefore followers or imitators of God as dear children. Be ye holy as I am holy, saith the Lord of Hosts. We need not detain you longer on this point. It is manifest that our heavenly Father requireth no more of us, than *he* himself exercises towards us. He is the grand object of imitation to all his creatures. This is the predicate of the text:—"Be ye therefore perfect, even as your Father which is in heaven is perfect." This was the grand mission of our Lord Jesus Christ—that he might show us the Father—that he might reveal to us the glorious, the infinite perfections of his Father and our Father—of his God and our God. He was a faithful portrait of the moral character of the Deity; and in the *Son*, we see the Father's face. He was as a reflected light from the great spiritual Sun of the universe, which transmitted the radiating beams of light and spiritual life all around. "Show us (saith one) the Father, and it sufficeth." "Have I been so long time with you, and have you not *known* me, Philip? Whosoever hath seen me, has seen the Father. Believe me, that I am in the Father, and the Father in me. I and the Father are one, and ye are one with us—the Father in me, and I in you—that the world may know that I came not of myself, but that the Father hath sent me."

My respected friends, it is the very best index to the true character of God, to look at the life, the actions, and the death of our great High Priest. Do we wish to know the universal goodness of God? Do you want direct evidence? "O yes," says the true inquirer, "I want some *positive* proof on that point. O could I be well assured that *indeed* God is a being of universal, impartial, *efficient* goodness—that he would make an *end* of sin; *finish* transgression; and ultimately restore all the human family to holiness and happiness; O! my happy soul would soar away, and leave the clogs of earth behind; I would pass joyfully through my earthly pilgrimage, nor cast a lingering look behind." Well, my dear friend, travel with me to that ancient city, Jerusalem, and let me show you that spotless Lamb of God—the Captain of our salvation—follow his meanderings amongst a crooked and perverse generation, subject to the most cruel mockings of the very people he came to save; (from sin, from moral and spiritual death;—) who when he was reviled, reviled not again, but who proved himself the only begotten Son of God, in grace and in truth. See him there at Pilate's bar. See the cruel mockings of the Prince of Peace! He said he was a King. "For this end was I born, and for this cause came I into the world, that I might bear witness to its truth." Oh! see the vile indignity and contempt with which he is treated. The royal purple is ludicrously wrapped around his shoulders, and for a diadem the rugged thorns are bent around his sacred brow; for the sceptre of an *empire*, the reed is forced into his hand. Now the cruel mockings! They bow the knee in derision before him:—Hail, king of the

Jews! And they smote him with the palms of their hands:—"Prophecy unto us; Who struck thee?" And they spit upon him; and from his beard they pluck the crispy hairs. But see the Lamb of God that taketh away the sin of the world—"as a sheep before the sheersers is dumb, so he opened not his mouth." The cursed cross is fastened on his shoulders. He sweats and toils up the rocky steep, till weak and faint, he falls beneath the heavy load, while the coldness and whiteness of the marble of death has spread itself over his prostrate form, and the big icy dew-drop mingles with the blood let out by the pointed thorns on his head. Another takes his place. They reach the fatal spot. The cross is laid down. Behold the man of sorrow, stripped of his drapery! He is stretched upon the rude hewn tree; the pointed spikes are driven through his unoffending hands, and through his feet; and the epitaph is placed above his sacred head—in derision, "This is Jesus, the king of the Jews." The cross is reared and wedged into the stony ground. Oh, what a spectacle! The loving, harmless Jesus writhes in pain and agony, while his heartless murderers wag their heads in mockery—"He saved others, himself he cannot save." The awful moment comes; the dim film of death has half closed his eyes—but ere he dies, he *evinces* the doctrine of love divine—the doctrine taught in our text, and returns blessing for cursing, in these emphatic words:—"Father, forgive them; for they know not what they do."—"He *dies*, the friend of sinners dies!"

Here is evidence, my friends, the strongest and the best. Christ was an emanation of the love of God; he was the nearest who has ever approached the divine perfection of goodness. He was our great exemplar. He was perfect, even as his Father in heaven is perfect—perfect in love. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Do you want any more evidence, my respected friends, of the universal goodness of God? We can give you none better. Will you receive the words of Christ? Methinks you will;—and your hearts already melt with sympathy and love.

"Come, holy Spirit, heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

Again, to the philosophic mind I would say—what they very well know—every effect partakes of the nature of its cause; and we may trace back the effect to the cause. Let me, then, invite you to contemplate the effect of the love of God, Jesus Christ; who was a burnished mirror, in which the divine mind was seen. You know his life, his actions, his death; you know he was the gift of God—"the Lamb of God"—the Son of God; in whom the spirit of God dwelt without measure; who came to do the will of his Father. The cause then must be of all good, the perfection.

The speaker is well aware that, in opposition to all that has been said of the universal goodness of God, (and what he has said can never be successfully contradicted,) the existence of *moral* evil is brought up, as an offset against *unmixed* goodness, and the predicate established on this fact, that the government of God is not universally and absolutely good; but retributive and vindictive, as well as merciful and good. That moral evil does exist, is a fact of every day experience. But that it should exist at all, has proved a difficulty in the way of many, who would rejoice to contemplate the Deity as a being of absolute goodness. Should we say as our brethren, the ways of God are past finding out, we should be granted the position. Should we say that the Lord bringeth good out of evil, it would be likewise granted: "for the mouth of the Lord hath spoken it." Should we go farther, and say there is no *evidence* of absolute evil in the whole universe, it cannot be successfully contradicted. That short-sighted man cannot understand and develop the ways of God, is most certain; but we rejoice to say with the poet,

"God is his own interpreter,
And he will make it plain."

It has been said by a very learned and good man—and with plausibility—God alone is infinitely perfect; that imperfection is the cause of evil; and man being imperfect, is necessarily subject to evil—progressing as he does, from infancy to manhood, his character formed by his experience, "ever learning, and never able to come to the knowledge of the truth." Mistaking wrong for right, evil for good, he brings upon himself and his fellow-nature, moral evil, pain and death. Again, that there can be but one being in the universe infinite in perfection;—that he cannot create another equal to himself, and hence does not prevent moral evil;—(for moral evil and imperfection are inseparable;—) thus he accounts for the existence of evil. We will not follow up the ideas involved in this sentiment. It would be too metaphysical and abstruse for the most of my hearers. But it is certain, be this as it may, God is able to control all things to subserve his own designs. If it be admitted, (and it must be,) that his designs are good and benevolent, and that he is infinite in power, then it must follow necessarily that ultimate good will be the result of his wise and benevolent government.—But with you, my brethren, who hail with joy the Gospel of "God's dear Son," the question is forever settled. There we read, as sin abounded, grace did much more abound; that as sin hath reigned unto death, so grace should reign to eternal life through Jesus Christ our Lord.

We have thus endeavored to define the perfection mentioned in our text. And what is it? It is the perfection of LOVE. It is loving the whole world, even as Christ loveth us. It is having put on the character of Christ; being adopted into the family of God; in imitating God; in a word, in returning good for evil.

Now my dear friends, suffer a short application of the subject: will this doctrine do any harm in the world—will universal good will to all mankind do any harm? In other words, will universal forgiveness—universal perfection—(for they are the same—) will they do any injury in the world? Pause and reflect—no, certainly not; every heart responds no; for the perfection of Christ consists in this very thing, forgiveness of enemies. Then, if this practice becomes universal, surely universal holiness will ensue. Then you perceive, that the common cant, that Universalism is a bad, demoralizing doctrine, is quite false; so far from it, it is the only doctrine calculated to make this earth a paradise. If every man loved his neighbor as himself, all bickering and animosity would forever cease; peace and good will would pervade the face of the moral world, and grief and woe be exchanged for joy and gladness.

But let us view the opposite of this sentiment, that teaches that God is a vindictive and cruel being; that he hates his enemies, his erring and misguided children; that he has displayed his infinite wisdom and power in forming an endless hell of fire and pain, to torment the creatures he has made, through the countless ages of eternity.

If this God-dishonoring sentiment were true, then it would be certainly right to imitate him, to the utmost of our ability; then Christian perfection would be the greatest curse that could take place upon the earth. Then the retaliation for injuries would be practiced; then we would return evil for evil—an eye for an eye, and a tooth for a tooth; then, instead of blessing there would be cursing; then the spirit of vengeance and extermination, would prowl like a furious monster insatiable and unending, in his pursuits for vengeance. Then would murder and rapine stalk forth at noonday, and destroy the peace and happiness of every family.

Enough, my friends—we will not follow up the long catalogue of crime ensuant on this doctrine. We might detain you for hours in recapitulating the most flagitious crimes consequent on this sentiment. It was this that built the black and gloomy walls of the inquisition in Spain; that riveted the iron cages of torture, within that hell in miniature, which its founders copied from the supposed original. It was this that kindled the bonfires of hu-

man flesh in England. It was this that travelled across the broad Atlantic, and reared the whipping post and gallows in our own New-England. And it is this, my friends, that now worketh in the children of self-styled Orthodoxy.

Finally, brethren—let us go on to perfection—press forward to the mark for the prize of our high calling of God in Christ Jesus—letting our good works shine before men. Let us be like lights in a benighted land—like a city set upon a hill, that cannot be hid; so shall we glorify our Father which is in heaven, and end our course with joy. Amen.—*Star in the West.*

For the Magazine and Advocate.

EPISCOPALIANISM.....No. VIII

LITURGY—BEHIND THE AGE.

The liturgy of the church of England, is a standing monument of the pervading power and genius of popery. It also furnishes another instance in the catalogue of proofs, that of all the subjects which may need reform, that which relates to religion, is the very last that mankind will commence, or even tolerate. A dread of innovation—of breaking up the strong foundations of ancient institutions—of possible consequences on the public mind, when once set at liberty from the restraints of a powerful establishment; and, above all, the supposed sacredness of the subject, combine to perpetuate the most absurd theories and practices, once dignified with the name of religion. These considerations have doubtless had their full share of influence in perpetuating the English liturgy, with all its obsolete institutions, expressions and usages, in despite of the progress of the human mind.

The following quotation from Mr. Buck's Theological Dictionary, is perhaps as correct an epitome of the history of the liturgy, as any other, and in the most condensed form. "The liturgy of the church of England, was composed in the year 1574, and established in the second year of King Edward VI. In the fifth year of this king it was reviewed, because some things were contained in that liturgy, which showed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion to begin with the ten commandments. The use of oil in confirmation, and extreme unction, were left out: and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy so reformed, was established by acts of the fifth and sixth of Edward VI. ch. 1. However, it was abolished by Queen Mary, who enacted that the service should stand as it was most commonly used in the last year of King Henry VIII. That of Edward VI. was established with some alterations by Elizabeth. Some further alterations were introduced in consequence of the review of the Common Prayer Book, by order of King James, in the first year of his reign; particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the Catechism which contains the doctrine of the sacraments. The Book of Common Prayer so altered, remained in force from the first year of King James, to the fourteenth of Charles II. The last review of the liturgy was in the year 1661. Many supplications have been since made for a review, but without success."

1. On the foregoing quotation we may remark, that there is a great and obvious similarity between the Roman and English ritual. And this striking similarity is among the first impressions made upon the mind, in attending the public worship of these respective denominations. The perceptible differences will only be sufficient to satisfy the beholder, that he is not listening to the identical offices in both cases, that the head of one church is in Rome and that of the other in England—and that consequently, both have their head on earth,

True, the service of these churches is not wholly performed in the same language. Mass is said in Latin, and the Episcopal liturgy, in English. But this does not appear to be a subject of much importance to the worshippers in either case. The Catholics do not generally understand the language of the mass; and the Episcopalians do not seem to care much whether they understand or not. Indeed, we are decidedly of the opinion, that the balance of devotion is greatly in favor of the mother church. Her devotees are often profoundly ignorant; but they are conscientious. They have unbounded confidence in their religion and in their religious instructors. On the other hand, the worshippers at the altar of the English church, in some cases disbelieve its doctrines—many have little confidence in their spiritual guides; and many others despise and abominate the articles, the ritual, and the whole establishment.

But it is not surprising that the Episcopal service should so nearly resemble that of Rome. The English had been long accustomed to all the institutions of popery, and the prime mover of what is called the reformation in Britain, Henry VIII, was a bigoted Catholic, and who died, as he lived—a Papist. It will be recollected, that when he shook off the authority of the pope, he was at great pains to assert his devotion to the doctrines and usages of the mother church. And all that was really effected, was, to remodel the mass; and the same ecclesiastics who had chanted that service in Latin, now read the liturgy in their vernacular tongue.

The points of resemblance between English Episcopacy and Romanism, do not alone consist in doctrines. For unhappily, this sameness extends over forty-nine fiftieths of the Christian world. Most Protestant churches still retain the identical doctrines, which constituted the fundamentals of popery in its darkest age. Nor is it, that the government of the English church is fashioned and moulded by the hands of Papists, and after Catholic models. But its interior, its structure and arrangement—its whole ritual, public and private, and even its drapery, present a hundred points of resemblance and sameness.

The creeds of the Episcopal, are identically those of the Catholic church: and the thousand and one feasts, fasts and festivals, public and private, moveable and immovable, are generally the same. That the season of lent—the injunction of fasting every Friday, (except Christmas,) and rogation days are of Papal derivation, is known to all people. But if any are ignorant of these facts, they may derive all necessary information from their very almanacs, which are generally loaded with a set of names for saints-days and Sundays, for the special accommodation of Catholics and Episcopalians, from St. Nicholas down to quadragesima.

2. The perpetual use of the liturgy tends to render the religious feelings and perceptions gross, and prevents the successful influence of moral instruction.

It is an admitted fact, that the most revolting idolatry has generally originated in the use of sensible images, which were at first merely designed to symbolize some particular view of divine Providence. And the greatest, and the foulest corruptions of Christianity, have crept into the church under cover of the multitude of external observances. Why is it, that the laity of the Catholic church are more ignorant on the subject of religion, than the members of any other Christian communion, except perhaps the Greek and Armenian churches? The answer—and the only true answer is, because their ritual is encumbered with a greater number and variety of external rites. The withdrawal of the Bible from their hands, renders the work but more complete, and fixes more permanently the power of their priests. Hence, the rational religious feeling, the pure and intellectual devotion of a spiritual mind, is rarely to be met with among them. With an immense proportion the sum of religion is—to cross themselves with holy water—to make the several genu-

flections before a crucifix, or the image of some patron saint—to abstain from meat on Friday—to pay the price of absolution—to perform the prescribed penance for transgression, and to repeat a few prayers. It is thus made up of sayings and doings which only reach and affect the senses; and which if removed, would leave them destitute of religion, because nothing tangible would remain.

But human nature is the same; and similar circumstances will infallibly produce similar results. It is therefore impossible to assign a substantial reason, why the members of the English church should not approximate the ignorance of the Catholic, in the ratio of the similarity of their ritual.

We grant the difference in the intellectual and moral culture of the two sects—and we grant that in the United States this difference is greatly in favor of Episcopalians—much greater than it is in Europe. For the mass of Papists here are the degenerate French and Swiss, and the most miserable and degraded of the Irish. But this difference is to a considerable extent, if not entirely, fictitious. The fabric is the same in both cases—it was reared for show—for effect—with a view to impress the physical rather than the moral and intellectual man. The white-washings which Episcopacy has superadded to the old Papal mansion, neither alter the material nor very sensibly affect the moral health of its inhabitants. The cultivated Catholic loses nothing by comparison with the cultivated man of any other denomination—except in his knowledge of religious subjects. But few would venture a comparison of either Papist or Episcopalian commonalty, with the Scotch Presbyterians or German reformed, unless for the purpose of showing the great moral and mental superiority of the latter.

It is well known, that men may possess many social and scientific advantages and endowments—may be indeed men in philosophy and arts—who are yet the merest children in religious knowledge. And though the effect might not be as great, nor the destitution as overwhelming by the instant suppression of the English, as of the Romish ritual; yet it would leave many a minister of the establishment without a prayer, and an immense number of devout worshippers without one definite idea on the subject of religion.

The reasons for all this are concentrated in one general truth—it is impossible to reach the mind with the pure and heavenly principles of the Gospel, through the physical covering with which the liturgy loads the senses. And hence it happens, that while the Episcopal church can boast of a great number of men of the first order of talent, it really comprises but a few intellectual Christians, except among its clergy. The great mass, in defiance of its homilies and the labored and splendid discourses of its pulpit, neither understand the doctrine of the church, nor can give a consistent and Scriptural reason why they ever became its members. For among those reasons, neither convenience, fashion nor habit can have any place.

3. The continual use of the liturgy, is unfavorable to genuine devotion; inasmuch as its doctrines, language and forms are prescribed, and nothing is left to the efforts of the understanding.

It is not objected, that the supplications, thanksgivings and prescribed exercises of the "Book of Common Prayer" are deficient in devotional expression—they are perhaps unrivalled as compositions of that description. But with all their excellences, variety, number and length, they want—what such compositions must always want—adaptation. There are so many circumstances—such diversified combinations of events—such relations in the immense concatenation of joys and sorrows—such infinite ramifications of feelings, sufferings and support—such modifications of trust, confidence and hope, that no human foresight can provide for adequately, and no unimpassioned language of the closet can ever utter.

But the symbols of the liturgy want much more than this—they want the fresh and flowing unction that is diffused over the expressions, and is poured from the lips, as the feelings of the heart, and the sentiments of the religious mind are uttered in the spirit of devotion. Sameness is the great nullifier of the zeal and activity of the mind; and with the liturgy, all is perpetual sameness. Its benumbing touch accompanies every religious act to the very altar of God; and renders the flame of devotion cold, that it does not extinguish.

It happens unfortunately for mankind, that they are little disposed to exertion, when they are encouraged to avail themselves of the labors of others. And mental

efforts are suspended by the assurance, that the thoughts of others are better than our own. Instances innumerable occur, which illustrate and prove this position.

And thus it is—and thus it will ever be, with the services of the liturgy. Every one knows his prescribed task—and where nothing is left to the mind, it is a task, perpetually rendered more irksome and soulless by every successive repetition. And with the best intentions, and the most arduous efforts, it often happens that the recitals are performed with such a grace, and with an air so languid and lifeless, as to set gravity itself at defiance. The whole, when thus conducted, has the appearance of a solemn farce, designed to ridicule devotion, and calculated to inspire a universal skepticism. And it is doubtless owing to this circumstance, notwithstanding the very learned and able defenses of divine revelation by distinguished Episcopalians, that the English church, in America, has a greater number of skeptics than any other denomination.

4. The whole Episcopal ritual—its government, its liturgy and its creeds, is behind the age. It is now almost one hundred and fifty years since any attempt to improve the liturgy has been made, and about two hundred years, since any actual alterations (save the very trifling ones in the United States) have been made in the "Book of Common Prayer."

Were it to be admitted, which it cannot, that no change was necessary in the doctrine of the church; still it is reasonable to suppose, that the peculiar customs and expressions instituted nearly two hundred years since by human authority, require adaptation to the improved mind and cultivated taste of the people of England and the United States. Especially when it is recollected, that the forms, phraseology and laid marks of the liturgy, are the first offspring of the undoubted popery which every where prevailed, at the dawn of reviving literature. For however well it might have suited the condition and met the wants of a people, just emerging from the spirit and character of the dark ages—with habits and institutions but one remove from the feudal system of tyranny; it by no means follows, that it is fitting and useful for an age improved by great advances in science and government.

Christianity in the beginning was exempt from a cumbersome ritual—it was in fact designed to supersede the external observances of the legal dispensation; and only required a pure moral and intellectual devotion. And in this character it is adapted to man in all countries, and at all periods of time. That system, then, which throws the worshipper back upon a distant, unimproved and superstitious age, is in all respects behind the times in which we live.

It is the boast even of Episcopalians, that the present is an age of rapidly progressing improvement. Be it so—and so it undoubtedly is; but what a sorry compliment does their liturgy offer to its mental advances in matters of religion! Here we are with a "Prayer Book," composed at a time with which the present would blush to be compared—composed too by men enlightened by the very genius of popery; and itself about as intellectual as a treatise on the forms of oriental superstition. Nor are we singular in our views of this subject. It is well known—too well to be disputed by any intelligent Episcopalian—that some of the greatest ornaments of that church, have seen, and felt, and uttered their convictions of the inutility of the liturgy. They have felt as Peter did respecting the law, that it was "a yoke which neither they nor their fathers could bear." But they have wanted what very many of that communion now want—moral courage to shake off the incubus by which they were oppressed. And while they can keep themselves in countenance, by numbers, wealth, fashion and influence, we venture to predict that the liturgy will remain untouched by the hand of reformation.

But we shall doubtless be told, that the Episcopal church is not very strict in enforcing its ritual—that the rigid observation of its respective fasts, has fallen into disuse. So much the worse. No church has any right to retain as integral and constituent parts of its formula, institutions of sacred import, which it thinks of too little consequence to observe, or is ashamed to enforce. And that Episcopalians consider them altogether below their attention, there is no room to doubt. This is the tacit confession that their liturgy is behind the age—it is piecemeal becoming obsolete, and receiving from its votaries their undisguised contempt. And it is retained only because the laws of England, and the bishops in the United States, require it; but it is becoming too pernicious for comfortable management, in an age where the intelligence of the people is greatly in advance of the temporal and spiritual pretensions of an established priesthood.

For the character of the liturgy, we knew not a better and more comprehensive epitome, than that furnished in a speech of King James—while yet, he was a Presbyterian. "As for our neighbor king of England, their service is in an evil-said mass in English." VERAL.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XX. REMARKS ON MARK XIII: 32, AND 1 COR. II: 2.—In the former of these passages, the historian Mark relates that Jesus Christ, while speaking of the approaching destruction of Jerusalem, said, "that this generation should not pass, till all these things be done; but of that day and that hour (at which they were to happen) doth no man know, neither the angels who are in heaven, nor the Son, but the Father only." To me this passage presents evidence quite satisfactory that Jesus was not omniscient, and of course he was not, neither claimed to be, God. Let us glance at the several methods by which it has been attempted to evade this conclusion; for as there has been no single mode of evasion which has been quite satisfactory to all the advocates of the deity of Christ, there have been several sought out. This circumstance of no one evasive explanation being universally acceptable, might be urged as no inconsiderable proof of the imperfect title of either to be just and true.

The common mode of explaining the above quoted verse, and of evading the above stated conclusion, is to say, that Jesus spoke it only of his *human nature*, "and that the Deity which dwelt in the man Christ Jesus might, at one time, communicate less of the knowledge of futurity to him, than at another." To such evasions I have a brief answer; with such objectors I have a "short and easy" method: I reply that their explanation is taking for granted what requires to be proved—that it is a begging of the question—a *petitio principii*.

Dr. Adam Clarke strongly suspects that the difficult clause was not originally in this Gospel. And why? "Its not being found in the parallel places in the other evangelists, is, in my opinion," says he, "a strong presumption against it." By the same canon or rule of criticism, Dr. Clarke would have to give up many passages of great value to the polemic theologian, which he would be sorry to dash away with his own hands. But he knew well that such a rule for determining the genuine text of the sacred historian never could receive the sanction of common sense and sound judgment. The received text has been made out, as it ought to be, not by the comparison of one Gospel with another, but a collation of the several extant MSS. of that particular Gospel, and of the ancient versions. Such being the approved mode of settling the text, and so many things being found related by one historian which are either not noticed at all, or in a way somewhat varied, by the other evangelists, the common sense and common voice of the unprejudiced, when appealed to, will forcibly rebuke and repudiate the suspicion of Dr. Clarke.

Dr. Macknight has originated another manner of solving the difficulty. He alleges (Essay iv, § 7.) that the verb *oiden* has here the force of the Hebrew conjugation in Hiphel, by which it comes to signify to *make known* or *promulgate*, instead of to *know*: hence, that the meaning of the verse is, that this secret was not to be *made known*, either by men or angels, no, not even by the Son of man himself, but by the Father only, in the execution of the purposes of his justice. His brother in the difficulty, Dr. A. Clarke, says, "I am afraid this only cuts the knot, but does not untie it." Dr. Macknight attempts to support this sense of the word by alleging its use in the same sense in 1 Cor. ii: 2, where Paul says he was determined to know nothing (or to make nothing known) among the Corinthians, save Jesus Christ, even him crucified. But it may be said that to *know nothing* can hardly admit of meaning to *make nothing known*. We believe this passage to be only a strong expression of the apostle's determination to appear among the Corinthians and to preach among them, *as if ignorant of every thing else*, save the great subject of his ministry. He came among them in the character of an apostle of Jesus Christ. As a man he was acquainted with many other things; and he

might be under temptations to display his knowledge. But as an *apostle* he had one message to deliver, and he determined in this capacity to know nothing else than that message. Is not this the meaning of the text? The apostle had resolved, for the time, to banish from his thoughts all other knowledge—to dwell exclusively on this grand and most important subject—to concentrate all the energies of his heart and mind upon it—to make it the constant topic of his arguments and exhortations—to be for a season, as one who had forgotten every thing else—who, if one might venture to adopt the language of the great dramatist,

"From the table of his memory
Had wiped away all trivial fond records,
All saws of books, all forms, all pressures past
That youth and observation copied there,"
That this great argument "alone might live
Within the book and volume of his brain
Unmixed with baser matter."

Such I believe to be the *spirit* of a passage worthy of the great apostle of the Gentiles, and which Dr. Macknight, to answer his critical purposes, and to save from a shock and an overthrow his preconceived and prejudiced opinions, would have robbed of all its force, vigor and beauty.

For the Magazine and Advocate.

EFFECTS OF CORRECT EDUCATION.

BY T. B. ROBBINS.

There is but very little originality, of any kind, in the world. And this is particularly the case as respects man. What one person has seen or heard of another's doing, that he will imitate; and very few have the independence to strike out a new path in thought or action.

The character of a man depends upon a variety of circumstances—the first and greatest of which is education, or those ideas which are instilled into the mind in youth. What is learned in youth, is generally retained in after life: this being the case, how important that all should learn aright. All men being created subject to like infirmities of body and mind, it only requires that the same principles be instilled in younger days, and similar external circumstances, to produce the same character in all—as like causes produce like effects. But different external circumstances create different motives for action, and according as these motives are commendable or otherwise, should be the credit bestowed. Fear of the disapprobation of community may make persons avoid evil, and perhaps does, in very many instances; but all the credit due is the same which the slave is worthy of receiving, who obeys his master because the lash is constantly over his head.

For a person to be virtuous because he would be punished if otherwise, is a very poor reason; as it seems to convey the idea that more enjoyment may be found in iniquity and transgression, than is conferred by a life of piety and virtue; than which, nothing can be more erroneous. And the situation of the person who labors under the mistaken idea, that the life of virtue and religion is one of trouble and toil, while that of vice confers a greater amount of enjoyment, is to be pitied for the great darkness which obscures his mental vision, misleading him towards the broad road of destruction rather than directing him to the narrow way which is life and peace. For the temptations he is called upon to resist, and the continual departure from the path of rectitude which must result from being under the influence of false and erroneous sentiments, must end in ruin. It is this pernicious idea which, reduced to practice, leads the majority of mankind through the dark valley of death. In this situation we see the drunkard stagger through the streets—the debauchee, with countenance erect, because he has no shame—and that contemptible creature who uses profane language, the index of his mind, and which shows the recklessness of character and degradation at which it is possible for a human being to arrive.

But let the principle be universally taught and inculcated, that vice can no more produce any substantial benefit, or virtue even real temporary disadvantage, than pears may be grown on thistles, or the sweet fountain to send forth bitter waters;

and let every human being adopt such a motto, and square his life to this principle, and that great moral desolation which has been caused by sin, will be completely removed. What is now a desert and a barren waste, will become fruitful, bring forth and blossom. This will redeem man from the greatest servitude, exalt and ennoble the mind, and cause it to approximate nearer to the Creator.

It is by an appeal to the reasoning faculties, that man is to be brought from the darkness of nature, and from spiritual death to that truth which maketh free indeed. Beasts of the field may be controlled, in some measure, by the fear of the goad; but man needs only to be convinced of the way of truth, and he will pursue it for the greater degree of enjoyment which it ever confers. Man, the image of his Maker, has been created susceptible of moral improvement, and of the highest mental enjoyment—capable of receiving pleasure, enduring pain, and duly appreciating the great end for which he was called into existence. He considers, when actuated by principles of truth, the many pleasures of the world innocently pursued, as tending to assuage and calm the turbulent passions, and to render him cheerful and contented. Hence he is not gloomy and sullen—and in case of misfortune, he looks upon the fairest side, and profits even by adversity. Such a man looks abroad upon nature, and admires the beauties by which he is surrounded, and which are every way calculated to inspire his breast with the most noble sentiments of love and affection for his Maker and his fellows, and while he acknowledges his own insignificance, silently adores Him of whom he sees such abundant evidence in every thing which is presented to his sight.

Threatened punishment of any kind, as well as corporeal punishment inflicted, has an influence on the mind of the person debased by ignorance, and may deter him from transgression, whose mind is already seared to such a degree that, so far as his conscience is concerned, he perceives no difference between right and wrong. It is therefore necessary to the preservation of society, that punishment be threatened and inflicted upon the criminal. But this is a doctrine which it is very improper to practice upon a mind in a state like that of the child before he has arrived to years of accountability. It tends to destroy that nobleness and independence of mind, which is the universal characteristic of the upright, to deaden the more refined feelings, the sensibilities, and that sense of modesty and pride combined which produce shame, and which it should be the aim of all persons, having the care of youth, to increase rather than to destroy. Let these feelings exert their full influence upon the mind, and they will do more towards preserving an upright character than all the rods and ferules combined, which have ever disgraced the hand of the petty tyrant.

Almost every man has a strong natural desire of being valued and esteemed by his species; but it is a matter of great concern, that so few fall into a truly laudable manner of becoming so. Some aim at making themselves esteemed by the pursuit of learning—others by accumulating property, by wit, or by beauty of person. But what are all these, when compared with virtue, which alone confers more enjoyment than all other possessions combined? The learned, the wealthy, the powerful and the beautiful may be respected and admired, but the virtuous are adored.

Then, who art thou that wishest to obtain to thyself that to which nothing earthly can compare, which confers the greatest happiness experienced by mortals, which must bring the respect of secret enemies, although bigotry may make them so uncharitable as to call hard names in consequence of trifling differences in faith! White or black, bond or free, male or female, obtain to thyself a good moral character, not because by thus doing you may please some great one of the earth, nor because, if you possess it not, you must expect punishment for evil conduct, but because it is the only source of present felicity, without which life is not merely a blank but far worse, and existence a curse, rendered such by misconduct.

If these true principles and motives to action were taught to the same extent that some errors are, what a great moral revolution might be made in the universe! Let those who are teachers, hold up natural moral effects as the consequences of action, and let all in this and the next generation be educated in these principles, and if a different state of things from that now witnessed does not exist, then the writer of this will well deserve the name of a visionary enthusiast.

Ogdenburgh, N. Y.

For the Magazine and Advocate.

NIAGARA ASSOCIATION.

Among other resolutions adopted by this body, at its recent session, is one that appointed a committee to draft a code of by-laws for the government of the Council, and to render more explicit the constitution in reference to the duty of ministers and societies within its jurisdiction. It contemplates the adoption of such rules as will enable the Council to proceed with their business with greater accuracy and order, and to know what societies and ministers are dead or living. Hitherto there has been a culpable remissness—a criminal negligence on the part of societies. Some have neglected to represent themselves in Council year after year, either by letter or delegate. And at the last session of this body, only one-half of the societies in fellowship were represented. Though business of the utmost importance comes up for our consideration each year, yet we are not permitted to hear from several societies, or know any thing of their circumstances and wants. Brethren, such negligence is sin. If other societies in this Association had no more zeal in the cause of Universalism than you manifest, another year would annihilate our associate capacity. You know that this Association has been divided and subdivided till the territory embraces only ten societies. Were each of these societies annually represented, as they should be, we might still maintain a name to live. I hope there are no societies whose recovery is doubtful, but if there are, their friends ought to be informed of their case. We expect that our next session will be one of more than ordinary interest.

It is well known that several persons in western New-York hold letters of fellowship, which certify that they are preachers of the Gospel, who have either given up preaching altogether, or only preach occasionally—some a few times a year. These letters were given under constitutions which require them to be recalled upon the discontinuance of their ministry. And the question is, What is it to discontinue the duties of a minister? Will one or two sermons in a year answer the object for which these letters were given, and to which they bear witness? especially when the person is devoted to some other employment. I do not propose these questions to support the resolution, (for I consider the author capable of attending to that himself,) but to set forth the intended character of the resolution itself. Brethren, think of these things.

C. HAMMOND.

REMARKS.

The above is applicable to the circumstances of several other Associations. A few years ago the Central Association undertook to establish a similar measure, by which non-preaching preachers should not be exempted both from taxation by the State, and preaching by the denomination; but it is believed that measure has fallen again into disuse, and that it needs being revived. There are other Associations in a similar condition, I have no doubt, and therefore need the above remarks thus applied more extensively than Br. Hammond first intended it.

A. B. G.

METHODISTS AT DUNDEE.

Our readers will recollect that in noticing our journey to the West, in May last, we took occasion to animadvert upon an indignity shown us and our friends at Dundee, during the time of divine service, by a Methodist of that place. We have lately received the following letter

from one of our brethren, which goes to show in what light that community looked upon the deed. D. S.

Dundee, June 22, 1836.

DEAR SIR—Our friends here have noticed with pleasure your remarks in the Magazine and Advocate in regard to your visit to this place, concerning the ringing of the bell during our afternoon service, when you were here. Much has been said—and much warmth of feeling has been manifested by all sects and denominations in and around our village. The consequence has been a meeting of the trustees, and a unanimous choice made by them of a different and unprejudiced man to ring the bell—one who will not presume to disturb the solemn worship of our heavenly Father on the day secured to us for devotion and peace, by the laws of our country.

We mention this with pleasure, as our trustees are composed of men of other denominations from ours. All express a just indignation at the outrage committed. We do not charge the disgraceful affair upon the whole Methodist society here: for there are many warm and noble-hearted ones among them, whose souls would be filled with an ecstasy of joy could they be brought to know the common Father of the universe as he is. There are others, it is true, of a different character—whose conduct we choose to pass over, at this time, in silence, leaving them to be condemned by their own conduct. I remain, dear Sir, fraternally yours,

JESSE S. LAYTON.

Rev. D. Skinner.

N. B. Br. Wisner has just returned from the West. He has fixed for his future location on Springfield, Ohio.

J. S. L.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JULY 16, 1836.

THE SOCIETY FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED UNIVERSALIST CLERGYMEN.

At the late session of the Central Association of Universalists, in Madison, June 2d, the following resolutions were unanimously adopted in Council, by which a society, subject to the supervision and control of the Association, was organized for the relief of the widows and orphans of deceased Universalist preachers. The recent death, in this State, of a number of our best preachers, and the almost portionless and destitute condition in which most of their families were left, seemed to admonish us that something ought to be done by this Association to provide for those within our limits who may hereafter be left in similar circumstances. And we cannot but hope that other Associations, yea all of our Associations throughout the State, will organize similar societies within their respective boundaries as early as practicable. It might be the means of saving many an anxious bosom from gloomy forebodings, and alleviating, with ease, convenience and readiness, the actual sufferings of many in distress.

Will every preacher and every benevolent layman in the Central Association, immediately see how many members he can procure, and how many donors who will subscribe *any sum*, however small, to aid the funds of the society? It can be done with a little effort—at public meeting, or in his private visitations. And let the names, subscriptions and donations thus procured be forwarded to the Editors in this city, to be entered on the books of the society in proper form.

One remark more—there are but few members yet obtained, but of these, all have subscribed from five to ten dollars as their annual subscription, (instead of one and two dollars,) so long as they shall be able to give it. But one member has signed less than five dollars. Let every one that is able follow up the example here begun, and the society will be able to accomplish what it has in view, should the dispensation of God require action at their hands. No one need fear to subscribe liberally for fear of being called on to continue a larger sum

than he can afford in after years—for one dollar, only, is the constitutional annual sum, and even that need not be paid if the contributor is unable to pay it. See the following resolutions of organization. EDITORS.

Whereas, in the decease of several members of this Association, we are furnished with undoubted proof, that the families of clergymen are peculiarly liable to be left in circumstances below mediocrity, if not in absolute want—and whereas it is believed that the means of remedying a condition so painful, exists in the denomination, and that there is a willingness to apply them—therefore,

1. *Resolved*, That this Association recommend the immediate organization of a society by the name of "The society for the relief of the widows and orphans of deceased Universalist clergymen."

2. *Resolved*, That each person paying two dollars and signing this Constitution, be a member of said society—and that each member shall contribute one dollar annually to the funds, so long as his circumstances and convenience enable him so to do.

3. *Resolved*, That the officers of the society consist of three Trustees, a Treasurer and a Secretary.

4. *Resolved*, That all monies paid into the hands of the Treasurer, be receipted by him to the Secretary and Trustees; and all monies paid out by him, be receipted by at least one Trustee, or the Secretary.

5. *Resolved*, That in the application of the funds of the society, reference shall first be had to the members, and that the whole annual income may be appropriated when the officers deem it proper; and in case of several applications at the same time, the said officers shall have discretionary power over the apportionment. In particular cases, families may receive the benefit of the funds who have not been contributors.

6. *Resolved*, That Col. L. Barker, Clinton; J. McCounell, Esq., Lebanon, and Mr. Garrett Scott, Bridgewater, be Trustees, Rev. D. Skinner, Treasurer, and Rev. A. B. Grosh, Secretary.

7. *Resolved*, That this Association reserve to itself the right of inspecting the conduct of the officers of the society, of removal for abuses or malpractice, and of filling all vacancies—and that each member of said society, present at any meeting of this Association, shall be entitled to vote in reference to said officers.

8. *Resolved*, That the annual meeting of this society shall be held at the same time and place as the meetings of this Association.

UNPARALLELED LIBERALITY.

At the recent dedication of the Third Universalist church in the city of New-York, one of the most liberal collections was taken up towards defraying the expenses of the building, etc., that we recollect of ever having noticed in any place, especially in any society of Universalists. The three collections taken up at the close of the morning, afternoon and evening services of that day amounted to the enormous sum of TWO THOUSAND FIVE HUNDRED AND SEVENTY-ONE DOLLARS AND FIFTY-FOUR CENTS! Here was a liberal congregation indeed, and the substantial witnesses of their liberality were found in the contribution boxes after the congregation had retired from the house.

Universalism in the city of New-York, seems to have arisen in its might and to be carrying all before it. Six years ago, a sum like this could scarcely have been raised by subscription among all the Universalists in the city for buying or building a church—now behold! one day's contribution does it! How great the change! "It is the Lord's doing and it is marvellous in our eyes." The London of America is being redeemed from worse than Egyptian darkness and bondage; and the day dawn of her glorious emancipation has commenced. The light of divine truth is destined to spread till it covers the earth as the waters do the sea; and New-York, though the greatest of our cities, shall not be last nor least in doing her part in the glorious work.

By-the-by, the thought has struck us, What if the Universalists and friends of liberal principles in and

about Utica should take it into their heads and hearts and hands to do just such a thing here as our New-York friends have done—make a contribution of *twenty-five hundred and seventy-one dollars and fifty-four cents*, in one day! What a noble thing it would be! Why, brethren, it would swing us clear of the *old church debt*, that, like an incubus, has been weighing us down and paralyzing us ever since, yea even before, we had a house in which to meet and worship our God. With how much lighter and more cheerful hearts should we meet on each returning Sabbath, and with how much more gladness could we sing the songs of Zion! Brethren, may we not hope to see the time, and that ere long, when by such contributions, or subscriptions, or other means of testifying their liberality, our friends will enable us to see the happy day when we can call ourselves and our society *free from our church debt*? It would indeed be a glorious and hallowed era to us all. Well, brethren, there is a growing liberality, an increase of our congregation and the spread of our doctrine in community. It is destined, nay it must ultimately triumph over all opposition. And happy is that man who first puts shoulder to the wheel, and can have it to say that he helped on the cause in its infancy when there were few that dared, few that could, and fewer still that would, aid our infant cause.

D. S.

UNITARIANS.

A writer in the last Trumpet gives the names of *seven* once large and flourishing Unitarian societies in the vicinity of Boston, that have been converted to other denominations, or obliged to hire preaching from other denominations to keep up the shadow of an existence, or are now at their last gasp. Four have employed Universalist preachers with their parish funds—one employs a Calvinistic Baptist preacher, (I presume “he is a popular man;” for these “liberal” and “enlightened Christians” regard that qualification as highly in Massachusetts, as do their Episcopalians, trinitarians and tritheistic Unitarian brethren in this State)—and the rest are dead or dying. The writer says he could name many similar cases—these are given as mere samples of the prosperity of the religious aristocracy of New-England. A. B. G.

A SERMON

On the sin against the Holy Ghost, delivered before the second Universalist society of Philadelphia, January 24, 1835. By Savillion W. Fuller.

This is a sermon of twelve duodecimo pages, on the texts which speak of the sin against the Holy Ghost, Matt. xii: 32, and Mark iii: 29. It is written in Br. Fuller's usual, ready, bold, offhand, yet energetic style, for which his pulpit labors are so much distinguished; and with that plainness and simplicity that none can misunderstand. He speaks

1. Of the solemn importance of the subject, the necessity of giving it a candid and fair hearing, and the absurdity of the charge of those who accuse Universalists of attempting to evade the force of the passages, pervert them from their legitimate design for the sake of lulling conscience to sleep, and thereby engaging in sin the more greedily: as this charge supposes them to be so unnatural and so devoid of common sense and common prudence as to be totally indifferent to their own eternal destiny.

2. Of the fatal effects of false interpretations of the subject, and the lamentable consequences to those deluded souls who, being erroneously made to believe they had committed this sin, supposed there was no mercy or salvation for them, and gave themselves up, in consequence, to despair, insanity or suicide.

3. Of the Holy Ghost against whom this sin was committed. He refutes the idea of the personality of the Holy Ghost, especially of its being the third person in the trinity, or Godhead, as commonly believed—shows that it was to be the Comforter, i. e., the spirit of truth. John xiv: 16, 17, 23, and maintains that the spirit of a thing is its life, energy, activity, vigor, or efficacy—that in opposing Jesus, and maliciously ascribing his miracles

to the power of Beelzebub, the Jews opposed the spirit of truth, spoke against, resisted and blasphemed it to such an extent as to have incurred enormous guilt—and that none but those who did this in the face of miracles which they saw performed, could then, or can now, be guilty of this sin in the sense intended by the Saviour.

4. Of the phrases *this world* and *the world to come*—shows that they mean the Jewish age, or dispensation, which was then present, and the Gospel age or Christian dispensation, which was then to come or about to succeed it.

5. Of the intention of our Lord to compare the clemency of the Jewish and of the Christian dispensations, and show that, though the latter was decidedly the most clement and merciful, yet so heinous was the sin of blasphemy against the spirit of truth, the Gospel itself could not forgive it.

6. Of the probability that our Lord, in accordance with the Jewish manner of speaking, meant not to assert absolutely that all other sins would and this would not be forgiven, but comparatively, that this was a much worse crime and far less likely to be forgiven.

7. Of the phrase *eternal damnation*—that *eternal*, being translated from the same word as *everlasting*, means the same thing—i. e., *age lasting*—damnation means judgment here, and the whole phrase means the judgment of the age.

8. Of the condition of those who went out of the world or died unforgiven—maintains that none can carry their sins with them beyond death—that because St. Paul said, “he that is dead is freed from sin,” therefore they cannot be sinners beyond this life, and do not consequently need forgiveness.

9. Of the proof of the future happiness of those who die before they are forgiven—maintains that as they brought not their sins into this world when they came into it, so their sins must be left behind, they being unable to carry out of the world what they brought not into it, etc., etc., and that in the resurrection, all shall be made alive in Christ—shall become glorious, spiritual and happy.

There are many striking and excellent ideas in the sermon; but as an individual I should dissent from some of them, especially under the two last heads. I have always believed, and still do, that a sinner, especially one guilty of the blasphemy treated of, could never be saved without forgiveness. And furthermore, if sinners are not saved from their sins in this state of being, and it is impossible they should ever have any sins in another state, then it is impossible they should ever be saved by Christ, in the sense of Matt. i: 21; Acts iii: 26; Rom. xi: 26, 27. I do not consider Rom. vi: 7 to relate at all to natural death. Nor do I consider it true that man can carry nothing out of the world with him but what he brought with him into the world. True, we can carry no earthly substance, goods or riches, out of the world with us. See Eccl. v: 13, 14, 15; 1 Tim. vi: 7, 8, 9. But if we can carry nothing, either of a moral or spiritual nature out with us because we brought nothing of either in, then we can carry no knowledge out, for we brought none in—we can go out with no moral principles, for we came in with none—we can carry no love to God into another state, for we came into this world with none. To me such an idea seems entirely irrational and untenable. I see no reason why a person may not enter upon another state of being with the same moral principles with which he leaves this, as well as a man emigrating from Europe to America may bring the same moral principles here, as those with which he left the Eastern continent—especially if his passage is instantaneous, or if he has been entirely unconscious during his passage. I see no reason why a mere physical change should necessarily produce a moral change. If a man has not exercised faith in Christ here, I know not why means may not be employed hereafter to produce it. If he has not been brought to repentance and experienced forgiveness here, I am unable to see any obstacle to their exercise hereafter. In short, if Christ is to save all men from sin, and he does not accomplish the work in this state, I see no reason

why the work may not progress hereafter till it shall be effected in another state.

The sermon, however, I commend to the attentive perusal of all—it contains much interesting, valuable matter. Its author I esteem as one of the best of men; and I do not believe he will blame me for the exceptions I take to one or two points in his excellent sermon while I so cordially agree with him in all the rest. D. S.

N. B. The sermon is for sale at this office and by Br. Aspinwall of Leyden. Price, six cents.

DEDICATION.

The Third Universalist church in the city of New-York, recently erected at the corner of Bleeker and Downing-streets, has been completed this season in a style of superior beauty and taste; and was on Sunday, the 19th ult., solemnly dedicated to the worship of the one only living and true God, the Saviour of all men. The following was the order of the services:—

Reading of Scriptures by Br. C. F. Le Fevre. Prayer by Br. B. B. Hallock. Sermon by Br. Le Fevre. Benediction by Br. William Andrews. Br. T. J. Sawyer, preached in the afternoon and Br. Abel C. Thomas in the evening. During all the services the house was densely crowded, and multitudes retired from the doors being unable to gain admittance. The building is sixty-five feet by seventy-five deep, and executed after the Ionic order; the members having been carefully selected from the Grecian Ionic. There are one hundred and six large ships on the principal floor and fifty in the gallery. It is furnished with a splendid and rich toned organ, and best of all with an excellent congregation. (with several distinguished individuals of whom we have the happiness to be personally acquainted and can bear testimony to their liberality and high moral worth) and a preacher, Br. Le Fevre, whose mind is enriched by various knowledge, his tongue with ready utterance, and his heart by many virtues. May Heaven's approving smile be with them all now and forever. D. S.

THE RECORD.

My absence at the North, and more pressing business since my return home, have prevented the furnishing of a record until now. After turning over a big pile of papers for one whole day, I have selected the following items. The proceedings of the Pennsylvania Convention and of the Massachusetts Union Association were crowded out of the last record for want of room, and then were laid over to await my return home.

PENNSYLVANIA CONVENTION.—Met in Milestown, Saturday, May 21st. Br. Elijah Dallet, Moderator, and Br. A. C. Thomas, Clerk. Continued the committee of correspondence—Jacob Grosh, Marietta, Joseph Kingsbury, Sheshequin, and A. C. Thomas, Philadelphia. Appointed the following delegation to the United States Convention, with power to appoint substitutes—Br. Jacob Myers, A. C. Thomas, S. W. Fuller, John Perry, ministers; and John M. Brown, Elijah Dallet, William Taylor, Jacob Mayland, George D. Keim and Jacob Grosh, laymen. Appointed Br. Thomas to prepare the minutes and append a circular—and Brs. Thomas and S. W. Fuller to appoint the place for the next meeting of the Convention. Adjourned to meet again on the last Saturday in May, 1837. No delegation appeared from the Susquehanna Association. Five sermons were preached by Brs. Perry, Myers, S. W. Fuller and Thomas. Addresses were also made by Brs. Fuller and Thomas, the latter at the grave of Dr. George De Benneville, senior, embracing a notice of his life—which will probably be published. Reports were made from various parts, of the unexampled prosperity of our cause.

SOUTHERN CONVENTION.—Met at Portsmouth, Va., May 20th. Col. D. Watts, Moderator, T. Fisk, Clerk. A committee was appointed to amend the Constitution, and reported a new one, which was adopted. After considerable discussion the following preamble and resolution was unanimously adopted.

“Whereas the unparalleled prosperity which has attended the preaching of the doctrine of universal salva-

Received at this Office for the week ending on Wednesday last.

Rev. J. L. Boston, for A. E. D. S. F. J. L. C. I. R. Jr. and D. S. — P. M. Taherg, for A. W. — P. M. Romeo, (M. T.) for W. C. — A. D. Wolcott — P. M. New-London, (Conn.) for A. F. E. R. I. B. L. and D. F. — P. A. R. G. Henderson, (Ill.) for self, J. F. W. M. M. P. D. and W. C. — P. M. Wadsworth, (O.) for W. W. and H. H.

POETRY.

For the Magazine and Advocate.

THE CHRISTIAN VIRTUES PERSONIFIED.

BY MRS. Z. PORTER.

Reader! have patience—my story's soon told,
Of eight lovely beings, who never grow old.
They're all of one family—daughters of truth—
Equally beautiful—glowing with youth.
Congenial their natures, they walk hand in hand,
While harmony governs the sisterly band.
High born—of noble deportment and merit—
A glorious king/om is their's to inherit.
Courteous, delicate, winning and wise,
Their heavenly origin beams in their eyes.
Their steps, as the young roe's o'er green hills straying—
Their breasts as zephyrs 'mong forest roses playing—
Their smile, as though heaven had op'd its fair doors,
And a flood of effulgence and beauty outpours.
So gracefully robed in celestial attire,
Thou'st only to see them, to love and admire.
Would'st make their acquaintance, and add to thy fame?
Salute them in friendship—I'll call them by name.
The eldest is Faith—while true joy she bestows,
Sweet "Hope springs eternal," wherever she goes.
Virtue comes next, with her garlands of peace,
Thy brows to adorn with true pleasures fair wreath.
The third is true Knowledge, who's never puffed up,
She'd have all her votaries drink deep of her cup.
'Tis full, and o'erflows from a life-giving fount,
With its healthful perfumings no riches can count.
Temperance—behold her! O, sweet as the rose—
Health, and content, and long life, she bestows!
Patience—mild being! high Heaven's own daughter,
Ever adoring, and meek as a martyr.
She has happiness, quietness, concord to give,
Without her, there's none of us mortals could live.
Godliness, next in the illustrious train,
Her boon to mankind, inexpressible gain.
Brotherly kindness, sure passport to heaven,
Extensive her bounty, and liberally given.
Now comes the adorable queen of the skies,
LOVED CHARITY, laden with boundless supplies—
Her olives with green boughs of love are entwined,
Her motto is, "peace and good will to mankind."
I've told you, their names, and finished my story,
Accept of their guidance, they'll lead thee to glory
Henderson, June, 1836.

GOODNESS OF GOD.

"The Lord is good!" Yea, verily—sweet singer of Israel, thou hast declared the truth. He "is good, and doeth good"—and his children are called upon to rejoice and be glad in his name. And would they consider his goodness as it shines in the face of creation—in the outspread volume of the earth, sea and the sky; would they remember his goodness in calling them into being—providing for their wants—watching over them in tender care, and in dealing out his bounties to them continually, it would seem that his character would appear in a different light altogether from that in which the doctrines of men present it.

And then—would the children of men duly consider the Scriptures—and therein read the repeated declarations of God's goodness—and listen to the preaching of Jesus on this subject; and would they consider that this very goodness is calculated to lead men to repentance, they would soon look upon all attempts to impeach this goodness, by declaring the doctrine of endless woe, as a foul calumny on the character of our heavenly Father.

Infinite goodness and endless misery! Heavens! What a jargon! What a perverse attempt at union! They can never agree; and the more men attempt to reconcile them, the plainer will the contradiction appear. Reader, if thou art inclined to distrust the goodness of God—beware of the tempter! It is the spirit of the adversary at work within thee. Drive it away—and pray to thy Father for an increase of lively faith in his kindness and everlasting love.—*Star in the East.*

YOUTH.

How delightful dost thou revel in the full flow of nature's bounteous stream, swelling to expected perfection. To the present feeling of enjoyment, and to the unbounded anticipation of future bliss, how open is youth! How full of delight and how beauteous in infancy, although, like the early blossom of Spring, it feels the chills that its nature is heir to. We press the elastic muscle, full and soft, of the healthful child, and pass our fingers through the glossy curls, and fondly pinch the rosy, dimpled cheek, and gaze in the laughing eyes, and express with enthusiasm our admiration of the promise nature gives of its future perfection—we know not what; but we feel, and

know that we love youth even in its imbecility. As it approaches to and attains maturity, how admirable, how lovely is youth in its pristine purity! Though man may not measure the power of God by his own weakness, he may, and must, love youth, beauty, and purity; and while such love is active in him, he must adore his infinitely good Creator.—*New-York Mirror.*

OLD HUMPHREY ON FITS.

Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say that you are also; so now for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of idleness, count the ticks of a clock. Do this for one hour and you will be glad to pull of your coat the next, and work like a negro.

For a fit of extravagance and folly, go to the work-house, or speak with the ragged and wretched inmates of the jail, and you will be convinced,

Who makes his bed of briar and thorn,
Must be contented to lie forlorn.

For a fit of ambition, go into the church yard and read the grave stones. They will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillar, corruption your father, and the worm your mother and sister.

For a fit of repining, look about for the halt and the blind, and visit the bed-ridden and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

For a fit of despondency, look on the good things which God has given you in this world and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for I had it from the great Physician: "Cast thy burden on the Lord and he will sustain thee."

Love is the great instrument and engine of nature—the bond and cement of society—the spring and spirit of the universe.

MARRIAGES.

In this city, on the 4th inst., by Rev. D. Skinner, Dr. JOHN ORR, to Mrs. MARIA LAISTEE, both of New-Hartford.

In this city, on the 8th inst., by the same, Mr. SOLOMON C. DART, of Boonville, to Mrs. MARY ANDREWS, of this city.

In the town of Gates, on Sunday, May 22d, by Rev. H. Roberts, Mr. GILBERT GILLET, to Miss LAURINDA, daughter of Col. George Bowen.

DEATHS.

JAMES MADISON IS NO MORE! The last of the great lights of the revolution, the brightest of those great minds, which, like the pillar of fire of old, conducted the American Israel through the trials of the scarcely less important era following the Revolution, and gave to his country the repose, security and happiness of a wise, regular, stable and consolidated government; this pure and beautiful and benign light has at last sunk below the horizon, and is quenched forever in this world. Glorious indeed has been its long course, and though no more to be seen, it has left a radiance in the firmament at which his country will long gaze with admiration and gratitude.

For more than thirty years the name of JAMES MADISON, has more than that of any other living man, been associated, in the mind of United America, with the principles and the fabric of our government. He was the principal architect in its construction, if he did not lay its corner stone. He lived to see it endure many trials, survive great dangers, and to promise endurance for ages.

He died on the morning of Tuesday, 28th of June. He was born on the 16th of March, in the year 1751; and was of course when he died, of the patriarchal age of more than eighty-five years.

His end, visibly approaching for some days before, was such as that of a good and great man ought to be. His faculties undimmed till his latest hours, he expired without a struggle, free from pain, free from regret, and from cause of reproach.—*National Intelligencer.*

By drowning, near Ingham's Mills, in Manheim, June 4th, ALONZO, son of Jacob Powell, Esq. The deceased, in company with seven of his associates, in attempting to pass up the creek with a small boat, fell out where

the water is supposed to be about twenty feet deep; and before he could be found his spirit had plumed its way to a brighter and better world. His funeral was attended at the Reformed Dutch church near Esq. Powell's, on the 13th ult., and the consolation of the Gospel of Christ exhibited to a large concourse of people, by the writer, from Rom. xv: 29. W. H. WAGGONER.

GREEN H. ROBERTS, son of Mr. Potter Roberts, of Otsego, aged 15 years, on the 18th of May last, crept into a hollow log to procure a measuring stick which had been placed there. While in the log, a tree which had nearly burned down, fell across the log, and so crushed the lad that he died on the Friday following, after enduring much pain and distress.

In the town of Brighton, May 25th, of consumption, Mrs. DIANA LEWIS, aged 37 years, consort of Mr. Zachariah Lewis. Sister Lewis was a firm, unwavering believer in the ultimate glory and felicity of a ransomed world. Death had no terrors for her—she was calm, serene and composed, believing death to be (as it really is) a friend and not an enemy. She has left an affectionate husband and seven children to mourn their loss. May God bless each and every mourning relative. Her funeral took place on the 26th, when the consolations of the Gospel were tendered by the writer of this to the mourners and to an attentive congregation of sympathising friends and neighbors, from 2 Cor. v: 20. H. R.

In Rome, on Sunday, the 3d day of July, ANN ELIZA, consort of Orville Briggs, aged 28 years.

Near Canton, Onondaga county, June 28th, HENRY J. PAUL, son of Jacob Paul, in the 27th year of his age. He was taken with inflammation on the lungs, ten months before his death, which terminated in consumption. He bore his sufferings with Christian resignation, and died reconciled to God, and at peace with the world, for his faith was unwavering in the restitution of the whole human family.

The funeral was attended by Elder O. Morrel, of the Christian denomination, who ministered freely in the consolations of the Gospel to the mourning relatives and friends, in a discourse founded on Job xix: 25-27. The Christian meeting-house was opened, also, for their accommodation, and that spirit of good will and affection manifested, which is especially enjoined in the doctrine, precepts and example of our Redeemer—for which God will reward them.

PORTRAIT OF BR. THOMAS.

J. M. Butler and J. L. Gihon have issued proposals for publishing a portrait of Br. A. C. Thomas. Here follows the design:—

PROPOSALS

For publishing by subscription a PORTRAIT OF EV. ABEL CHARLES THOMAS, Pastor of the First Universalist church, Philadelphia.

The subscribers, having obtained permission, purpose publishing (should they receive sufficient patronage to warrant the undertaking) a Portrait of Evangelist Abel C. Thomas, in the following beautiful style:—

The engraving to be executed in a superior manner, in the Mezzotinto style, on a steel plate, by Mr. SARTAIN, of Philadelphia, from a painting by Mr. ROCKEY, recently exhibited at the Philadelphia Academy of Fine Arts—it is neatly printed on a quarto sheet of fine English imperial copperplate paper.

Persons wishing to obtain a copy of this engraving are assured that the only means for doing so will be by subscription, as it is not expected they will be offered for sale in any other way.

The price to subscribers will be one dollar per copy, payable on delivery.

All orders addressed to the subscribers, through the Postoffice will be thankfully received.

JOHN M. BUTLER,
Philadelphia, May, 1836. JAMES L. GIHON.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JULY 23, 1836.

NUMBER 30.

ORIGINAL ADDRESS TO FEMALES.

BY REV. J. WALLACE, OF POTSDAM.

(Published by request of the hearers.)

"Fear not Mary; for thou hast found favor with God." Luke i: 30.

"Favor with God"—blest antidote for fear!
Let all who read attend, and all who hear,
To this celestial "Tree of Life" repair,
And dissipate their doubts and darkness there.

'Tis not the language of a mortal voice,
Allays your fears and bids your hearts rejoice;
But 'tis the accent of an angel's tongue,
Who first on earth primeval being sung;
And now descends that being to attend,
Protector, guardian, benefactor, friend;
Announcing truth, eternal as the throne
From which it flows, the High and Holy One;
The great Creator, who in equal ways,
Is far exalted, high above all praise.
The message is from God, let every ear
Of all the tongues and nations, far and near,
In cheerful, willing, lively interest bend,
And to this gracious embassy attend.
Be now invited—open all your hearts,
To the instruction which the text imparts,
And let the deep impression brightly shine,
As written by the hand of truth divine.

My sisters in the faith of equal grace,
Whose minds enlarged by love divine, embrace
In arms of hope and charity, the whole
Possession of the Lord, from pole to pole;
With pure affection and submission due,
This joyful subject I address to you;
In which, a world redeem'd shall be survey'd,
And so fulfil the sacred pledge I made.
A pleasing hope is fondly entertained,
That I shall be in this attempt sustained
By approbation high, although I choose
To leave the path of prose, and court the muse,
And unassuming in this dress, convey
The lessons and instructions of the day:
And so arrange and organize my plan,
As not to lose the preacher in the man:
Nor in the man, the honest, faithful friend,
To teach, advise, admonish and defend
Your sacred rights, your character and name
Refine, and raise above reproach and blame.
To place the female in her native light—
Repel the wrong, and advocate the right;
The cause of injur'd innocence restore,
And spread the mantle of oblivion o'er
The errors of the head—be just and true,
And so award the meed of honor due,
To her whom God ordained by act of grace,
The mother of a ruined, ransomed race.
This mode of speech unusual, I select,
With every mark of deference and respect;
Attentive only duty to fulfil,
In this address, but call it what you will;
Oration, poem, sermon, 'tis the same,
With, or without the trappings of a name;
'Twill not offend, if only I the dart
Can so direct as to transfix the heart
With deep impressions, honest and refined,
And to the power of truth subdue the mind.
The text is rich, with heavenly wisdom filled;
The soil prolific, easy to be tilled;
The clime congenial, and the season fair,
Then let us to the ample field repair,
Armed for the work, our duty to fulfil,
Employ our wisdom and exert our skill;
Trusting the promise of the Lord to bless,
And crown our humble effort with success.

To youthful Mary, Abram's daughter blessed,
The gracious message mildly is addressed,
In language sweet as honey drops distil,

From rosy beds, and limpid as the rill
Descending from the lofty summits high,
Of cloud-capped mountains near the azure sky.
The angel said, be not alarmed with fear—
Hush every passion—lend a willing ear;
Rejoice, and praise, and magnify the grace
Obtained for you and all the human race.
'Tis thine to be the mother of a Son;
The promise of the High and Holy One;
The seed prolific of a harvest blest,
In which shall all the tribes of Adam rest.
"Favor with God"—unmeasur'd blessings flow
From this rich mine to all the earth below.
To this we shall our first attention lend;
Its doctrine develop, its grace attend;
Its duties demonstrate by reason clear;
Call all the ransomed of the Lord to hear;
And as I wisdom may possess, apply
The truth to every ear—to every eye.
Grant me the light of evangelic fire,
My mind illumine, my verse with truth inspire;
Teach me in flowing numbers to rehearse
My joyful theme and write in swelling verse.
In vain I tune the lyre, if Heaven refuse
To be the genius of my willing muse:
Grace I invoke—thy power efficient bring,
And let me drink salvation from thy spring:
Be thou my guide to life's immortal fount,
And fan my heart with zephyr's from the mount;
With pure ethereal breath my tongue inflame,
And from my lips inspire the song of fame;
Grant me but this—my tongue no more shall ask,
With joy I'll write and happy be the task.
Too long the bard has courted flattery's dream,
And kings and conquerors swell'd the idle theme;
Kingdoms must fall, and titles fade away,
And thrones and empires crumble to decay:
But what I write shall brave the wreck of time,
When worlds retire, shall still immortal shine.
These are the themes that flow from poesy's tongue,
And those the strains that poets long have sung:
My muse awakes to themes neglected long,
To nobler subjects and a richer song.
Woman, I write to vindicate your cause,
And sound your honest plaudits of applause;
With friendly hand wipe the ungenerous stain,
That long has soiled and tarnished your fair name—
That so your worth in native light may shine,
And you be honored to the end of time.
Your noble deeds shall swell the humble lay,
And all your shining excellence display:
Reproach no more shall heave your breast with
sighs,

And tears no more shall dim your swelling eyes;
But happy millions shout your spotless name,
And glory in your bright untarnished fame.
Too long has man with cold unfeeling heart,
Instead of guardian, played the tyrant's part—
Charged you with all his evils here below—
With all his pain and complicated wo—
Spurned at your sex, as ready to deceive,
And for example pointed up to Eve—
Has made of you in every land a slave,
And wrote reproaches on you in your grave.
But I'll redeem by testimony strong,
Your name from censure, calumny and wrong;
Review the subject—bring the truth to light,
And judgment render, equal, just and right.

When time began, God the Creator spoke!
And the long reign of solemn silence broke—
Atoms obeyed—the sovereign mandate heard—
From chaos wild a world to view appeared!
Creation smiled—time into being sprung!
August event—the morning angels sung,
And rent the balmy air with loud acclaim,
In cheerful praise to the Almighty name,

Whose power creative angels all admired,
While joys unknown their happy bosoms fired.
This was of power, a bright, a new display,
The dawning of a long—long glorious day,
Which should to angels' wondering eyes unfold,
Surprising scenes, unheard, unknown, untold.
This was the happy era of that time,
Which long existed in the will divine,
That nature should begin—and man have birth,
The sovereign ruler of the happy earth.
Man then was lord—the world his empire made,
To reign as sovereign if he but obeyed
The easy dictates of his Maker's voice,
And made his laws and government his choice.
Love was his charter—but in love he failed,
And pain, and death, and misery him assailed.
Created happy, innocent and free,
Nought forbidden but one only tree.
The whole creation peaceful homage paid,
To man who was its lord and glory made:
And to complete his happy blissful state,
Woman was made his kind and loving mate;
The last best gift of God, the only wise,
To counsel, comfort, happy, advise;
To be the partner of his joyful care,
To taste his bounty and his blessings share.
In pleasing converse, innocence and joy,
Swift flew the hours and love was their employ;
In the fair garden, midst the rural bower,
They pruned the vine and dressed the purple flower:
No passions rankled in their peaceful breast,
And Love divine the happy couple blest.
Thus stood the first grand-parents of our race,
The equal sharers of Almighty grace:
They stood not long—'tis painful to relate—
Alas! they fell and lost their happy state!
Man's loving partner—but it so must be,
Put forth her hand and took the fatal tree;
And though deceived, she with a generous heart,
Divides the spoil and gave her husband part.
This was her crime—for this her sex and name,
Have borne too long reproach, disgrace and shame.
O, could I write with Heaven inspired flame,
I'd wipe reproach from woman's injured name;
Her character and worth again should shine,
In all its ancient lustre so divine.
Here I will pause, and short digression make,
To explain the facts the sacred books relate.

The apostle Paul, inspired with truth, hath said,
Adam was here a lively figure made
Of him that was to come to do the will
Of God on earth, and all his words fulfil.
Adam was not deceived, Paul did assert,
But all deception on the woman's part:
That Adam yielded as a volunteer,
To suffer with his wife transgression here;
To represent the all-enduring love
Of God to man, transmitted from above,
And in a suffering Saviour verified,
Who took our nature, bore our sins and died;
That so offenders might be made to bear
A part with him, and of his fulness share.
Adam was head, and from his yielding side,
The body came, in fashion of a bride.
As when a rib, so when a wife, she shone,
Flesh of his flesh the same, bone of his bone:
So she became his wife, in union one,
To represent our nature, by the Son
Of God redeemed, by restitution made,
A bride and body for this glorious head,
Who is ordained in Heaven's immortal plan
The spiritual head and heir of every man.

But to return. That Being great and wise,
Who made the world and arched the starry skies,
Directs events according to his will,
And all his gracious purpose doth fulfil;

Did in the eternal counsels of his mind,
Decree extatic pleasure to the mind,
That all who lived, his glory should behold,
And feast on joys divine, unheard, untold;
That human minds with rapture, joy and love,
Should fill and overflow in realms above.
This was the purpose—thus it then must be,
And so in counsel passed the grand decree.

He who would look with eyes omniscient bright,
Supreme in wisdom, majesty and might;
Divinely rich, in mercy free and kind,
Will sure perform the purpose he designed.
In blooming Eden, innocent and fair,
Eternal Wisdom placed the happy pair;
And from that stock permitted to descend,
Unnumbered millions, countless, without end:
Too weak—too frail, immortal bliss to know,
But fitted to enjoy this clime below.
But Eden's joys, its innocence and love,
Are mean compared with life divine above;
Joys far beyond what mortals could receive,
Taste or enjoy, imagine, or conceive;
And had man still in earthly nature stood,
He'd never known this far superior good.
If man by woman lost his portion here,
By her, God blessed him more abundant there:
What though the pleasures of this mortal state,
Were lost by woman when the fruit she ate?
They are too mean, unworthy of a thought,
To be compared with joys that woman brought—
Bliss far above, these reptile joys below,
As heaven is higher than the realms of woe.
Unthinking man, contrasted in his sphere,
Would be content with grovelling pleasures here,
And rudely murmur at a moment's pain,
Though joys immortal it for him obtain—
Calls woman still the author of his care,
And all the burdens of his sufferings bear;
And thus to her imputed long has been,
All guilt and evil, infamy and sin.

Here let me pause a moment and reflect,
Upon the evil and its dire effect
On all mankind, since the first human pair,
Lost Eden and their happy standing there.
With scrutinizing eye look back through time,
And view the effect of that one single crime;
See how the poison rankled to a flame,
And rose to murder in the breast of Cain.
See wars and tumults, rumors and alarms,
Destroy mankind and raise the world in arms—
Deceit and malice, rancor, hate and rage,
All peace destroy, and bitter every age;
Pride and ambition, envy uncontrolled,
With baneful avarice—the love of gold—
Have changed the nobler passions of the heart,
And man reduced to act the tyrant's part.
Treason, rebellion, arrogance and strife,
Consume his days, and waste his mortal life;
Suspicion, envy, jealousy severe,
Tortmenting anguish and desponding fear,
Waste his sad hours in grief, despair and woe,
While streaming tears in bitter anguish flow.
Treacherous kinsmen and disloyal friends,
Betray his trust—his aching bosom rends
With gloomy grief, and melancholy care
Preys on his mind, a victim to despair,
And man becomes the inveterate foe of man,
And through the world the moral evil ran.
Thus all these evils to a vast amount,
Are charged, O woman, all to your account,
The fatal taste of that forbidden tree,
Brought all this burden of disgrace on thee,
Alas, too true! the fact I'll not evade
But plead that you have richly overpaid
The heavy debt, a thousand thousand fold,
And brought man blessings countless and untold.

Will any dare in reason's face advance,
And charge all wisdom to the hand of chance?
Think uncreated wisdom could not trace
All good and evil that has taken place,
With all events transpiring here below,
Say ye, eternal knowledge did not know?
It would be arrogance presuming blind,
To charge such weakness to the perfect Mind:
He who all worlds and beings did create,
Did he not know their life and future state?

What the effect of all his works would be,
Which he directed by a wise decree?
No disappointment can his plans derange,
Nor can they fail by accident or change.
Established well, the counsels of his mind
Control events, all worlds and beings bind:
Good in design—in execution grand,
Declare his will and shall forever stand.

Here I again the liberty will take,
And to explain, a short digression make,
That so the female character may shine,
As honored in the plan of grace divine.
When the first guilty pair in Eden blamed,
Was at the bar of God on earth arraigned,
And judgment passed on all—"Return to dust,"
Still unrevoked, unmitigated just.
In that decisive all-important hour,
Upon the tempting, adverse, serpent power,
Whose wily arts the race of man betrayed,
A standing, heavy malediction laid;
In which a gift, a blessing lay concealed,
To be in ages long to come revealed.
Thus the Almighty to the serpent said,
The woman's son shall bruise thy reptile head;
Thy scepter break—thy works and power destroy,
And give man life and liberty and joy.
In this enigma, we behold a ray
Of light, increasing to a perfect day
Of honor in reserve, designed to crown
The female head with glory and renown.
The Angel said, to her by ages blamed,
Fear not, for you the favor have obtained
Of God, which is of wealth all price above,
The gift of life, the pledge of endless love.
O, could I here the boundless scene survey;
This treasure in a mortal balance weigh—
Foot up the items—cast the mighty sum
Of all the glory in the world to come—
Unlock the treasures of the love of God—
The fulness of his blessings spread abroad,
All moral evil here, reproach and blame,
Would dwindle down unworthy of a name,
The light of truth with purifying flame,
Will ransom and redeem your injured name;
In human life your forfeit rights restore,
And give you honors as you had before
The gloomy darkness of that evil day,
When fell temptation led your steps astray.

Then let the preacher here without offence,
Duty, as well as Gospel truth dispense,
And so persuade the whole of female birth,
To prize and estimate their moral worth;
To rise above the stigma of offence,
And so enjoy of life the present tense.
I would not flatter, but I would persuade,
As preaching and persuasion is my trade,
The female to improve her active mind,
To patronise the virtues of mankind;
Improve your powers, your energies direct;
Vice to dissuade, and errors to detect;
Exert your growing influence to reform
Domestic life—the social state adorn;
Cast in the ponderous weight of all your skill,
The moral waste of man to fence and till;
Truth moral and divine with zeal embrace,
And as the benefactors of your race,
Be strong in right—submit to nothing wrong—
Restore the wandering—lead the blind along,
And let the light of your example rise,
As yonder sun illuminates the skies.
In every place through all the social state,
The power and influence of your name is great;
In infancy and age alike your hand,
Can sovereign sway the scepter of command;
What you approve, will be by man admired,
And by your spirit he will be inspired:
If vice you disapprove—he will forsake—
If virtue you approve—he will awake:
Frown on profanity, and it will fly—
Intemperance too, if you command, must die.
The loose, licentious, idle and impure,
Speak but a word, and they receive a cure:
Invite, and thousands with a yielding heart,
Will hear, obey and take an active part,
In the expulsion of their mortal foe,
And lead mankind to happiness below.

But not by shields of brass or coats of mail,
Or polished arms of steel, can you assail
The human heart entrenched in habits strong,
And from their hold expel the rebel throng.
The arms and armor for your use designed,
Is of a moral, not a carnal kind.
Persuasion, meekness, innocence and love,
Will in your hands a combination prove;
The force of which, the heart of man will feel,
With more effect than all the power of steel.
This is your armor, boldly put it on;
March to the field, the victory is won:
The hearts of millions are prepared to crown
Success with fadeless laurels of renown.

"Favor with God" kind mothers, matrons, maids,
Virtue alone exalts—'tis vice degrades:
The meek and humble shall exalted be,
To peace and pleasure in the first degree.
Already is begun the sweet employ—
Already you begin to share the joy—
The meed of praise already is prepared,
By virtue sounded and by virtue shared.
Not in noisy tumult of debate—
Not in the camp of war—or halls of state—
Not in the cabinet, nor in the field,
Was woman's softer hand designed to wield,
Of power the scepter, or of arts the skill,
But in retirement humbly to fulfil
The far less splendid, but more useful part,
Of training the affections of the heart—
Subduing passion, and refining mind,
Is the true province Heaven for you designed.
Resume your places in the moral world;
Be wide the banner of your rights unfurled;
Be not afraid; 'tis the appointed time,
The light appears, awake, arise, and shine!
Truth calls for faith—the still small voice obey;
Hope points to Heaven, and duty leads the way;
The word is onward—let your light abound,
And charity diffuse her blessings round.
"Fear not," your cause is good—it will prevail,
Though bigots frown, and zealots loudly rail;
Denounce who may, one truth is well sustained,
The grace of God and favor you've obtained.
A voice divine, articulate and clear,
From Heaven addressed, salutes a mortal ear;
Refreshing and consoling as the light,
That wakes creation from the reign of night;
Reflecting beauty on the dewy vale,
And breathing music on the balmy gale.
"Mary, all hail! thine be the glory given,
Thus to receive the high behest of Heaven.
From the eternal beatific throne,
I come commissioned by the Holy One:
Credentials all divine and unto thee,
Make known the royal pleasure and decree;
The word of promise to the saints of old;
By lips of truth predicted and foretold,
On affirmation high, thus saith the Lord,
Be not afraid—behold the sacred word,
Humble in flesh, shall for a blessing come,
And thou shalt be the mother of a son,
Of high extraction and of royal birth,
Anointed Prince and heir of all the earth;
Holy and high he shall to all proclaim.
The will of God, and Jesus be his name,
The Empire of his grace shall long endure,
And life eternal be established sure."
"Mary, fear not," a sentimental treat,
With spiritual blessings ample and complete:
Dispel your doubts and dissipate your fears—
Allay your sorrows—wipe away your tears,
For grace and truth descends to elevate
The deep depression of your mortal state.

Thus far my theme—I write, but much remains,
Important more, demanding loftier strains—
More perfect skill, and higher gifted pen;
Glory to God—on earth good will to men—
A pleasing task my willing time employs;
A subject grand, and rich with future joys:
Mankind redeemed—a ruined world restored,
Will to the pen a richer theme afford;
Long on this theme, delighted let me dwell,
And woman praise, for she deserves it well.
On mortal ears, a voice from Heaven broke;
All nature listened while th' Eternal spoke;

"Behold the man, I in my image made,
By serpentine subtilty betrayed,
And though by woman sin and sorrow came,
By her shall man diviner blessings gain,
Than those betrayed by some inveterate foe,
Or could have known in paradise below.
Mankind I made the children of my care,
And they shall still my loving kindness share;
Though earth's to them by disobedience lost,
And human life by toil and suffering crost.
Though they must taste of sorrow, sin and shame,
My love to them in mercy is the same;
And man to save I have a ransom found,
And grace and blessings shall to him abound:
What came by Eve, by her shall be undone.
The seed of woman he shall be my Son—
One of a virgin born, ye shall adore,
And he to me again shall all restore."
Thus far the counsel of his love revealed,
Then ceased—and wisdom all the rest concealed.
This glorious promise happy thoughts inspired,
And mankind long reflected and admired,
With pious reverence on the love divine,
That should abound to save all Adam's line.
In God's appointed way it shall be done,
In the long fulness of the times to come.
With faith and patience they did wait of old,
And earnest looked the promise to behold:
Women did then in faith and pious care,
Esteem it honor many sons to bear,
Each hoped they might be made the happy one,
That should conceive and bear the promised Son.
For this they long with patient minds did wait,
And suffered not their ardor to abate,
Till he appeared, for whom they long had prayed,
And was the subject of the promise made.

Here let us view with scrutinizing eye,
The world of grace, the moral earth and sky;
The fields of truth, that blooming spread away,
And take of prophecy a wide survey.
Our compass is the sure unerring word,
Our line of measure a "Thus saith the Lord";
With these we shall true mensuration make,
Of all things God by holy prophets spake
Concerning the redemption by his Son,
Since nature and the reign of time begun.
The old creation rises into view,
A clear and striking transcript of the new:
The teeming earth—the starry heavens high,
In proof of grace, are summoned to supply,
With testimony strong the human mind,
Of what is by the love of God designed,
For man redeemed from earth to heaven, and there
The glorious image of himself to bear.
Moses addressed the universal ear;
Summons all heaven, and all the earth to hear
The proclamation issued from the Throne,
And made on earth by revelation known.
The subject is to every eye addressed;—
"Look unto me and be ye saved and blessed;
Behold the grace and glory of the plan,
The testimony of my will to man;
Confirmed before of God in Christ, and sealed,
And by the prophets' flaming tongues revealed."
Thus Moses, the salvation shall be like—
Not the dark, cheerless, dismal gloom of night—
Not like raging whirlwinds angry form—
Not like the pitiless fury of the storm—
Not like the blighting mildew or the blast,
That lays the reaper's expectation waste—
Not like the haggard visage of despair—
Not like the pining poverty of care—
Not like the ways of man, or raging flood,
Nor like the vengeance of an angry God:
But like the crystal light of dawning day,
When Phœbus spreads abroad his morning ray:
Like cloudless skies, mildly serene and fair—
Like spicy odors in the balmy air—
Like early showers of gently falling rain—
Like pearly dew drops on the flowery plain—
Like teeming earth, prolific with supply,
Meat for all mouths—beauty for each eye!

So wisdom paints the kingdom of the Lord,
And spells the name of Jesus in his word.
Behold the Shiloh comes divinely blest,
The author of salvation and of rest;

The scepter from his hand shall not depart,
Till every eye shall see, and every heart,
In cheerful, willing, happy homage bend,
And own him Lord of all, Redeemer, Friend.
Recorded by Isaiah's ready pen,
And for instruction handed down to men;
The Lord of hosts, according to his will,
Upon the lofty heights of Zion's hill,
By hand of grace, shall rich provision make,
And freely all the earth-born race partake.
All unbelief, the moral darkness here,
From every human heart shall disappear;
The tears of sorrow cease from every eye,
And death abolished, shall forever fly—
No more the empire of his power maintain,
And cease o'er man, forever cease to reign.
The deep reproach of sin he will remove,
From all the people of his boundless love.
Thus saith the Lord, with high, uplifted hand—
While all the nations wait on his command,
"Look unto me, for I am God alone;
Salvation is the mandate of my throne;
My word on oath is pledged, that unto me,
Shall every tongue confess, and every knee,
In free submission to my scepter bend,
From the creation to the final end,
When day and night give their dominion o'er,
And rolling times revolve again no more."
Another witness elevates his voice,
And bids the howling wilderness rejoice;
The blind shall see—the deaf shall hear his name—
The dumb shall sing—the feeble and the lame,
In strength renewed, leap like the bounding roe,
And streams of life in barren deserts flow;
The ransomed of the Lord, their steps retrace,
And find in him a happy dwelling place.

Another witness, competent and true,
Gives in his ample testimony, too:
The rolling stone shall to a mountain rise;
Fill all the earth and rise unto the skies;
Its light and glory shine on all below,
And like a stream all people to it flow.
Once more—the burden on him shall be laid;
And for all sin a sacrifice be made;
The merit of his life and death alone,
Is all-sufficient—ample to atone,
By grace applied, impartial and direct,
And universal health the grand effect.
Four times five centuries of years twice told,
Must roll away, ere they shall him behold:
The time unknown—they waited the delay,
And longed to see the rising of that day,
Which then but dawned, but brighter did appear,
As ages rolled the promised season near.
Dim was the vision through long years of night,
They saw but darkly with imperfect sight,
The rays of promise which but dimly shone,
Through types and shadows it was only known:
As time advanced, the prospect brighter grew,
Light more resplendent burst upon the view;
"One shall on earth appear that's free from sin,"
The spirit said, "and all shall come to him—
Confess him Lord, and bend the suppliant knee,
Allegiance swear and happy subjects be.
Lo! on the mountain, one with beauteous feet,
Comes with glad tidings affable and sweet:
Behold I make upon my holy hill,
A feast divine which shall all people fill;
I will return the ransomed nations home,
And all the kindreds of the earth shall come,
Redeemed from sin, with songs of heavenly joy,
And praise forever all their tongues employ.
See their chastisement heavy on him laid,
And he for them a mighty ransom paid:
All kindred, people, tongues, of every clime,
Are his by right of legacy divine,
On him bestowed, creation long before,
To save, reheal, to reconcile, restore:
Here he must reign according to decree,
Till the full travail of his soul he'll see."
Thus brighter beams illumed the rising day,
And types and misty shadows passed away;
Before the light thick clouds of darkness flew,
As rolling ages brought the truth to view.
Near and more near—the veil must soon be rent,
And laboring time groaned with the grand event—

At length fulfilled—the all auspicious morn
Appears, when great Messiah must be born.
Refulgent lustre burst in every eye;
Brightness resplendent reillumined the sky,
Peace o'er the world her flag of white unfurled,
And Mary gave a Saviour to the world.

All hail to earth! the promised seed has come;
The glorious work of grace is now begun;
It shall progress and executed be,
Till all is made from sin and sorrow free.
Hail grand event! all favored woman hail!
Your fame restored, shall sound on every gale;
Your precious gift shall swell the poet's lay,
And to your name deserved honor pay:
Paeans of praise round the wide earth shall ring,
And bards unborn your future praises sing:
Your matchless fame thro' every realm shall fly,
And heaven resound the echo from the sky:
The sea shall hear, and round the distant pole,
To every nation shall the tidings roll;
All kindreds of the earth with joy shall hear
Your sounding glory and your gift revere.
What man, by you, did lose in Eden shade,
Is twice ten million times by you repaid.
The Saviour blessed, that matchless babe of thine,
Shall raise this mortal to a state divine;
Though him shall blessings of superior kind,
Flow from on high and fill the human mind:
His healing hand shall temper and abate,
The rage of monarchs and the jars of state;
Ensanguin'd war throughout the world shall cease,
And be succeeded by the reign of peace;
Envenomed reptiles shall no more destroy,
Nor beasts of prey man's peaceful steps annoy;
The curse removed, the fertile earth shall yield,
Abundant harvests on the untill'd field;
Perfumes and odors breathe on every gale,
And beauty blossom on the flow'ry vale:
Returning health shall smile on every breeze,
And fruit innoxious load the bending trees;
In gentle streams shall healthful waters flow,
And on their verdant banks spontaneus grow,
The healing plant, medicinal with power
To heal, to strengthen, stimulate, restore
Decaying strength, invigorate and strong,
And to longevity man's days prolong.
Mankind no more in infancy of age,
Shall fall untimely off life's active stage;
But nursed in virtue, innocence and peace,
Shall grow and prosper, multiply, increase,
Till earth a countless multitude shall see,
And all its surface occupied shall be.

Hail long expected, glorious day to come,
When these events prophetic shall be done;
My eyes enraptured with delight, survey,
That happy era—that auspicious day,
When all is peace, and every blot and stain,
Is wiped away from your long tarnished name.
Your name restored, much injured sex, I greet,
And your memorial shall to me be sweet;
Inspired by you I strike the tuneful lay,
And to your name a willing tribute pay.
In this grand scene you've acted well your part;
Expressed the native kindness of your heart:
You gave to man a Saviour kind and free;
Fed from your breast and dandled on your knee;
With fond maternal kindness did caress,
And rear a Saviour who the world should bless.
I note the fact as worthy of record,
That women best obeyed and served the Lord;
In high degree, to them, he honor paid,
And many rich communications made.
Through all his sufferings, and afflictions sore,
Him they did succor, reverence and adore;
When want distressed him, they were not afraid
To lend him freely their benignant aid;
And while on earth the Saviour here remained,
He was by them best loved and entertained;
And when for man he drank the cup of death,
They wept his fate and mourned with pious breath.
By them his wants were pitied and supplied,
While man with cruel mockery him denied.
Him man despised, dishonored and betrayed,
But was by them loved, honored and obeyed.
While here on earth they listened to his voice,
And at his resurrection did rejoice.

For this attention, they were honored well,
As all the Bible testimonies tell,
Which I may here in sober truth relate,
And to my hearers application make,
That all may know and understand the cause,
Why woman is the subject of applause;
And why in her behalf make this appeal,
And labor thus with warm untiring zeal.
Here I will state the simple facts in brief,
And draw the figure true in bold relief.

The promise first was unto woman given;
Of her was born the Lord of earth and heaven;
His wounds supplied through life, and on his head
The sacred ointment, sweet memorial, shed.
When dying on the cross, by nail and spear,
She shed for him the sympathizing tear;
With costly spices, myrrh and incense sweet,
Embalmed his body in his winding sheet:
When he arose—did first to her appear;
And first announced salvation in her ear;
She was the first the tidings to impart—
The first to banish sorrow from the heart
Of the disciples, who through grief and care,
Deeply depressed, were sinking in despair.
"The Lord is risen indeed"—did first proclaim,
And these are facts in honor of her name.
Thus woman's kindness to the Saviour, Friend,
Shall wide the veil of charity extend,
With friendship, love and tenderness to hide,
The native frailties with her sex allied.
Her name no more shall bear the stain of crime,
But in its own refulgent lustre shine;
All eyes shall see and every tongue shall own,
The rich immortal blessings of her Son;
Peace to the world and honor to her name,
Shall blow with joy the future trump of fame;
Sweet notes of praise the muse's theme shall swell,
And bard to bard the happy tidings tell;
Harmonious numbers warble on the string,
Till every tongue in sweet accordance sing
A world restored—and man from suffering free,
See face to face, and eye to eye shall see;
United all, and knowing as they're known—
Exalt her fame in reverence of her Son—
Immortal music charm the listening ear,
And light divine the distant realms shall cheer,
One Lord shall rule and every tongue shall own
His right to reign and worship near his throne:
The prayer of faith fulfill'd, "Thy kingdom come;"
The covenant confirmed, on earth is done;
All Adam's race shall bend the willing knee,
In that blessed day, and happy, happy be.

The favor found with God—Now without fear,
As doctrine true I've demonstrated clear:
"Fear not"—on this a few remarks bestow,
The cause exhibit, and the reason show.
Professed preachers every where appear
Whose several systems all depend on fear—
Fear is with them the first, and fear the last—
Fear is the present, future, and the past—
And like the serpent busy round your ears
Excite your passions and alarm your fears.
"Not be afraid! fie on such folly, fie!
Not be afraid! rank heresy," they cry—
Say they, if you would reach the blessed abode,
You, first of all, must be afraid of God—
If you desire to get religion here,
You must be sad, lament, despair and fear—
If you in peace would yield your mortal breath,
Must all your lifetime be afraid of death;
Sin to avoid and evil to eschew,
Must own, believe, and fear the devil too;
And as you hope at death, in heaven to dwell,
Long as you live, must be afraid of hell.

Strange, passing strange—and strange beyond degree,

That men will be so blind as not to see
The light of truth, by revelation given,
And brighter than the noon-day light of heaven.
The Gospel is designed to dry your tears—
Dispel your sorrows, and abolish fears.
But we'll compare for once what angels teach,
With what these serpent missionaries preach.

"Fear not"—the angel unto Mary said,
"For thou shalt bear a Son, in whom the dead

Shall rise again, for unto them is given,
Eternal life, under the seal of Heaven."
"Fear not"—resounded o'er the Jewish plains;
Soft and consoling as angelic strains,
"For unto you is born, of royal birth,
A Saviour, Lord and heir of all the earth."
To his disciples much alarmed with fear,
Himself to them addressed, "Be of good cheer,"
And unto them in soothing accents said,
Behold me here—"Tis I, be not afraid."
"Fear not"—the angel unto Joseph spake;
"And unto thee a wife of Mary make;
For she shall be the mother of the Lord,
According to the prophet's holy word."
"Fear not," to woman, when the Saviour rose,
An angel said, their sorrows to compose—
"He's risen again; behold, he is not here;
Resign your terrors and dismiss your fear."
If you believe in fear, fear will control
Your faith, your works and deepenslave your soul.
'Tis a base passion, unallied to love,
And hostile to the wisdom from above.
Then do not fear, but choose the better part,
To grace, and truth, and peace resign your heart—
Search and compare, be wise to understand
The Gospel precept, and the law command.
Be fixed in purpose—turn not soon away,
With every wind and doctrine of the day;
What you profess, be not ashamed to own,
But let your faith before the world be known;
The cause of truth by lip and life maintain,
Though bigots frown and zealots loud declaim;
Be not afraid to stem the foaming tide
Of fashion, popularity and pride;
Churches may spurn and idle priests may frown,
Be not afraid, live opposition down;
The tongue of slander, set on fire of hell,
Quench in the living stream of doing well;
By virtue, truth and grace, disarm the foe,
And let the haughty opposition know,
In face of all the world, you're not afraid,
To trust the strength of your profession made.

My subject now to its conclusion draws;
Your name, your place, your character and cause,
I've labored with becoming zeal to clear
Of all unjust reproach upon them here.
I now submit, and to you make appeal,
Will you in turn sustain with equal zeal,
The truth of facts in this address surveyed,
By living up to the assertions made?
Without offence, may I to you declare,
—And you will with me as a preacher bear—
To all, widow, matron, maid and wife,
The law of honor is a woman's life.
To this attend and be with glory crowned,
For you with God have endless favor found.

For the Magazine and Advocate.

ANOTHER FALSEHOOD.

Messrs. EDITORS—In looking over a late number of the "Union Herald," a paper lately established in the village of Oswego, and edited by the notorious revivalist, Luther Myrick, I perceived an article entitled "A voice from the West," from which I make the following extract. The writer of said article, after having stated that in "almost every settlement in the West, numbers may be found, who once belonged to churches in the East—were zealous and useful; but have given up their hopes and become infidels, Universalists, or are dead—yea, twice dead and plucked up by the roots;" proceeds to relate the following anecdote.

"One little incident, (says the writer,) that occurred in one of these settlements, I will relate—use it if you please. A student was invited to spend a Sabbath in an Universalist society, formed chiefly of those who once hoped for salvation, only through faith and repentance. A Universalist preached in the forenoon, and the student was to speak in the afternoon. After opening the meeting, he selected the fourth chapter of the 1st epistle of John. He used the Universalist Bible, [!] bearing the owner's name in large letters on the outside; so that all could not fail to know whose Bible it was. The Universalists seemed much delighted with such a loving chapter, till he

came to the 17th verse; the student then emphasized as he read, 'that we may have boldness in the day of'—something; I should think it was 'judgment'! though it is crossed in the book: perhaps it is an interpolation! The Universalist minister sat close by his side, and seemed much disturbed. He began to speak but choked—then hemmed a few times, and hung his head for shame, while the student read on.

"Thus it is, that these deceivers, under the instruction of their father, who was a liar from the beginning, learn to pervert God's truth, or, as circumstances may suit, cross it out. You see what a fine Universalist text it is, by first crossing 'in the day of judgment.' The same Bible was marked up in a similar way, in various other places. Our Universalist friends are reminded that they might save themselves all this trouble, if they would only have a revised edition that should exclude such passages; for surely they need a different edition from ours to prove their doctrine."

Thus readeth the extract, upon which the sapient Editor remarks as follows:—"Would it not be better for the poor creatures to burn up the **OLD BOOK**, and thus get rid of it at once, and with it, their troubles?"

Now, brethren, did you ever, in all your life, hear a more barefaced, malignant and wilful slander told respecting any religious denomination? A Universalist crossing out words in his Bible! a tale only worthy to be promulgated by the Rev. Luther Myrick!! But what is the reason the writer did not state definitely the place where, and the time when, this transaction took place; also the name of the Universalist minister who was so wonderfully dumb-founded? Can any reason be given, other than this, that, like converted Universalists, no "local habitation or a name" could be given? Can anything further be said of the story than, that it is a "tale told" by a student, "full of sound and fury signifying nothing"?

In conclusion, I would recommend to the especial perusal of the writer of the foregoing extract, the 8th verse of the 21st chapter of Revelations; and to the Editor of the "Herald," the 13th chapter of 1st Corinthians.

Baldwinsville, July 7, 1836.

REMARK.

The dear fellow overshot the mark. In his great anxiety to make Universalists appear odious, he heaps on us two charges, one of which contradicts the other. 1. That we have a Universalist Bible; and 2. That we have to erase words in our Bible to make it prove Universalism! Perhaps the writer is a young hand at the slandering business, and will improve by practice, as he grows older in iniquity. But if not, some one more cunning should revise his articles for him. Mr. Myrick must be rather careless to be the Editor of such a paper. But thus it is—God taketh the wise of this world in their own craftiness, and turns the way of the wicked upside down.

A. B. G.

For the Magazine and Advocate.

CHURCH IN ADRIAN, MICH.

Brs. GOSH AND HUTCHINSON—A meeting was held here on Wednesday and Thursday, June 23d and 24th, at which time our church was recognized. Br. Curtis received ordination, as an evangelist—two brethren received the ordinance of water baptism—and fourteen brethren and sisters, with joyful hearts, sat down together in commemoration of the dying love of our Lord and Saviour, for the first time here.

Brs. N. Stacy, D. R. Biddlecom and J. Lockwood were present. Four discourses were delivered—two by Br. Stacy and two by Br. Biddlecom—Br. Lockwood assisting in the devotional exercises.

The number of members in our society is forty-eight, a part of whom will doubtless join the church.

I feel much more encouraged respecting the prosperity of our cause here, than I have felt at any time before: as the spirit of pure, genuine Christianity is now apparent among us, and where this is found our success is no longer doubtful. You

will certainly agree with me, that it is a matter of far more joy, to be made in any measure the instrument of awaking the spirit and power of religion, even in a small number of individuals, than to be instrumental in raising up a large society of mere nominal believers.

I rejoice in the hope that our brethren in general, throughout the country, are becoming sensible of the necessity of an improvement among our people in this particular. They have been sufficiently instructed in the doctrinal part of our religion; I think it is now time to turn our attention more particularly to experimental and practical culture. And I bless the name of God that our ministry are in general of the same opinion. I have lived to see the denomination more numerous than I ever expected to see it, when I entered the ministry of reconciliation, some nine years ago; were I permitted to live to the common age of man: but now, should I be permitted to reach my appointed three score and ten, I expect to see the number more than double what it now is. Truly "the Lord hath done great things for us, whereof we are glad."

Religion, the pure, spiritual, primitive religion of the Gospel is now what we stand in need of; in order to reap any real advantage from our success; and to ensure our future prosperity. Without this solid foundation, I am satisfied that no society can be sustained for any length of time; and with it, the gates of hell cannot prevail against us. Indeed, it seems to me a useless business to raise up societies, and even become a numerous denomination, (if the thing were possible,) if our people are not made better Christians on account of it.

Finally, brethren, pray for us: that the word of the Lord may have free course, and be glorified, even as it is with you. Farewell,
Adrian, June 25, 1836. A. H. CURTIS.

For the Magazine and Advocate.

MATTERS AND THINGS.....No. VI.

BY EV. JASON LEWIS.

I SHOULD REGRET TO SEE the Clinton Liberal Institute fail for want of necessary funds.

I should regret to see the Magazine and Advocate, or any other Universalist periodical, expire for want of patronage.

I should regret to see the success of any measure tending to effect a union of Church and State, or to endanger the union of the United States.

I should regret to see any measures taken for spreading the Gospel among the Heathen, if I believed that the greater part of them would be endlessly damned in consequence of rejecting it, while all would have been saved had they been allowed to remain in ignorance.

I should regret to see any evidence of a future state of existence, if I expected to witness, in that state, the endless torment of even the vilest sinner that ever lived.

I should regret to see a strife amongst Universalist clergymen to determine who should be accounted the greatest.

I should regret to see the Universalist denomination rent in pieces by intestine divisions.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE ALLEGANY ASSOCIATION OF UNIVERSALISTS FOR 1836.

This body met at Messenger's Hollow, Allegany county, June 22d, and organized the Council, by appointing Br. JUSTUS TODD, Moderator, and Br. T. P. ABELL, Clerk.

1. Received letters and credentials from societies and delegates.

2. Voted, That the Universalist societies of Rushford and Portageville be received into the fellowship of this Association.

3. Committee of discipline reported, "no cause of complaint." Report accepted.

4. Voted, That Brs. J. Todd, minister, and A. Adams, of Pike, and L. Woodsworth, of Rushford, laymen, be the committee of discipline for the ensuing year.

5. Voted, That Brs. J. Todd, and L. Paine, and Br. Root, of Nunda, be the committee on fellowship and ordination for the ensuing year.

6. Voted, That this Association request fellowship of the New-York State Convention of Universalists.

7. Appointed Brs. L. Paine and J. Babcock, ministerial, and Brs. A. Adams and J. D. Stuart, lay delegates to represent this Association in the State Convention for 1837, with power to elect their respective substitutes.

8. Resolved, That we recommend to the several trustees of each society composing this Association, to raise an annual fund for the defraying of the expenses of our yearly sessions.

9. Voted, That Br. T. P. Abell prepare the minutes, (accompanied with a circular,) and have them published in the Herald of Truth, and request that they may also have an insertion in the Magazine and Advocate, and the Universalist Union.

10. Voted, That this Association adjourn to meet in Ellicottville, on the fourth Wednesday and Thursday in June, 1837.

JUSTUS TODD, Moderator.

T. P. Abell, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, Br. L. Paine. Sermon, John xviii: 37, Br. T. P. Abell.

Afternoon.—Prayer, Br. T. P. Abell. Sermon, Ps. cvii: 8, Br. L. Paine.

Evening.—Prayer, Br. J. Todd. Sermon, Isa. xl: 1, Br. T. P. Abell.

Thursday morning.—Prayer, Br. J. Babcock. First sermon, Luke xv; 14, Br. J. Todd. Second sermon, Matt. vii: 13, 14, Br. J. Babcock.

Afternoon.—Br. J. Babcock was ordained. Introductory prayer, Br. T. P. Abell. Sermon, Isa. liii: 11, Br. J. Lewis. Ordaining prayer, Br. L. Paine. Charge and delivery of the Scriptures, Br. J. Lewis. Right hand of fellowship, Br. J. Todd. Services closed with the usual addresses, by Br. L. Paine.

CIRCULAR.

TO ALL UNIVERSALISTS:

Brethren and Sisters—The second annual session of the Allegany Association has been held—again have we been permitted to mingle and take sweet counsel together—to meditate upon the continued and ever-continuing tokens of our heavenly Father's parental regard—to contemplate the richness of his love as displayed in the Gospel of Christ to a wanting world—to encourage and assist one another in the good work of promoting the Redeemer's kingdom—to have our minds expanded, our hearts gladdened, our hopes brightened, our faith strengthened, and our zeal stimulated and increased. We have met from the different parts of our Associational territory, have commingled our worshippings in the sanctuary of our God, and have felt and tasted the overflowing of the goodness of that Being whose "tender mercies are over all his works."

We feel encouraged. Liberal principles have arisen in the strength and glory of the Most High, and the partisans of human creeds cannot prevail against them; and bigotry, bondage and traditional errors are shrinking beneath the regenerating influence of the still small voice of the religion of universal love. Soon, we trust, will this wilderness region rejoice and blossom as the rose.

Our sanctuary services were very well attended, notwithstanding the unpleasantness of the weather and the badness of the roads. A goodly number of our opposing friends were present, some of whom had never before listened to the words of life as we declare them. We trust the seed fell upon good ground, and pray that God may grant an abundant increase.

Brethren! it is ours to sow the seeds of Gospel truth, and to "water the plants which our heavenly Father hath planted;" and though it is for him to overrule the results and give the increase, yet if we would see the doctrine we profess to love prosper—if we would see it "run and be glorified,"

we should be more practical imitators of God. Let us, then, one and all, live as though we felt the influence of our sentiments; let us be UNIVERSALISTS. And then all will be well. For when we shall have adorned our profession with a corresponding walk and conversation, we shall cease to be a reproach to our neighbors—a scorn and derision to those round about us: then shall we be freed from the vilification and contumely of an unsanctified world.

Per order, T. P. ABELL.
[Herald of Truth.]

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JULY 23, 1836.

THE UTILITARIAN.

ATHEISM.

"There be many that say, Who will show us any good?"—Ps. iv: 6.

Under the head of atheism, though not properly belonging to it, I shall for the sake of convenience, include skepticism and pantheism generally, as well as the absolute denial of a Deity, or the direct belief that there is no God. And while I speak with all plainness, and unreserve of their sentiments, or want of faith in, and worship of a Deity, I wish to be considered as treating the individuals with all that kindness, respect or compassion, which their feelings, moral worth, or wants can possibly claim. Also, while I freely argue and point out what I believe to be the natural and inevitable tendency of skepticism or atheism, in every shape and form, I do not wish to be understood that it has yet had, or that it certainly will have its full effect on every individual embracing it—but that such is its tendency—such its natural and legitimate results, in whole or in part, according as they may or may not be restrained by counteracting and better influences. These remarks premised, let us proceed to the work in hand.

"There be many that say, Who will show us any good" in having any system of religion; or in engaging in any acts of religious worship?

Such, to my mind at least, is the language of that universal skepticism of our day, which, however, candid in all temporal things, admits no religious tenet, however clear—which, however its abettors may maintain the general systems of astronomy, philosophy, chemistry, etc., reasons against all systems of religion as equally absurd and incomprehensible. Many men who embrace this spirit, will receive any fact recorded in profane history without a scruple as to the validity of human testimony; but in religious matters, they will require the testimony of one, or more, or all of their five senses. Some of them change systems of unbelief, every new opponent they meet—use arguments the most contradictory, at various times—and deny truths they themselves have advanced, but a short time before, as self-evident—in short, scruple not to use any argument however false, or to profess any whim, however absurd and little believed, if they can only thereby confound the religionist they are, for the time being, engaged with. I charge but some—a few, probably—with such conduct—with inconsistency and change in every thing, except in their general skepticism—with being reasonable and ready to believe evidence on every subject, except the single one of religion. Instances might be given—but it is presumed that every one who has had to do with skeptics has found enough to render their mention unnecessary.

Such is the character of that spirit of skepticism which prompts the question, Who will show us any good in being religious in thought or feeling?

In reply, I would state, that I believe in such a thing as religion—in religion of some kind—because I deem man to be naturally a religious being. I am aware when I make this statement that there are a few who will deny it—but I see at the same time that their denial will lead to the same conclusion. For if it be a principle instilled by education—derived from others—the universal diffusion and existence thereof will impel to the conclusion,

that man must, in the primitive ages, have learned it by *experience*, or been taught it by *revelation*. And in either case, the existence of the principles of religion, and an object or objects recognized by those principles, must be established.

When I say man is *naturally* a religious being, I would not be understood to say that he is born with an innate knowledge thereof—but that he is endowed with an internal capacity for its reception—or, if you prefer the definition, an internal organization which shall lead him to desire and to seek such knowledge. For how else shall we account for the universality of religion? In what age or period of the world has it been unknown—or in what nation and clime has it been unacknowledged and unfelt? Go to the poor African scorching under his sultry sky, ignorant of most of the arts necessary to sustain life in every other land, because God has been pleased most liberally to provide for him without them—or go to the same being rudely torn from his happy home and carried into a slavery which leaves no time for any thought unconnected with his wearied frame and bitter drudgery! His *fetish*, worshipped to guard him from harm—his belief in the Obeah man, at once his tyrant, physician and priest—and his hundred other idolatries and yearnings for some great and invisible power, will tell you that *there—even there—nature*, or if you please, education has been at work—for there is the principle of religion just waked into a faint, a living spark. Will it be said that these are remnants of the more civilized systems of religion, which were held and practiced by their ancestors, when Carthage was queen of the world, and Africa ranked where Europe now does among the quarters of the globe? How comes it then, that all is lost *but* this principle—that the spirit of their ancient kings, and sages, and heroes, and lawgivers is extinct, while that of their priests still lives on?—that even memory has forgotten, and tradition utterly lost all remembrance of the fountain from whence this principle flowed? Will you ascribe it to an internal principle of human organization? Do so, and you admit that *religion is natural to man*.

Yes, man in every age, in every country, has a desire—an innate faculty for religion; and in every age, in every nation, he has found it, in some shape or other—impure, imperfect, and much deficient, it is true—but still the spark has been kindled, the fuel has been prepared, and sooner or later the blaze will burn brightly, pointing to heaven in purity and gratitude, from the altar of every human heart created of God. Religion of some kind is natural to man—and man, if he would not be most unhappy, must conform to nature.

The demand—the desire—the yearning for a religion may be resisted and suppressed for a time, by any one hardy enough to make the trial—by some more easily than by others—for all are not equally strongly inclined to and prepared for its embrace. But when circumstances arise to wake this desire from its dormancy, think you not that it will rage to anguish because of its former suppression? Oh, look at the scoffer at religion when drawn into the destructive and intoxicating whirl of a modern revival! No faith to steady him—no hope to support and console him—no fixed principles to guide, enlighten and direct him—he is a feather in the storm—a floating straw on the tempest-lashed waters, and settles down into a half-crazed bigot, with a credulity equalled only by his former skepticism! Or see him in his moments of deep, silent reflection, when his spirit stirs within him, calling for communion with the Infinite fountain which he knows not, and whose existence he has denied. Unable to satisfy his yearnings for a religion in a contemplation of mere nature around him, he is compelled to flee into the idolatrous absurdities of pantheism, and by praying to the material universe of which he himself is a part, falls into self-worship and idolatry, excelled only by the Pagan bowing before his idols of wood and stone.

Or let sickness come, with the prospect of death in its train—let his desires to live be unsupported by any hope of immortality after this weary life is over—and oh, how

must he long for a faith he despised, and wish that he could believe that death is but a passage from this to a better world! For even admitting such faith to be a delusive, deceitful lie—it cannot flatter to betray—it cannot lure, merely to disappoint him. If death be, indeed, the termination of human existence, he will never find out so as to know or to realize his disappointment—while through life—in every emergency of trial and adversity—in every scene of sickness or of sorrow—of affliction and death—it will shine as a light around his steps, and be to him a ministering angel for good. The separation of friends will be viewed but as temporary—death, but as the messenger of a better world—the triumphs of evil, as the forerunners of greater and enduring good.

It is true, religion as a principle of the human affections may be carried to an extreme, and much, much misery be the bitter consequence. For though divinely bestowed, it is managed by human agency. But so are all the desires, appetites, affections, capacities and faculties which God hath given us. No one thinks the abuse or excessive use of these an argument against their goodness, or that of their Author—nor yet a proof that they are not natural to us, and that therefore no objects exist for which they are wisely adapted, and on which they may be exercised and gratified. Indeed, the very existence of abused or false religion, proves the existence of the correctly used and genuine. If there were no genuine bank notes, or money, there would be no counterfeit—if man had not given to him a principle of religion, he could not abuse it, or be made to embrace a false system. And the greater the curses which flow from its abuse, the greater the blessings which flow from the proper use of it. Look around, then, at the baleful and bitter consequences of bigotry, superstition and fanaticism; and, oh, how great—how incalculably great must be the blessings and joys flowing from a proper exercise of pure and undefiled religion! And if so, of how much happiness must he deprive himself, who wholly rejects all religion, natural and revealed?

Nor does his misery end here. Consequences as baleful and destroying flow from the *disuse* as from the *abuse* of religion—both are alike fruitful causes of bigotry, brutality, insanity and suicide, with their kindred vices and diseases. Conceive, for a moment, with all candor and charity, the natural tendency of atheism. According to it, men are but the chance productions of unintelligent, undesigning, unfeeling causes. There is no relationship between them, but that of one tree, plant, rock, or animal to another. They have no standard of moral rectitude, save common consent; or the vague half discovered laws of nature; or the fluctuating opinions of society. Doomed to exist, hap-hazard, and to perish at death as but a high order of brutes—having no standard of moral or intellectual excellence to copy or strive after—no hope of attaining to a higher state than the present, or even communing with a better, greater being than themselves—how can such a system keep man elevated above the brute, but in form—how can it animate to great moral and intellectual exertion—or how inspire man with the kindly, benevolent and brotherly affections, and love of virtue and goodness, which renders the human being so like a God, and fills his heart with a foretaste of heavenly joy and peace? Now all this, so excellent and so desirable, is given us by religion in every form—increasing, of course, with the purity and excellence of the religious system that calls it forth.

As to the natural tendency of skepticism to insanity, that is a matter that would need no proof, were all religious feelings as fully extinguished among men, as they are now carried to an extreme. No one doubts that fanaticism drives to insanity, yet the cases are few in comparison with the number of fanatics. And as religion is natural to man—or, at least, common among men—we have far more thorough fanatics than thorough skeptics. Could this state of things be reversed, the number of deranged persons and suicides would not be much, if in any wise diminished among us—indeed, if medical

men may be believed, the cases would be increased. Dr. Brigham, in his appendix to Spurzheim's Treatise on Insanity, very justly remarks, that "it is the *abuse* of religion that leads to insanity and suicide; for pure religion, Christianity, tends to subdue the passions of men." "But if the *abuse* of religion sometimes leads to suicide, the entire neglect of it does more frequently."

This testimony comes from a man who deprecates the multiplication of Sunday schools in which sectarian dogmas are taught—the early instruction of youth in theological doctrines—intemperate preaching, and excitements of every kind. Hence I would infer that he is not unduly bound to any of the dominant religious sects, nor bigoted in favor of any particular religious system. Esquival, Falret, and other eminent physicians of France, who had ample opportunities of observation, testify to the same facts. The latter named, in particular, declares that—"Irreligion is *certainly* a very frequent cause of suicide. Those who think all there is of man perishes at once—who do not believe in another life—are *necessarily* disposed to abandon this, when it appears to be but a source of calamities." We all know what an influence hope for the future has, in reconciling us to present calamities—that he who feels sure of immortal bliss, is most contented with this life, while he who is certain of enduring endless hell tortures, is constantly impelled to destroy life—and in view of these facts, you can judge for yourselves respecting the rationality of Falret's deduction. He who has no hope for the future, as well as no fears, will feel his mind strongly drawn to contemplate present evils, and to shun them, even by death, if necessary.

Dr. Rush, also, who certainly was no bigot though a Christian—who was most liberal and charitable to the views of others, and who reasoned only after close and repeated observations—has declared, in his third lecture on the "Cause of animal life"—"The different religions of the world, by the activity they excite in the mind, have a sensible influence on animal life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of *thought* from the most sublime—and of *love* from the most perfect of all possible objects. Man is as naturally a *religious*, as he is a social and a domestic animal; and the same violence is done to his mental faculties by robbing him of a belief in a God, that is done by dooming him to live in a cell deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, has lately (i. e., shortly after the French Revolution) been demonstrated by the atheists of Europe, who after rejecting the true God, instituted the worship of nature, of fortune and of human reason; and in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of *hope* and *love*. It will readily occur to you that Christianity, when believed and obeyed according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any religion in the world. Such is the salutary operation of its doctrines and precepts upon *health* and *life*, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time, we are assured, will come, when the understanding will be elevated from its present inferior objects, and the luxated passions be reduced to their original order. This change in the mind of man, I believe, will be effected only by the influence of the Christian religion, after all the efforts of human reason to produce it by means of civilization, philosophy, liberty and government, have been exhausted to no purpose."

The pertinency of this long quotation, which many of you may have previously read, will be my excuse for quoting it in full. This same distinguished physician, in his

Treatise on the Mind, classes the principle of faith among the faculties of the mind, natural thereto, and necessary to its soundness. He says, "Happily for us, its operations are involuntary in a sound state. - Happily for us, likewise, a source of knowledge so necessary to individual comfort and social existence, has not been made dependent upon our [external] senses, nor left to the slow inductions of reason. The world could not exist in its present circumstances without it. It is no objection to its necessity and usefulness, that we are sometimes deceived by it. The same objection applies with equal force to our senses and reason, as sources of knowledge." In the same excellent work, speaking of the disorder of this faculty, he says, "That it is often affected, I infer..... from persons who refuse to admit human [or historical] testimony in favor of the truths of the Christian religion, believing in all the events of profane history"—exactly the case of many of our skeptics at the present day. He calls skepticism a "palsy of the believing faculty" in another part of the same work.

I might proceed with other testimony on the unhealthy, insane and suicidal tendency of the disuse of religion, but having adduced the testimony of three competent witnesses, I deem them sufficient for the present.

I have thus showed the good there is in believing in a system of religion—or, in other words, in being religious—and though my labors on this point were not specially intended to bear on the succeeding divisions of my subject, or in favor of any particular system of religion in preference to others, yet my quotations embraced them in part, and I beg you to notice, also, that the arguments in every division relate more or less to all the divisions that follow.

It is good to be religious in thought and feeling, because religion is natural to man, and a conformity to nature is necessary to happiness.

Because without it man's understanding and affections are rendered inert and are brutalized. Without religion man degenerates in all his religious powers, his health of body and of mind becomes more or less impaired, and he is less able to bear up under the calamities of life, or enjoy its pleasures. And therefore, by being religious—rationally religious—these evils and their diseases and vices; are avoided; and their opposites secured and enjoyed.

A. B. G.

UNIVERSALIST PUBLICATIONS.

Br. L. F. W. Andrews, of Charleston, S. C., having sold out the Southern Evangelist to the Universalist society there, and being about to leave that city on account of the health of his family, Br. T. Fisk will hereafter edit the same for the association. Bating its frequent apologies for and defence of the institution of slavery, (which may not injure it at the South, though it must render it very disagreeable to Universalists at the North, Universalism being opposed to slavery of every kind, in time and in eternity,) the Southern Evangelist has been conducted with much energy and spirit, and we hope has been very useful to the cause of universal salvation from sin and misery. Br. Fisk is well known to the Universalist community as a beautiful and excellent writer, and therefore requires no introduction to them. We ardently wish that the society in Charleston, the Evangelist, and the cause with which both are connected, may prosper abundantly under his labors and management.

Another Universalist paper! with the promise of yet another to be published in Pittsburg, Pa.! The Christian Telescope, edited by Moulton Avery Chappell, has reached us from Columbus, Ohio—where it is to be published in octavo form, once a month, at one dollar per annum. It is printed on a sheet rather smaller than that of the Magazine and Advocate, a few scattered pools of matter in a meadow of spaces and margin. Much of this matter is from the pen of the Editor, and is pretty fair, and the selections evince considerable taste. In our humble opinion, as a substitute, it will be but a poor and very dear one for the Sentinel and Star in the West, which, in such case, it must sadly injure without benefitting the cause; and as a *conditor*, it will need all the help of the Sentinel, which needs help for itself, without imparting any in return. If more cannot be said for the paper, said to be forthcoming from Pittsburg, our cause in the West must be injured rather than benefited by these new publications—for the faithful Sentinel can scarcely be supported without a division of the aid there extended to periodicals, much less with such a division.

And if so, these new publishers will pay Madam Experience rather high a price for the lessons she will teach them on the subject of publishing new papers, when even the old periodical cannot be supported. But that is their business—as it is ours thus frankly to state our opinions on the subject. All concerned are entire strangers to us—we have no partialities for persons or places to gratify, (we have some partiality for the Sentinel, it is true,)—but we feel much interest in the advancement of the cause in the West, and would therefore that our friends there would zealously and ardently unite in supporting well one good periodical in their midst, before they start another.

Br. J. E. Palmer, of Barre, Vt., has published a work entitled, "A Collection of Valuables, consisting of pieces on doctrinal, practical and experimental subjects, written by Rev. Hosea Balton, and originally published in the Universalist Expositor and Universalist Magazine." Retail price, seventy-five cents. Agents for the work, Editors of the Watchman, Lebanon, N. H. As we have not seen a copy, we cannot, of course, give an opinion respecting the work.

A. B. G.

THE KNICKERBOCKER.

The number for July, begins a new volume of this very excellent monthly, and begins it well—it is a superior number. Not to specify where all is good, but to notice according to the importance of the article, I would recommend to the careful perusal of all, the valuable article of Dr. Brigham on pulmonary diseases—their causes and preventives. Vegetable diet, or Grahamism, is severely reprobated—early marriages especially among those predisposed to such complaints—light and tight dressing—and, above all, the want of proper physical culture, are named as the prominent causes of this fatal destroyer, who sweeps off fifty thousand victims per annum, in this country alone. Mothers who clothe but partially their off-pring, leaving the arms and other portions of the frame exposed to the air, receive a gentle but earnest rebuke. I cannot but believe the article will do much good, appearing as it does, in one of our best and most admired monthlies—and only regret that the Editor did not add a note to it warmly recommending Brigham's work "on the influence of mental cultivation and mental excitement upon health," Dr. Caldwell "on Physical Education," Dr. Combe on the same, and several other works that might have been named, treating on the same subject. Such works should be read by every parent—they have too long been neglected, and a puny, sickly, consumptive race are crying aloud for attention to the subject of physical education.

A. B. G.

TO AGENTS AND NEW SUBSCRIBERS.

Be careful to state when you wish subscriptions to commence—i. e., whether we shall send back numbers, or not. We can supply a number with perfect files, from the beginning of the volume, if they request it. The essays, tales and sermons already published are worth much more than the subscription price, and in our opinion a subscriber will regret not getting them before the volume is out—especially if he wants to get his volumes bound.

Heretofore we have sent the back numbers, when nothing was said—but more than half the year has expired, and we shall no longer send them unless ordered.

But as we must have some rule to go by, hereafter we shall send from No. 27, when no special time is mentioned at which to commence—thus sending the half volume. And in all such cases, the other half volume may be obtained, (so long as we have any to send,) by specially ordering it.

G. and H.

CLINTON LIBERAL INSTITUTE.

UNIVERSALIST MINISTERS.

It is too obvious to require either proof or illustration, that many things can be effected with the greatest ease by association and concert, which if not wholly impracticable by an individual, would, at least, be extremely difficult of accomplishment. Some four or five years of unremitting exertion, have sufficed to convince those most deeply interested in the prosperity of the Clinton Liberal Institute, that what must otherwise be attained by long continued efforts on their part, can easily be accomplished by a more extensive co-operation. This institution, it is well known, has as yet received but a small amount from public charity, and nothing from the State. Its wants are fully understood—and its merits are beginning to be appreciated. Appeals to the generosity of the public have been repeatedly made; and calls for contributions for even a single dollar, have been urged upon the friends of unsectarian education—almost in vain. What was understood to be alike the interest of indefinite thousands, was felt to be the duty of none in particular—and very little has been done.

Under these circumstances, it has been deemed proper, once more to ask Universalist ministers to make one effort to raise, each a small sum among their respective friends; and at once to relieve the Institute from the pres-

sure of pecuniary wants. They are probably not aware, how very trifling would be the amount from each—and which, if they are neither able nor willing to contribute themselves, might certainly be obtained from their friends by asking. Let each Universalist minister in the State of New-York send thirty dollars—and the work is done. But lest this sum should be too specific—let those who can, send more, as some may find it necessary to send less. Or, let each preacher of the denomination send ten dollars and the result is nearly the same.

What say you, gentlemen?—can you not—will you not be at the trouble, if trouble it is, to ask your friends to enable you to forward to Joseph Stebbins, Esq., Treasurer, at Clinton, or Rev. D. Skinner, Utica—THIRTY DOLLARS? And will you not do this without delay—before the approaching month of August expires?

Is it asked—why you are thus called upon? The answer is—you are the only class of preachers who have the mind to devise, the hand to execute, and the heart to enjoy truly "liberal things." The Institute was projected by you—has been thus far principally sustained by your friends, and by them is almost exclusively appreciated. And though it neither does, nor ever will admit the creed of any sect among its instructions—it ever has depended, and still depends principally upon Universalists, both for patronage and support.

By directions of the Treasurer of Liberal Institute,
S. R. SMITH, General Agent.

Clinton, July 18, 1836.

THE ADDRESS TO FEMALES.

By our venerable and excellent brother, J. Wallace, published in this paper, is especially commended to the perusal of our sisters in the faith, as a frank, affectionate and generous tribute to their worth. It was prepared and delivered at the request of the worthy ladies of his congregation at Madrid, (who accompanied the request with a substantial token of their respect and esteem for its author,) leaving to him, of course, the selection of the subject, and the manner and style of the address. These ladies were, probably, the very same whose industry furnished the spacious canopy under which the St. Lawrence Association held its late session, as stated in my published account of my tour North, a few weeks since.

A. B. G.

TO SUBSCRIBERS.

Those who have not yet paid for this volume, will please remember that they owe us two dollars—by paying for this year and next, they may save fifty cents of that sum, as three dollars will be received in full for the two volumes. Or by sending a new subscriber, three dollars will pay for the two. This offer will hold good for two months from date.

G. and H.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. C. S. BROWN near N. Brown's, Pharsalia—Br. BODEN at Fort Plain, and Br. L. C. BROWNE at Denmark—Br. ANDREWS at Lewiston, Niagara county—Br. H. ROBERTS in Barry—Br. NEWELL at Lassellville—Br. WAGGONER at Salisbury Centre, and at Ingham's at 5, P. M.—Br. T. J. SMITH at Fly Creek—Br. BIDDLECOM at Durhamville, and at Hand's village at 5, P. M.—Br. GROSH at New-Hartford—Br. WHITNEY at Rome—Br. C. B. BROWN at Fulton (supply for Br. Eaton during his absence at the Fast)—Br. WOOLLEY at Munsville, and at Siloam at 5, P. M.—Br. QUEAL at Salina, and at Liverpool at 5, P. M.

There will be preaching on the first Sunday in August by Br. C. B. BROWN at Williamstown—Br. SKINNER at Fort Plain and Br. L. C. BROWNE in this city—Br. C. S. BROWN at McLean—Br. H. ROBERTS at Byron Centre—Br. WOOLLEY at Richfield Springs, and at Carver's at 5, P. M., and Br. T. J. SMITH at Lebanon, and at Eaton at 5, P. M.—Br. WHITNEY at Oswego—Br. BIDDLECOM at Newville—Br. WAGGONER at Leyden and Br. ASPINWALL at Eatonville—Br. ANDREWS at Middleport—Br. GROSH at Cedarville—Br. QUEAL at Howlet Hill, and at the schoolhouse near the Widow Leonard's at 5, P. M.

There will be preaching on the second Sunday in August, by Br. WHITNEY at Lyons—Br. C. B. BROWN at Fulton—Br. DELONG at Hamilton Centre and Br. WOOLLEY at New-Berlin—Br. H. ROBERTS at Spafford.

Rev. E. Kirk, of Albany, will lecture on Common School Education, in the First Presbyterian church in this city, on Tuesday evening next, at half past seven o'clock.

The Chenango Association will meet at Oxford village, on the last Wednesday and following Thursday in August—viz., August 31st and September 1st.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last

T. C. A., Oakville, for B. K., A. A., F. J. and L. W.—E. E., Canton, (Ills.)—P. M., Smith's Mills, for A. W., A. M. P., S. M., S. W. and S. H.—J. McW., Sackets Harbor.

POETRY.

THE MOTHER.

The cold winds swept the mountain height,
And pathless was the dreary wild,
And 'mid the cheerless hours of night
A mother wandered with her child—
As through the drifting snow she pressed,
The babe was sleeping on her breast.
And colder still the winds did blow,
And darker hours of night came on,
And deeper grew the drifts of snow—
Her limbs were chilled—her strength was gone.
Oh! God, she cried in accents wild,
If I must perish save my child.

She stripped her mantle from her breast,
And bared her bosom to the storm,
And round her child she wrapt the vest,
And smiled to think the babe was warm;
With one cold kiss, one tear she shed,
And sank upon a snowy bed.

At dawn, a traveller passed by,
And saw her 'neath a snowy veil—
The frost of death was on her eye,
Her cheek was cold, and hard, and pale,
He moved the robe from off the child;
It lived—looked up—and sweetly smiled."

THE WISH.

BY MRS. LYDIA BAXTER.

Oh! could I dwell in some lone spot,
Where fragrant breezes blow,
With a pure rill before my cot,
Passing in murmurs low;
Where sweetest flowers arise to greet
The rays of morning's sun,
And peace and plenty smiling meet
My cheerful board alone!

Oh! could I dwell with one kind friend,
In such a place as this,
Whose sorrows with my own should blend,
And sweeten all my bliss—
I would not ask for India's mines,
Nor princess' gay attire;
But sweet content a wreath should bind
Around my brow entire.

THE HERMIT.

BY MISS MARTINEAU.

There was a lofty rock which had stood forever. And a fountain sprang up beneath the rock, and the waters thereof were purer than any waters that were upon the earth.

A hermit made his dwelling beside the fountain. He drank of the waters at their source, morning and evening; and he went lower down and purified himself every day.

His dwelling was covered with vines; and the hermit trained the branches thereof, and watered the roots, and rejoiced to behold the golden clusters, and watched with care those that were yet unripe.

Birds fed from his hand, and refreshed him with their song. Antelopes also were sheltered beneath his roof, and he loved to behold their sports.

It chanced one day that the hermit was weary and slept. And when he awoke, lo! one stood beside him in his dwelling. And the hermit wist not how he had found entrance therein.

And the stranger was of a gay countenance, and in his hand he held a cup. He drank thereof, and offered unto the hermit.

The hermit was afraid; but, after a while, he listened to the words of the stranger and drank.

The night passed away in mirth. The holy man knew not when the sun went down: neither did he repair to the fountain as he was wont.

Towards dawn, he sank down in a deep sleep; and when he awoke, lo! the stranger had departed.

When he went abroad, the sun rode high in the heavens; and as he looked around him, he saw that all was laid waste.

The vines were torn down from their supports and trailed along the ground. The birds had not been fed; therefore their song was hushed. The antelopes came not forth: they were stretched on the earth fainting with thirst.

Then the hermit went to drink of the fountain. But the stream was almost dried up, and the waters thereof were bitter.

He hastened to bathe his feverish brow. But when he bent over the pool, lo! his face was changed that he knew it not.

Casting himself down in fear and sorrow, he cried, "An enemy hath laid waste my dwelling while I slept." Presently, dark clouds arose, and thunders rolled afar off.

And the hermit heard a voice calling on his name. He looked up, and beheld one whose eye was sullen, and his brow dark and lowering.

And he frowned upon the hermit, saying, "He whom thou hast entertained is SIN. He hath despoiled thy habitation, and the waste can never be repaired."

Then the hermit trembled, for the voice of the stranger chilled his soul.

"What, then, must I do?" he cried. And while he spake, the winds arose, and there was a great storm. And DESPAIR replied—

"Thou canst not remain here. Behold! the storm beats upon thy dwelling, and it shakes from its foundations. Follow after thy guest, for here is no abiding place."

"But he hath spoiled me already," cried the hermit; "and if I follow him, he will destroy me utterly."

"Then," cried DESPAIR, "cast thyself down from a rock and die."

And the hermit fled to the edge of a precipice, and was about to cast himself down, when a hand restrained him. He turned and beheld the form of a woman. She was clothed in a dark raiment. Her countenance was severe, though calm. Her eye was mournful and bore traces of tears that had passed away. Her voice was low, but sweet; and the hermit, while he listened, felt the tumult subside in his soul.

"Return unto thy home," she said. "I am REPENTANCE; and I will aid thee to repair the desolation thereof."

"But," replied he, the storm beats upon it, and will overthrow it, so that I can never more enter therein."

"Return with me," answered his protector. "Thou canst abide under the shadow of the rock till the storm be overpast."

So she took his hand, and the hermit suffered himself to be led back.

At length the black clouds parted, and a ray of light fell upon the fountain.

"Drink thereof, and refresh thyself," said his guide.

The hermit feared to taste, because he knew that the waters were bitter: but he obeyed the voice of his guide.

As he stooped to drink, lo! the pure wave swelled to meet his lips. His tears flowed fast, and as they fell into the stream, the bitterness thereof passed away.

And he arose refreshed and strengthened for his work. And REPENTANCE guided him therein.

But when all was done, the habitation was not pleasant as before.

And when she was about to depart, the hermit cried, "Remain with me, for my home is yet sad, and the beauty thereof hath vanished away. I also fear to be alone, lest SIN, my enemy, should return."

REPENTANCE answered, "Another now waiteth my help and I must depart. But be thou watchful, lest thy enemy should approach thee unawares. If thou beheld him nigh, flee unto the shadow of the rock, and thou shalt be safe."

And when she had departed, the hermit pondered her words continually.

After a time, SIN again drew nigh. He hoped to find the door standing wide and the hermit sleeping as before.

He marvelled when he saw how fair the dwelling and the garden appeared. And he said,

"Some one hath taught him to repair the ruin which I caused. I must beware how I approach."

And he looked, and beheld the hermit was seated beneath the everlasting Rock. Peace was in his countenance and he saw all around was fair and promising. The last rays of day shone on his gray hairs.

And SIN dared not approach; but lingered till the darkness of night should come on.

When the sun disappeared, the hermit repaired to the fountain, and knelt down to drink.

Then SIN hastened to unfurl his wings and fled away.

CONVERSATION.—There are some few gifted individuals, whose conversation flows like a confined stream, all around, enriching others without impoverishing themselves; but how different from the idle chatter of empty heads, whose only sounds are caused by their own hollowness. "Two things are indicative of a weak mind," says Saadi, the Persian sage, "to be silent when it is proper to speak, and to speak when it is proper to be silent."

MARRIAGES.

In Royalton, on the 6th inst., by Sherman McLean, Esq., MR. ANSEL HENDERSON, to Miss RUTH ANN RICHARDSON, daughter of Capt. Thomas Richardson.

In Fairfield, June 11th, by Rev. W. H. Waggoner, Mr. JOHN SMITH, to Miss CLARISSA MYERS.

In Aurelius, July 3, by Rev. G. W. Montgomery, Mr. ANDREW GELINE, of Auburn, to Miss ELIZA ABBY, of Aurelius.

In Antwerp, May 8th, by Rev. A. Wood, Mr. JAMES ENGLISH, to Miss MARY DERRY.

Same place, by the same, June 12th, Mr. H. L. FOSTER, to Miss LUCY HYER.

In this city, on the 12th inst., by Rev. D. Skinner, Mr. WILLIAM MERRILLS, to Miss ESTHER STIMSON.

In this city, by the same, on Sunday evening last, Mr. WILLIAM P. JOHNSON, to Miss HARRIET E. BAILEY, both of Oakville, Otsego county.

DEATHS.

DEAR BRETHREN—It is with feelings of regret that I am under the necessity of communicating to you the following disconsolate facts:—

A few days after the date of my last, about the 10th of April, and before my return from Louisville, Ky., I was taken sick of the scarlet fever, and it was with difficulty I arrived home. After my return I partially recovered, and then took a relapse, and I still remain extremely feeble. But this is not my great source of grief. On the 14th we met with the loss of our only daughter, ELIZABETH GARDNER, after a sickness of about twenty hours, aged 10 days. And, alas! dear brethren, I am not permitted to stop here. On the 16th, my wife, MARY ANN GARDNER, departed this life after a sickness of nearly two weeks, in the 23d year of her age. Thus am I deprived of an affectionate wife, a tender companion and a constant attendant upon my sickness. She was deprived of her senses most of the time. When in her right mind, she expressed her willingness to go, by saying, "Lord, thy will, not mine be done"—again, "How long, dear Lord, O how long before I come to thee." When we were married in 1833, she was a member of the Methodist church, and left the same in peace and good will; and with its members we together held sweet communion. In 1834 she joined the Universalist society in Greenville, Ia. She has often remarked truly that the Methodists she had seen since, were not as friendly as those of her own church.

The sympathies and friendships of her neighbors and friends were truly manifested towards her in her sickness. The consolations of the Gospel were tendered to a numerous congregation by Rev. Mr. Woodworth, on the 17th inst.

Thus you will discover I have been deterred from attending to the duties of the desk for some months, and in all probability shall be for many to come; which must be my excuse for not attending to the numerous calls from our brethren in Illinois.

Farewell, I remain your affectionate, though disconsolate brother in the Gospel. A. R. GARDNER.

Henderson, Ill., June, 1836.

In Sheridan, Chautauque county, June 7th, Mrs. ELIZABETH EACKER, mother of J. I. Eacker, Esq., aged 82 years.

A funeral discourse was delivered on the 9th, by Br. Tomlinson, of Buffalo.

In Frankfort, of Asthma, on the 12th inst., Mr. JONATHAN BARBER, aged 63. He died as he had lived, a firm and consistent believer in universal salvation.

In Patterson, St. Lawrence county, N. Y., of consumption, in the 31st year of her age, BETSEY WINSLOW, third daughter of Hon. Joel Brownson, late of Richmond, Vt., and wife of John Winslow, of Kalamazoo, Michigan. She sustained with Christian fortitude the painfully lingering approaches of death, and died in peace, in the soul-rejoicing path of unlimited salvation by Jesus Christ.

* * * Printers in New-Hampshire and Vermont will please copy. J. WALLACE.

THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY SATURDAY.

By A. B. GROSH and O. HUTCHINSON.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL." "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, JULY 30, 1836.

NUMBER 31.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXI. A FATHER'S SUNDAY EVENINGS WITH HIS FAMILY: OR FAMILIAR ILLUSTRATIONS OF THE GOSPEL.—MATT. CHAP. I.—The lesson upon which some portion of your attention and your time have been employed during the previous week, my dear children, is the first chapter of Matthew. I have told you that in reading the Gospel history this time, we will follow the order of each evangelist (i. e., good-news-teller) in their order; and that, at our next reading we will follow a chronological arrangement of the recorded events, i. e., an arrangement in the order of time. This mode of arrangement I have shown you has been followed by Macknight, Doddridge, Greswell, Priestley, Newcome and others, in their exposition of the histories of the evangelists. What is meant by an evangelist?

In the biographies which some of you have read, you have noticed that the first chapter or the commencement of the book is generally occupied with an account of the parents and ancestors of the person whose life is about to be recorded. From verse 1-17 is a similar account of the progenitors of Jesus of Nazareth. Matthew probably intended the first verse as a *title* to this genealogical table, and had he written in English and at the present day, he would have entitled this section of his book, "The Genealogy of Jesus the Anointed, or the Christ." It would tend to preserve better in remembrance, the meaning of the words Christ and Messiah, which both signify the same thing, viz., anointed, if they were never employed except with the definite article prefixed to them.

There is little in this genealogical account which is of interest to us in our circumstances. Why, then, you may be curious to know, should Matthew take up his time in making it out? For this reason, my children, that he wrote for people in very different circumstances from those in which we are situated. He did not introduce it merely in compliance with the custom of biographers; he had an object in view beside gratifying a natural curiosity about the ancestry and parentage of the hero of a story. The great majority of the Jewish nation would not, and did not believe that Jesus was the person who had been long promised and long expected as the Messiah, the Son of David, etc. Under the title of Son of David, their expected King and deliverer was spoken of among the Jews. During this week, when reviewing your own thoughts and mine upon this chapter, if you consult the following passages, it will impress this fact upon your minds: Ps. lxxxix: 3, etc. xxxii: 10, 11. Isa. xi: 1. Jer. xxiii: 5; xxxiii: 15. Acts xiii: 23; also, Jer. xxx: 9. Ezek. xxxiv: 23, 24; xxxvii: 24, 25. Matt. ix: 27; xii: 23. Luke ii: 32. It was a prominent if not the principal object of Matthew, in writing his history, to convince some of this great majority who obstinately rejected Jesus, that this very Jesus was indeed the promised Messiah—the longed-for Son of David. The Jews expected their Deliverer to be of the race of Abraham, and of the family of David; and this genealogical table is undoubtedly introduced, to prove this to be true of Jesus. It was expected that he was, also, to be born in Bethlehem, and in the next chapter, which is to be the subject of your study this week, you will find that Matthew has introduced the fact of the birth of Jesus there, as a further confirmation that he was indeed the Messiah, the promised, expected, and anointed One. When

we come to Luke's genealogy, I will endeavor to show you his reason for using a different one.

In verse 16, Matthew states that Jesus was also surnamed, or accounted, the Christ. In verse 21, you have an explanation of the name Jesus, or Joshua, which is, Saviour or Deliverer. I will endeavor to explain to you the meaning of the Christ, which never before was used as the proper name of a person. Your brother R. will show you, in his Hebrew and Greek Lexicons, that Messiah and Christ both signify anointed: This will impress it more on your memory. It was the law and the practice among the Jews, to install into office their prophets, priests, and kings by anointing with oil. The Hebrew word, which we pronounce Messiah, and have adopted into the English language, meaning one anointed, thus came to be a substitute or synonyme for any of these titles of office, especially for king. Consult during the week, Isa. xlv: 1. Ps. cv: 15; ii: 2, 6. Lev. iv: 3; vi: 20. 1 Sam. ii: 10, for proofs of this. Christ, the word for anointed in Greek, you will find used synonymously with king in Luke xxiii: 2. I believe from the superscriptions placed over his cross, Luke xxiii: 23, 38, 39, from the above mentioned uses of the words and from other considerations, that in the times of Jesus, the words Messiah and Christ were used synonymously with king. It is known the Jews expected their promised Saviour to be a king, a temporal prince, to deliver them from the yoke of Roman bondage.* In England and other countries on the continent of Europe, kings are still consecrated for, or installed into office, by anointing. The archbishop of Canterbury, primate of England, anoints with oil the head of each successive king of Britain, at his public installation or coronation. Could I meet with some old newspaper giving an account of this ceremony, it would prove interesting to you at the present moment.

I like the reflections of the pious Doddridge so much, that I beg your attention to the two subjoined. "When we survey any such series of generations, it is obvious to reflect how, like the leaves of a tree, *one passeth away and another cometh*; yet the earth still abideth, and with it the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children." Again, "We observe among these ancestors of Christ, some that were Heathens, and others that, on different accounts, were of infamous characters: and perhaps it might be the design of Providence that we should learn from it, or at least should, on reading it, take occasion to reflect, that persons of all nations, and even the *chief of sinners* amongst them, are encouraged to trust in him as their Saviour. To him therefore let us look, even from the *ends of the earth*, yea, from the depths of guilt and distress, and the consequence will be happy beyond all expression or conception."

Verse 18 to the end. You have observed, after having pointed out to you the object for which Matthew wrote, that this story must have been introduced for the purpose of convincing the Jews that what they expected as a circumstance characteristic of their expected Messiah or king, was strictly true of Jesus. Isa. vii: 14 is the passage of prophecy from which it is supposed the Jews had originated and entertained this expectation. By referring to that prophecy you will see that Ahaz, king of Judah, after the loss of upwards of three hundred thousand of his subjects and of one of his fortified cities, and with the kings of Israel

*You may always understand by Messiah or Christ, in the New Testament, the King whom the Jews expected. It was the object of Matthew to prove Jesus to be this King.

and Syria combined against him, was afraid that he would be defeated, the city of Jerusalem taken, and the kingdom of Judah come to an end. To remove his fears Isaiah goes to encourage him, and permits or desires him to ask for a *sign*, which should be a pledge of the truth of Isaiah's cheering intelligence. Ahaz declines. Isaiah then says, "therefore the Lord himself shall give you a sign," &c.. Whether this referred to their expected Messiah or not, if they so understood it, it served the purpose of Matthew to allege the fulfilment of this prophecy in the person of Jesus, to prove whom to be their Messiah, seems the chief purpose of the first two chapters. Matthew tells the purpose of introducing this story in verses 22 and 23, viz. to show that the above prophecy was fulfilled. In verse 20 we have a specimen of a mode of phraseology, common among the Jews, but which seems very singular in our ears.—Were Matthew writing his history at the present day, and for our use, he would not tell us that the angel of the Lord appeared to Joseph; but that during the deliberations of Joseph, it fortunately occurred to him, or it was suggested to him. But in Hebrew phraseology, a strong fire is a fire from the Lord, a good thought is an angel or a message from the Lord, to express a fortunate or great event they say the Lord brought it to pass. When at leisure I mean to make out a large roll or catalogue of such Hebraisms, or peculiar modes of expression among the Jews. Dr. M. Stuart has collected a considerable number of such, but I cannot lay my hands upon the place where they occur now. After having referred to all the parallel passages in your Bibles, or read over the first chapters of the other historians, you must have noticed that none other of them have introduced this story in their narrative. Indeed several, particularly Dr. Williams in his "Free Inquiry," and the editors of the "Improved version of the New Testament," have very much doubted the genuineness of these first two chapters of Matthew's narrative, or have not hesitated to pronounce them a spurious interpolation. But I would suggest whether Matthew might not, as well as any other, notice the opinions and sentiments of those whom he wrote for, whether just or foundationless, in order to show that they did not militate against the good cause which he was advocating—a belief in Jesus as the Christ.

This history has, I think, been turned to a good account in the following reflections, which I now read to you from the commentaries of Scott and Henry. "Let us look to the circumstances under which the Son of God entered into this lower world, till we learn to despise all the distinctions of rank, birth and riches, when compared with the real dignity which piety and holiness confer. He could have assumed our nature, [he might have been born,] in an imperial palace as well as in an obscure cottage or an humble stable. But his dignity and honor, like his kingdom, were not of this world. A poor obscure virgin, espoused to a carpenter, was chosen to be the mother of Him," etc., etc. "Were there deliberation in our censures and judgments, as in his (Joseph's), there would have been more mercy and moderation in them." "Those who would have direction from God, must think on things themselves, and consult with themselves. It is the thoughtful, not the unthinking whom God will guide." "We have no evidence that they are the people of Christ (Jesus) who are not saved from the *dominion* of their sins, and are seeking continually for deliverance from the remaining power of them. Every time that we name the name of Jesus, we should be reminded to rely

on and apply to him for this complete salvation; that we may be delivered from guilt and sin, and saved in Him, the Lord our righteousness, with an everlasting salvation."

Lenauc county, Michigan, June, 1836.

For the Magazine and Advocate.

AN OBJECTION CONSIDERED.

BY REV. J. WHITNEY.

The salvation of the Sodomites is objected to on the ground that they were not punished as justice required. It may be seen that this objection denies the truth of vicarious atonement, because it rests on the *certainty* of punishment.

For argument sake, we will admit—what is altogether unreasonable—that they were not punished for their sins in this life. We will now present an instance of equal, if not superior injustice, which the popular doctrine involves, in order to destroy the objection with the weapons of its author.

Last Fall, John W. Cowan, of Cincinnati, murdered his wife in a manner so horrid, that she died without one moment for repentance, and sunk to endless woe. He was immediately taken to prison, where he received all the advantages of Christianity, and finally from the gallows, swung to the arms of a merciful Saviour. By this single act of wickedness he is now seated in heaven amongst the blessed, and his wife is in hell wailing with the damned. This circumstance must be reconciled with the principle of justice, or the above objection is eternally lost.

Thus, in relation to the Sodomites, we have erected a man of straw for the purpose of showing the weakness and indefensibility of the popular doctrine.

The Scriptures represent the *temporal* destruction of Sodom as a dispensation of justice and mercy. "They were haughty and committed abomination before me, therefore I took them away as I saw good." Ezekiel xvi: 50.

It would be difficult to show how any good could be accomplished by sweeping this wretched people from their earthly abominations to a state of *endless* sin and suffering. That their punishment was never designed to place them beyond the reach of mercy, is learned from the 55th verse of the above mentioned chapter. "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

For the Magazine and Advocate.

HAPPINESS.

BY T. B. ROBBINS.

However misguided and foolish may be the conduct of some, yet it is believed the aim of all is, the attainment of what will produce the greatest amount of happiness. And how varied is the course pursued! The person who has been taught that duty and religion consist in denying himself the enjoyments and pleasures of this life, will certainly infer that there is more happiness in the practice of vice than of virtue. And when such an opinion has obtained, then, indeed, is needed the threat of an endless hell and the frowns of infinite wrath to restrain from evil. And by this erroneous idea has been caused all the sin and misery which at present exist. The first pair who transgressed in the garden, were led by temptation to expect greater felicity than was previously enjoyed. The practice of this doctrine has continued, and will continue until the seeds of the woman will have bruised the head of the serpent—when all nations, kindreds and families of the earth will believe and act upon the principle, that he who soweth wheat, shall reap wheat as his reward; but that it is not possible for the wicked to be at rest, for the works of his hands are continually bringing upon him confusion and shame, and will ever do so, till he practices the doctrine, that, in the day of eating the forbidden fruit, he shall surely die, and that it is not possible for the repentance of man to make the truth of God a lie,

"Wisdom's ways are ways of pleasantness, and all her paths are peace," and the paths of wisdom are virtue, which is man's highest interest while he tabernacles in the flesh; because it gives the greatest amount of happiness.

Truth makes the believer happy, by delivering him from fear, doubt and darkness, and bringing him to that glorious light, which to believe and be in, is everlasting life—viz: the restoration of the unreconciled to an unchangeable God, a new birth and a foretaste of the regions of bliss to which all mankind shall be raised in a future state.

Men in ordinary life, are subject to great extremes in enjoyment; yet with a proper character and deportment, one will probably balance the other. But if all adverse fortune were considered as chastisements, intended for our good, then, instead of saying plus one minus the other, we may give both affirmative signs and make our happiness equal the amount.

Ogdensburg, July 9, 1836.

KNOW GOD.

BY REV. ALFRED PECK.

"Know thou the God of thy fathers."—1 Chron. xxviii: 9.

Set a sinner to seeking God, and learning his character, according to the spirit of the popular religion, (for we will not say *Orthodoxy*) and the influence of modern teaching. It is a well known fact that many Christian people do not look upon the sinner as in a hopeful way, until he is distressed in mind. The poor sinner then, to be a *hopeful convert*, must not only feel in sorrow the weight of his sins; but he must view God as a being, who "hates him with a perfect hatred"—look forward with fearful horror, to deathless and immortal misery, required by the justice, and inflicted by the rage of that being, who can *laugh and mock at the sinner's calamity!*

The question arises, is this the true knowledge of God? Whence, then, the sudden departure? Anon they view him, as a being of ineffable glory, and unchanging love. Are both these characters of God true? Is he my worst foe—my best friend? Can two directly opposites be true at the same time? If the first character be true; the sinner in his sins, knows God. Then wherefore exhort him to "know the God of the fathers"—whom to know, is life eternal? If the latter character be true, the former is false. But as every Christian views God to be good towards himself; it follows, God either was loving in his affections, and good to him as a sinner, or he has changed. If the Deity changes by hating at one time and loving at another, he is altogether such an one as we are, and the sinner has as consistent views of Deity as any body—probably the old idolaters the best. But we are instructed by divine truth, "God is love," and that he "is good unto all."

For the Magazine and Advocate.

MATTERS AND THINGS.....No. VII.

BY REV. JASON LEWIS.

The Bible does not contain any one of the following expressions:—Triune God, Adam's fall, free agency, total depravity, original sin, unpardonable sin, self-murderer, the last judgment, eternal death, eternal hell, endless death, endless hell, endless misery.

The Bible does not contain any one of the following phrases:—Forgiveness of punishment, changed from nature to grace, day of probation, probationers for eternity, sinned away the day of grace, dropping from time into eternity, everlastingly too late, the door of mercy shut, the death that never dies.

The Bible does not contain any one of the following texts:—As a man thinketh, so is he, (see Prov. xiii: 6, 7).—The prayers of the wicked are abomination to the Lord, (see Prov. xv: 8, 9, 26; xxi: 27 and xxviii: 9).—After death the judgment—As death leaves us, so judgment will find us—Arise ye dead, and come to judgment—If ye die in your sins, where God and Christ is ye never can come—God, out of Christ, is a consuming fire—There is no change after death.

The Bible does not contain any one of the following statements:—That God created a place called *hell*, not included in "the heaven and earth," mentioned in the first verse of Genesis—that "the serpent," mentioned in the third chapter of Genesis, as the tempter of our first mother, was a fallen angel, or the residence of such a being—That Adam was constituted the federal head or representative of the whole human family and his sin imputed to each individual—That Christ suffered, in the stead of mankind, the penalty due to them for Adam's sin—That Christ will by and by leave the mercy seat, and take the judgment seat—That there is no such a thing as judgment in the earth—That the wickedest persons are the happiest in this life—That the devil or his works shall forever exist.

For the Magazine and Advocate.

THE INFLUENCE OF EARLY RELIGIOUS PRINCIPLES: AN EXPERIENCE.

It has become very common in these days, for religionists to relate what they term an experience, and among those who believe in a limited salvation nothing is more frequent and common, than to hear them describe their feelings when they first felt the influence of their faith operating on their minds. They tell us of the tears they shed, of the anguish of their minds, and of the indescribable misery they felt in those times, in view of the awful doom that awaited them, and now awaits all the unbelieving. I have no reason to doubt but that these are their feelings, being the legitimate fruits of their faith, but I should be willing to call it any other *experience*, than that of *religion*. This experience is told over and over at their conference meetings, until every reasonable person is perfectly disgusted with it. It is not my intention to burden the reader's mind with an old and trite story; but simply to relate what no one ever heard me relate before.

It has been frequently remarked, that the impressions received into the mind in youth, seldom, if ever, are eradicated. No saying is more true. In the early part of my life, it was my custom to attend all religious meetings in the immediate vicinity where I lived. These were generally *Partialist*, there being no *Universalist* meetings except occasionally. At these meetings my young associates assembled, which made the occasion interesting and pleasant; but the exhibition of divine truth (as it was termed) was not soon to be forgotten. Although at that time, I thought nothing of the doctrines that were proclaimed, but in a few years after, when my mind had become more mature, I found these same ideas and doctrines springing up, and in spite of reason I believed they were true. My good parents who were *Universalists*, frequently requested me to absent myself from these meetings, saying that it was the chief object of the conductors of them to frighten and terrify the young and the weak minded. From what I had seen, I thought this to be really so; but the desire to meet with my young friends, induced me to continue. For a few years all things passed along pleasantly, but it was not of long continuance.

About the year 1831, I went to the West, my business being such as generally to call me from home. About this time I began to reflect seriously on the importance of religion, and began to read the Scriptures, but the *exhibitions of divine truth* which I formerly heard, and then occasionally, interpreted all Scripture for me; and I was under the necessity of admitting it as true. If my eye met with the word *hell*, it signified nothing else but a place of misery. If I found the word *damnation*, it conveyed to my mind, nothing but a damnation in hell. If I read of *salvation*, it was a salvation from *hell and damnation*. My mind being young and weak, I came to the conclusion that if the Bible was true, *Universalism* must be false. I was ignorant of *Universalism*; the most I knew about it was, that it taught that all men will be saved, and that there was no endless hell, and certain I was that this was not the sentiment of the Bible. I then considered *Universalism* as a pernicious and licentious doctrine, not from what

I saw of it, but from what I had heard, and thought that its advocates must be lost. This was a gloomy and cheerless thought, which caused me to be unsocial and melancholy, but no one knew the cause. Can it be true, I exclaimed, that those fond parents who have watched over my infancy and childhood with parental fondness and affection—who have taught me the best of morals, and learned my infant mind to pray to my heavenly Father by the repetition of the Lord's prayer, that they must sink down to hell, to writhe in ceaseless and immortal pains? O, horrid thought! Yet it must be so, or else my doctrine is false. And not only they, but a numerous circle of relatives and friends, whom I loved as dearly as life, an aged grandfather, whose head was whitened by the frost of seventy winters; a grandmother, who had for years been a Presbyterian, and now in the evening tide of life had embraced this soul-destroying doctrine; all must be lost. When I thought of the few that would be saved in comparison with the myriads that would be lost, and that among this unhappy number, most of my friends must be included, it gave me pain which none can describe. The more I reflected upon the condition of man, the more my unhappiness increased, and I became a lonely and solitary being—sought no person's company, and no one sought mine. My days were passed in silence and meditation, my nights in tears. My Sundays I generally passed in the solitary wild, having no inclination to go to church, where I knew my misery must be augmented. Oft did I wish the Creator had stayed his creative hand, and left me in unconsciousness.

This was the state of my mind for two months. After an absence of six months, I returned from the West to my native place, where on my return, I found a protracted meeting in progress, under the direction of the Messrs. Foots. I concluded to attend the last day, in the afternoon. I entered the church before services, and there found a few church members sitting in silence, with sadness and gloom depicted on their countenances, which indicated to me that they were believers in endless misery. The remarks of some, and the prayers of others told me that was the very seat of misery. Soon after the preachers entered and commenced the most abusive language, that men ever uttered to their own church, for not praying to suit them. Here I was, without the least provocation, accused of disturbing the meeting—was told that I was fit fuel for the flames of hell, and that I would be the companions of demons and devils forever. Surely, thought I, my companions were then demoniacal, but I very much doubted about being their companions forever. The meeting was closed, and I passed in silence from the church, meditating on the abusive treatment I had received, the sadness and anguish of mind that seemed to pervade the whole congregation, and the extreme misery I felt in consequence of the belief in the cheerless doctrine of endless woe. My God, I exclaimed, can this be the fruit of religion? If so, it is the greatest curse that ever visited mankind.

Soon after, the Universalist minister of the place appointed evening meetings for the discussion of Scripture questions, supposed to teach the doctrine of endless misery. The first that was selected for investigation, was the parable of the ten virgins. This I had long considered as a complete overthrow of Universalism, and my early prejudices were so powerfully riveted in my mind, that I was perfectly confident he would fail to remove the anticipated object. I attended, and to my utter astonishment, and to my entire satisfaction, he obviated every difficulty, and I looked in vain for my former objections. These meetings were continued until every objection and doubt were removed from my mind, and the light of Heaven's glorious truth shone into my benighted understanding, and joy unspeakable took the place of gloom and sadness. My God, what a contrast between my present and my former situation! If the whole arcana of nature, and the boundless love of God had at once been unfolded to my mind, I could not have been more happy. My whole system, every fibre, and

every nerve seemed touched with a sense of gratitude. I then could see in God a Father, in heaven a home for all mankind. The heavens seemed filled with his glory, the earth with his power and goodness, and infinity with his presence. I then could repose confidence in my Creator, and pray to him as a Father who regarded my happiness and destination, and that of all mankind. I then could behold the Sun of Righteousness lighting up the darkness of the tomb with the refulgent beams of immortal life and glory, giving to man a prelibation of his eternal rest in the region of endless felicity. I then could see how perfectly blind I was made by the lessons received in youth.

If any should be disposed to doubt that such, as is here represented, is the fruit of a belief in endless misery, I would say, believe in it yourselves, and then you will be convinced of its truth. For one, I am perfectly satisfied, and think that I shall eternally remain so; and if Universalists wish to see their children believers in this doctrine, let them be under the instruction of the Partialists, and be assured that they will see the object accomplished.

A UNIVERSALIST.

For the Magazine and Advocate.

THE CHAUTAUQUE CIRCUIT CONFERENCE.

The Conference convened according to previous adjournment, at Carroll, June 11, 1836; and after uniting in prayer with Br. Paine, Br. R. ELDERED was chosen Moderator, and Br. A. Williams, Clerk.

No business of importance came before the Council.

Brs. J. and N. Smith, of Panama, and Br. J. Babcock, were designated a committee to appoint time and place of our next meeting.

Although there was not the usual attendance of distant brethren, owing to the secular avocations of the season, the inclemency of the weather, and the badness of the roads; yet by the commendable zeal of our friends in the immediate vicinity, the audiences were rendered respectable—especially on Sunday they exceeded our fondest anticipations. Six discourses were delivered by Br. Paine and the writer, and the prayerful and devout attention with which they were listened to, evinced a due appreciation of the preciousness of the espoused cause, and its salutary and happy influence. All things contributed to our felicity, and in rendering it a time truly interesting, conducive to the upbuilding of the cause—and long to be remembered, with its varied associations, with delight.

The society with which the Conference met received an essential benefit in the impulse given for its engagedness to activity, and awakening it from cold indifference, to a sense of surrounding privileges, and the indispensable necessity of assiduity, and an exhibition of a zeal for its growth and prosperity. The impressions will not soon be erased. The seed sown will germinate. Truth in its complete sway over the sombre regions of moral darkness will soon illuminate the sentient world, and produce universal submission to the eternal King and supreme Ruler of all things.

A. WILLIAMS.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE ST. LAWRENCE ASSOCIATION OF UNIVERSALISTS FOR 1836.

1. Met pursuant to adjournment at Columbia village, Madrid, June 22d, and chose Br. MINOT JENNISON, Moderator; and Br. J. Wallace, Clerk.

2. United in prayer with Br. J. Simonds.

3. Appointed Brs. Wallace, J. Montgomery and I. Hawley a committee of arrangements for public services.

4. Appointed Brs. Wallace, Simonds and Langworthy a committee on fellowship and ordination.

5. Heard and accepted the report of the committee of discipline—"No complaint."

6. Continued the committee—viz., Brs. J. Wallace, F. Langworthy and S. Field, of Malone—for the ensuing year.

7. Appointed Brs. J. Wallace and F. Langworthy (ministers), and Daniel Mack, of Canton, and Paul Marshall, of Plattsburg (laymen), delegates to attend the State Convention in May next.

8. The subjects of family prayer, eucharist and theological seminary were introduced and discussed, but not acted upon.

9. Thursday morning.—United in prayer with Br. Sias.

10. The Clerk being absent by reason of indisposition, Br. Langworthy was chosen *pro tem*.

11. The committee on fellowship and ordination reported in favor of conferring ordination on Br. O. Wilcox. Report accepted.

12. Received the first Universalist society in Massena into fellowship.

13. Appointed Br. F. I. Briggs to preach the occasional discourse at our next session.

14. Appointed quarterly meetings to be held as follows:—In Potsdam village on the first Saturday and Sunday in September—in Malone village on the second Saturday and Sunday in December—in Massena on the last Saturday and Sunday in February next.

15. Appointed Br. Wallace to prepare the minutes for the press, and have them published in the Magazine and Advocate.

16. Adjourned to meet again in Canton village, on the fourth Wednesday and following Thursday in June next.

M. JENNISON, Moderator.

J. Wallace, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. Grosh. Sermon, Br. Sias.

Afternoon.—Prayer, Br. Newell. Sermon, Br. E. A. Garfield.

Evening.—Prayer, Br. Simonds. Sermon, Br. Newell.

Thursday morning.—Reading Scripture, Br. Briggs. Prayer, Br. Langworthy. Sermon, Br. Briggs.

Afternoon.—Prayer, Br. Briggs. Sermon, Br. Grosh. Reading select Scriptures, Br. Newell. Ordaining prayer, Br. Simonds. Charge and delivery of the Scriptures, Br. Grosh. Right hand of fellowship, Br. Langworthy. Usual addresses, Br. Grosh. Benediction by the same.

A sermon was also preached in the evening by Br. Grosh.

The meeting was in the highest degree satisfactory. The holy words of truth from the lips of our visiting brethren, distilled like the dew, making an impression which we hope will be lasting and productive of much good, both to those who are in the faith, and those who are out. Through the impoliteness of some of the Congregational church in that place, our request for the use of their meeting-house was not granted; yet through the exertions of our friends we were conveniently accommodated with a capacious tabernacle, erected on the meeting-house green, sided with boards and covered with cloth, supplied with comfortable seats within, and a commodious stand for the preachers. The singing was good, and friendship, love and peace prevailed; and all who worshipped therein, felt to realize and rejoice, that the "tabernacle of God was with men." The truth is advancing, and error receding. Be united, firm and independent in the faith, and live before the world the profession which you make. J. WALLACE.

For the Magazine and Advocate.

WHICH IS THE WORST?

A Calvinistic preacher once assigned as a reason for not embracing Universalism, that it appeared to him very unreasonable that the cruel tyrants who had been guilty of burning martyrs at the stake should fare as well in another world as the pious defenders of Christianity who had suffered their persecutions. Yet this same preacher professes to believe that God willed, before their existence, a share of his own offspring to suffer agonies indescribable throughout the endless ages of eternity.

Which being is the worst? the one who tortures for a few moments, or the one who tortures endlessly? O. H.

For the Magazine and Advocate.

THEOLOGICAL SEMINARY.

Since the publication of Br. S. R. Smith's article in favor of a theological seminary, I have been repeatedly requested to write an article opposing such an institution. A compliance with these requests has been delayed, partly by my absence from home and the press of other business, but more in the hope that some abler hand might save me the labor.

I prefer to examine the *subject* rather than reply to any *individual*—and, in order that a reply may be made with perfect freedom, to write not as an Editor or proprietor of the paper, but as a correspondent—as a member of the denomination. As to motives, I impugn none. Knowing my own to be pure and good, I will not question those of others without evidence. Neither will I admit the right of any one to say I love ignorance or oppose knowledge among either laity or clergy, unless they can prove it by my practice in past life. I oppose a theological seminary for reasons all similar to the few I here offer, and I ask to be judged by what I say *are* my reasons, and not by what *others* attribute to me.

Excuse this preface. The importance of the *subject* and the necessity of its investigation by the people at large—the probability that it will yet be largely canvassed in our periodicals, and otherwise—the question that has been made of motives on both sides, and the misrepresentation of arguments that has too generally prevailed, demand it.

To the *subject*. The *immediate* object to be attained by establishing a theological seminary, is, *an increase of facilities for the acquisition of theological knowledge by candidates for the ministry*. Some would include literary and scientific knowledge, but as these will not lessen the objections, can be otherwise obtained, and only encumber the question, and as the subject recommended “to the consideration of the members of our denomination,” is a *theological* seminary, I prefer the question in its simplest form. The *immediate* object is, however, not the *only* object. The *ultimate* object is, or should be, *the instruction of the GREATEST POSSIBLE NUMBER of our fellow-beings in the doctrine and principles of Universalism*—in other words, *THE PROSPERITY OF OUR CAUSE*. I am heartily in favor of *both* these objects, but deem the latter object by far the most important—and I am earnestly opposed to the *means* proposed, because I believe that measure will *not* accomplish even the *immediate* object near as well as other less dangerous and less expensive means; while it will much retard, if not wholly prevent, the accomplishment of the *ultimate* and most desirable object. True, a theological seminary will gather together *means* for acquiring theological knowledge, and will, to a certain extent, increase the *facilities* for using those means, but it will limit them in such a manner as ultimately to lessen the number of our preachers, divide and distract the denomination, and thus ruin the prosperity of our cause. The following are a few of my reasons for this belief.

1. The probable abuses arising out of a theological seminary, are not among the least important of my reasons—but as these evils have often been named, and are thickly sprinkled on the page of history and among the denominations around us, I will not here specially recapitulate them, but attend to the argument by which they are met.

It is said that our doctrine and principles will prevent these abuses among us. If lived up to, they would; but Universalists sometimes forget their principles, and act very much like other people. We are *but* men, and Partialists are *no less* than men—yet they have abused such seminaries most grievously, and what evidence have we that Universalists will not do the same? The simple profession of Universalism? Let us see. Did Universalism prevent the Anabaptists of Germany (Bucer, Buckholdt and others) from practicing polygamy, promiscuous intercourse, and subverting all order and civil government? Did it prevent the Seventh-day Tunkers, of Ephrata, Pa., from lying on oaken planks studded with brass nails,

monacism, and other absurd and superstitious, if not immoral and wicked practices? Did it prevent the “Convention for the New-England States and others” from attempting to exercise supreme ecclesiastical jurisdiction over State Conventions which they would not acknowledge and it was obliged to desist from? Did it prevent the division that now exists in Massachusetts? Did it prevent “veteran Universalists and certain mothers in Israel,” in Maine, from “speaking as they were moved by the Holy Ghost, and as the spirit gave them utterance,” in public meeting—i. e., pretending to especial inspiration of God? Does it prevent the Universalists in Montville, same State, from claiming the same inspiration, the gift of prophecy, and the ineffable mysticisms endorsed by Br. Bates as “a travel into the deep waters of divine grace,” and the speaking of “*Christ* by his resurrection power”? (See Gospel Banner of July 9th). No—and neither can I believe that it will save us from the abuses of a theological seminary if once established among us. We, as well as other denominations, have the materials of bigotry, superstition, and fanaticism, and the love of power, existing among us—and if the torch is applied they will blaze as readily and burn to nearly as much desolation.

2. That a theological seminary *will* lead to the establishment of arbitrary literary, scientific and theological tests, by which many able and useful, but poor and sensitive candidates for the ministry will be excluded, and their services lost to us, I think quite certain, because—1. Such effects have *always* followed the establishment of such seminaries among other denominations; and, 2. The first and most earnest advocates of the theological seminary *are in favor of such tests*, and avow one of its objects to be, to establish such a standard of qualifications. The evils resulting will be noticed in another place.

3. To accommodate our measures to the views of those whom we most hope to convert, is laudable and proper, when we can do it without sacrificing principle, or a greater good. Yea, it is our *duty* to do so. The abandonment of a theological seminary will not compromise our principles; for it is advocated only as a *means* to do greater good. No greater good can exist connected with our measures, than the attainment of our *ultimate* object, viz., the conversion of the greatest number to Universalism. But the greatest number of those whom we can most reasonably hope to convert to our cause, are strongly opposed to theological seminaries—while those in favor of such institutions are the least likely to be converted to our faith. If I can establish this point, I prove that a Universalist theological seminary will defeat the *main object* for which it is established.

Who are opposed to theological seminaries? A large majority of all those connected with no denomination. The Arian and Freewill Baptists, generally—the Baptists in the West—the German Baptists or Tunkers, Mennonists, Omish, Friends or Quakers (Orthodox and Hicksite), etc., etc., who are liberally scattered abroad in N. Jersey, Pennsylvania, Maryland, western Virginia, Kentucky, Ohio, Indiana, Illinois and elsewhere, and most of whom have already embraced, or are strongly inclined to embrace, the distinguishing doctrine of our denomination. Also the most liberal portion of the popular denominations supporting such seminaries; for they are tired of the beggaries and disgusted with the drones and practices attendant on such institutions. And lastly, the great portion of community which, by disgust at the practices and doctrines of our opposers, have been driven into skepticism, from which they can be rescued only by the doctrine of Universalism, and in favor of which, and a corresponding conduct, they are generally strongly inclined. Nearly all these are deeply and irreconcilably opposed to theological seminaries, and prepossessed in our favor by our opposition to them, to the arts by which they are supported, and to the abuses of power and inequality of condition to which they have always given rise. Their friendship, good will and war-

wishes for our prosperity—all hope of their general conversion to our sentiments, and union with our order—we must forever renounce if we now turn back and build up the very measures we have always hitherto so ably opposed.

And what can we gain to compensate us for this loss? Those in favor of theological seminaries? Who are they? Generally the high-toned, wealthy, and spiritually proud among the Presbyterians, Congregationalists and Calvinistic Baptists—the priest-ridden among the Methodists and Roman Catholics—and the aristocratic, wealthy and popularity seeking among the Unitarians and Episcopalians. These may affect to despise our clergy because they come not forth from colleges, universities and theological seminaries; but it is evident that they do not often risk a controversy with our field and workshop preachers, and when they do, they are *uniformly* worsted. And it is also manifest, that the very reasons for which they withhold credit from our preachers, are the reasons why our cause deserves credit, and *receives it*, too, from “the common people.” We cannot gain even the *apparent* respect of these opposers by giving up our measures for theirs; for they will hold our doing so as a mark of submission to them; and we must lose the advantages our cause now possesses in the prepossessions of “the common people” because of the ease with which it is defended.

But even if we could gain the applause and outward respect of the advocates of such seminaries—would this gain compensate our loss on the other hand? I think not—for, of the two, give me the same class of men that followed after Jesus and his apostles, in preference to the “many wise, many noble” who are “not chosen,” and who uniformly opposed the Gospel in its simplicity, and the church in its poverty.

4. But not only do we drive from us the many that are drawing nigh, but we may drive many out from among our midst, by establishing such a seminary. It does appear to me that there is an indifference to these probable consequences which does not augur well for our brotherly affection, or love for the peace, union and prosperity of our order. That there are thousands of our brethren who are most earnestly opposed to such an institution, believing it the entering wedge of spiritual domination and oppression, is well known; and that if such a measure is introduced by the denomination, many will for ever abandon our ranks, and others remain bitter opposers in our midst, is by them solemnly declared. Yet in despite of this, the friends of a theological seminary not only insist on one, but appear to urge the denomination, as such, to establish and support it at the risk of all this division, loss and strife. Whole associations, if not conventions, can be named, which will not remain in a denomination holding such an institution; and will oppose the denomination in all measures relating to it. True, a majority of our public bodies will adhere; but in them will be many sorrowing hearts and paralyzed hands. True, but a small minority may separate; but it will be large and powerful enough to destroy our union and harmony—and these destroyed, where is the advancement and prosperity of Universalism?

5. Nor will the division end here. The measure contains in its very operations, the seeds of strife and disunion. The professor (or professors) of theology will have his peculiar opinions on those doctrinal subjects which are sufficient to divide Universalism into as many separate systems as Partialism is now divided into. These opinions he can, and probably will, often bring before the minds of the students. Having the whole direction of their studies, he will prescribe such a course, and select such books, as are best calculated to impress on their minds his peculiar sentiments. The consequences may easily be imagined. He has to do with young men—many of them warm and strong in their predilections, and jealous of authority and constraint—the more so, because they have *no choice* of teachers. Future and no future punishment—the materiality and immateriality of

the soul—Calvinistic and Arminian views of moral agency—these and a thousand other views of doctrine; baptism, the eucharist, church government, and other forms and ceremonies—each of these is quite sufficient, in such a juncture, to form a line of division and a source of endless discord.

Add to this the strifes likely to arise between rival candidates for the professorship and their respective friends—between various ecclesiastical bodies for the control of its measures; and the local jealousies arising from its location, and I for one, must solemnly deprecate its establishment even by private individuals, much more as a denominational measure.

6. The expense of a theological seminary over a simpler and more republican plan (of which more anon) possessing tenfold its advantages without its evils, is another objection to it among Universalists. An attempt to gain the respect of our opposers, by emulating their expensive measures, will only ensure us their deserved ridicule and derision. If Universalists in the Empire State (nearly one fourth of the whole denomination), are unable to pay for the Clinton Liberal Institute, how can we vie with Cambridge, Andover, New-Haven, Hamilton, and Princeton Theological Seminaries; each costing ten times as much (and annually, beside, as much) as the whole cost of the Institute! And this, too, after every ecclesiastical body in the State has resolved its support over and over again—after agent after agent has begged and importuned for subscriptions—after a single dollar even, has been received with gratitude! If it takes five years active and united exertions of one fourth of our order, to raise \$6,000, how many years of divided and opposed exertion will it require from one half of the denomination to raise enough to build a respectable theological seminary, furnish a good library, and secure the services of a sufficient number of professors, after those five years collections?

But this is not all. None but the wealthy can lose three years time, and pay boarding, clothing and tuition to the amount of at least \$300 beside, while enjoying its facilities. Out of about fifty preachers with whose early circumstances I am acquainted, *not one* would and could have done this! I venture to say that out of the one hundred and twenty preachers of our order in this State, *not five* could have done it before they entered the ministry. Men advanced in years, or having families dependent on their labors, could not. What, then, shall be done with the ninety-five out of every one hundred candidates, when the new standard of qualifications is erected? Look, before you leap! They may understand their Bibles and human nature—they may preach acceptably and usefully to country congregations—they may possess good common sense, general knowledge and excellent moral characters, but if they cannot attend a theological seminary, or pass examination before those who have attended, they will be excluded. "The standard of ministerial qualifications must be raised," say the advocates of such a seminary, "to require at least a grammatical knowledge of the English language, logic, rhetoric, and ecclesiastical history." After the seminary is in operation, who will guarantee that Greek, Hebrew, and Biblical criticism will not also be required? Under such circumstances, at least *ninety* out of every hundred that would *now* enter the ministry, must be excluded; or hordes of beggars must overrun our denomination, and our females get up "holy fairs" to sell dolls and baby caps, in order to raise funds to educate the ninety out of *charity*—thus degrading them before the other ten more wealthy brethren!

But this is not all. The money to found such a seminary is to be collected from the *laity*—for what? To educate those candidates for the ministry who are wealthy enough to afford this loss of time and money. Cannot those collections be so applied as to benefit *all*—laity and clergy—the poor candidate for the ministry as well as the rich? Certainly it can—and that, too, without risk-

ing its perversion and abuse, the division of the denomination, and the ruin of the cause. But of this plan in another number, for it belongs to a different subject.

7. I cannot admit that such great necessity exists for a material change in educating and fellowshipping preachers, as is supposed by some—nor that the benefits of a very learned and theologically educated ministry are even equal to those of a practical, self-educated ministry, in the present state of our denomination. Look but at the past rapid advancement of our doctrine—at the present prosperity of our cause—at the success of our preachers, compared with that of preachers of other denominations pursuing the very new measures proposed, and aided, too, by wealth and numbers we have not, and operating by ecclesiastical combinations we should not have. All these prove the general superiority of our present measures, and call on us to "let well enough alone." Remove the defects of the present well-operating measures; but do not abolish them for new schemes, which have always been injurious in the hands of others.

But even if a change was required, it is, least of all, the change a theological seminary will bring us. The wealthy can now get every requisite in education, except the mere item of theological study, in the existing colleges and academies. If industrious and talented, they can get the theological portion; for they already have the money to get the books they will want, and have preachers capable of directing them—or where are we to get professors? The poor could not get any of these requisites, even if we had a theological seminary in which every language and science was taught. We cannot now procure preachers enough to supply the calls, taking all good men who come, rich and college bred, poor and self-educated. The former will be but poor substitutes for the latter self-denying class, in new and sparse settlements; for they know more of books than men, and will require at least double to support them in former habits and indulgences. As to our more refined and literary congregations, in populous villages and cities, we now have as many preachers to suit them, as they can support. Hence it is evident that the denomination at large will be but little, if any, benefited by the new measures, while it may be much and deeply injured.

As to a commentary, since the publication of a few late works in our order, it is less necessary than formerly. There is a growing abundance and cheapness of standard Partialist commentators, whose admissions will always have more authority with Partialists, than any thing a Universalist can assert. Besides, had we ever so many able scholars, could we agree whether the commentary should be written by believers in punishment after death, or not? Remember the outcry made a few years ago against Br. Loveland's offer, on account of his sentiments! But it is admitted that we have two or three capable of the work; and one on whom all could agree, but he is too diffident. Is it not easier and better to overcome that diffidence, or to employ the others, than to erect such a seminary at the risk of all its evils?

8. In conclusion. I hope the denomination, in its denominational capacity, (or the United States Convention,) will see the propriety of not taking sides against either of the two parties on this great question. Let the advocates of a theological seminary build and sustain one, if they will have it, and are able to do so. Let the opponents oppose it, and persuade its friends to abandon it, if they can—or support any measure in opposition, which they may devise. But let not the denomination, as a denomination, take sides *with* or *against* either party. If a different measure can be devised in which *all* parties can agree, well; if not, let that third party, also, take its course unsupported and unopposed by the denomination, as a denomination. This, in my humble opinion, is the only course that can save the denomination from division and ruin. And while I earnestly entreat it may be pursued, I firmly and sincerely believe

that if the voice of every member of the denomination could be *truly* and *fully* ascertained, there would be *at least three to one* against a theological seminary, whether erected by a few individuals or by the order. My observations and knowledge would warrant me in saying nine to ten—but I put it at the *lowest* estimate. Yet I would not array the denomination, as a denomination, against even this one-tenth—I would only refuse to endorse their measures. Let us have peace, and we prosper.

I have done. Much as I have written, I could not have said less and given my principal reasons. I have written in sincerity and frankness, and with fulness of charity to all. I ask to be read in the same manner—and if replied to, to be answered in the same spirit—and whether or not, may God save Universalists from the evils of a theological seminary! Amen. A. B. GROSH.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, JULY 30, 1836.

THE SOCIAL PRINCIPLE.

Of all religious systems ever promulgated in the world, Christianity the most effectually appeals to, and calls into exercise the social principle in man—makes him feel that he is not a solitary being—not alone in the world—that he lives not and acts not for himself alone, and that the happiness which is "his being's end and aim," is to be a social happiness, enjoyed in common with others, and diffused abroad as widely and among as many fellow-beings as possible. Christianity in its purity makes no ascetics—drives none from the social walks of life to cloistered cells and monkish seclusion—nor encourages the vain and delusive hope that the life of the gloomy anchorite is most approved of Heaven and most certain to secure the happiness of man. The great founder of the system was himself no recluse—his habits were altogether social—social in the most tender and endearing sense of that term. True, he occasionally sought solitude. But for what? Not as the great business, and labor, and end of life; but to fit and prepare himself the better for discharging the great social duties which he came to perform. The miracles he wrought and the instructions he gave were not wrought and given in solitude, but before multitudes of witnesses, and thousands were benefited thereby.

But of all the forms in which Christianity was ever presented to man, Universalism (which we consider the purest and best), is the most extensively social in its principles and bearings. It confines not its blessings and its social affections to its believers and friends alone. It teaches its advocates that they are not the exclusive heirs and favorites of Heaven—that the mercies of God extend to all—that all are created by the same benignant Parent—destined to the same happy and glorious immortality with themselves, and hence, that in the eye and counsels of the Eternal, they all form but one great fraternity, and are finally to dwell together in one brotherhood forever, in the closest bonds of social and fraternal union. Therefore, in the language of the apostle, they are bound to "do good to all men as they have opportunity."

But our design in introducing this subject to the notice of our readers, at this time, is, not to write an essay on the social tendency of Universalism as a theory, or to prove that the principle in the abstract, is better calculated than any other to endear man to his fellow-man, and encourage the free, and social, and generous affections that make so great a share both of the duties and happiness of life: but to inquire and examine whether Universalists do really carry out this social principle in the manner they ought, and live in that intimate and affectionate interchange of thoughts and affections which they profess to believe are encouraged by their theory.

We know that in some places and with some societies and churches of Universalists, this principle is duly and properly regarded, and the members feel and act on the

great plan of the universal fraternity of man and the special and intimate brotherhood existing among their members. They feel and act like social beings—they take a lively interest in each other's welfare—they seek to promote each other's happiness—they feel that "if one member suffers, all the members suffer with it." They are ever seeking for opportunities to do each other good—they speak when they meet, and they meet often to converse one with another. If a stranger meets with them at the house of worship, they are careful to ascertain, if possible, who he is, and to bestow on him those friendly attentions, those fraternal courtesies and those kindnesses that will make him feel at home, and as if he were among friends and brethren who know how to treat him with Christian courtesy and kindness. At their meetings, whether in private at each other's houses, or in public on the day of worship, they enjoy "the feast of reason and the flow of soul"—ay, and the bliss of soul too; for they are acquainted with those ennobling principles which form the elements and make up the sum of human happiness.

But there are other places and other societies in our order, where the social principle scarcely seems to exist; or if it exist, it seems entirely dormant and inactive. It is stifled in its very first efforts to commune with kindred spirits. Instead of the warm embrace of friendship and reciprocal love, it meets with cold indifference, and distant, silent reserve, that seems to freeze up the very vitals of affection, and dampen every joy that approximates to sociableness. Those who should be the most intimate and ardent in their friendship, meet each other and, like the priest and the Levite pass by on the other side without speaking, as if they had been born mutes. They see each other at the house of worship—always excepting those who stay at home on the Sabbath—but they know not each other's names, or at farthest nothing but the names, nor speak, nor try to become acquainted. They call not on each other at their respective dwellings, nor seem to care whether their brethren are in want or abundance, sick or well, happy or miserable. The stranger that visits their meetings they welcome not, nor treat with the friendship and cordiality that would induce him to come again. They are sure also never to invite strangers or neighbors of opposing sentiments to attend their meetings, lest they should be suspected of endeavoring to proselyte, although they have often yielded to the importunity of their neighbors, and gone with them to hear opposing and inconsistent dogmas.

Such, at least, are the *appearances* that manifest themselves in some Universalist societies. We pretend not to say they are invariably the true index to the feelings of the heart. They may, in some instances, proceed from bashfulness, timidity, want of acquaintance, want of reflection, infrequency of meetings, or other similar causes. But we do say, that whatever be the cause, wherever this distance and unsocial spirit and feeling exist, they are decidedly hostile to the spread and the influence of Universalism—they dampen the faith, chill the hope and freeze the charity of the society that harbors them. We know these feelings sometimes exist, to a great extent in so called Orthodox societies—but though they may have some excuse for them from the nature of their principles, yet we have no excuse, no apology to offer for their indulgence. They are entirely at war with our principles, which in themselves are essentially and necessarily social. Let each member and each society examine themselves, and see whether they are faulty in this respect. Let all be active, zealous, faithful, at home and abroad—let them stir up each other's pure minds by way of remembrance—let them exhort each other with psalms and hymns and spiritual songs—let them often visit in private, and never be absent from the public meetings—let them invite their families, their friends, their neighbors, even their enemies to go along with them and join in the delightful worship of God—let them always be able to give to every inquirer a reason of the hope that is in them, and exemplify in their

lives the benignant fruits of their faith; let them do these things, and they have nothing to fear. They will go on conquering and to conquer—one shall chase a thousand and two shall put ten thousand to flight, and the world shall soon come to the knowledge of the truth, the social principle every where prevail, and the whole world form but one society. Amen.

D. S.

M. W., AND REPLY.

MR. EDITOR—SIR—I never happened to fall in with one of your papers, until a few days since, when a friend had the politeness to send one to me—the number which contained the prize article—and I was so forcibly struck with its contents, that I have taken the liberty to make a few remarks, which you are at liberty to publish, if you please.

In the first place, I am a believer and professor of that religion, which is so often spoken against by Universalists. And it appears to be the object of him who penned the article, to prove that this religion makes its votaries perfectly miserable. But, Sir, I think if you will examine minutely the conduct and feelings of the man spoken of, you will readily perceive the man had no religion—that he was destitute of all those noble feelings which pure religion inspires in the soul of man. It appears that he was filled with fear, and all he did was through fear of hell, and under the impulse of such feelings, he became a member of the church, and for years lived in that awful condition. Oh, miserable man, to be thus deceived so long! Now this feeling is in direct opposition to religion. And here I would ask what pure religion is. Is it not pure love to God and man? We read in the word of God that "perfect love casteth out fear;" and it is certain that this man did not possess one spark of love, either for God or man. The first right feeling that I perceive in him, is when he prays, "have compassion God of all grace," etc. And how ready God was to give him peace, when he cast himself on the mercy of God. The man's language afterwards is what every soul feels when renewed by the blood of Christ. I do not believe that it was a belief in universal salvation that changed the man's feelings so much, but it was that fear had gone, and pure love to God had taken its place. Then it was that he felt as every true Christian feels, let his or her name be what it may. He believed that God was good, just and wise, and that all God did was for the good of the human family—that he would do right with all that he had created; and it was such feelings as those, that inspired love in his soul, and caused peace to flow like a river. It is not the name by which men are designated that makes Christians, but it is love to God. And if we love God, we shall strive to keep his commandments, we shall follow as nearly as possible, the example of our blessed Saviour.

But what I would say on this subject, is, I do not believe that any person can be a true Christian, when he does what God commands through fear of hell. It must be love, for "God is love." I speak from my own experience. I never had a fear of going to hell, but was induced to be a Christian, and love my Creator and Preserver, because the character of God appeared lovely, and all his requirements were just, and calculated to make me happy in this world, and in the world to come.—And I believe that God will reward the virtuous, and punish the vicious, and that, too, in another state of existence, if they die in sins unrepented of. And this belief does not make me unhappy, but gives me joy and pleasure to which I was once a stranger. It is and ever has been my prayer, that all might repent and come to the knowledge of the truth as it is in Jesus.

M. W.

Buffalo, July 18, 1836.

REMARKS.

I wish to add a few remarks to the foregoing. "The religion spoken against by Universalists" is Partialism—a belief in the *endless* misery of a part of mankind, and of the practices consequent upon that belief. Is M. W. a Partialist? Does M. W. believe in this *endless* mis-

ery—feel it—practice as that faith induces? If so, her (for I think it is a female) love for God may be great—her love for man may be extensive—but neither is "perfect," and consequently she is not devoid of fear, nor free from its torment. But if not a Partialist, she has misrepresented herself—she has misunderstood the bearing of the tale, and is herself a believer in God's impartial grace and universal goodness. If M. W. will please settle these questions—for I believe that now her mind is bewildered in relation to Universalism—then will I further attend to what she has to offer.

In all her remarks about what religion is, what are its effects, the inutility of the fear of hell to make any one a Christian, the necessity of seeing God as he is—i. e., in a lovely light, and loving him because he *first loved us*, and believing that all he does is for our good—in these and all similar remarks, she breathes so fully and perfectly the pure, genuine principles and feelings of Universalism, that we cannot believe she is a Partialist—that she ever was willing to be endlessly damned for the glory of God—that she views God as a being who will "cast off forever" his own offspring.

She says that her belief in the punishment of the wicked "does not make her unhappy, but gives her joy and pleasure." Of course one of two things must be true. 1. She really desires what she prays for—viz., "that all may repent and come to the knowledge of the truth as it is in Jesus;" and believes that the punishment of the wicked will make them repent and come to Jesus—or 2. That she does not desire it, and therefore rejoices in the belief that their punishment will *never* have any salutary effect on them. If the first is true, she is a Universalist—if the latter, a believer in cruel, unmerciful, and useless endless punishment. Let her examine herself—find out her own sentiments—boldly and plainly advocate them that they may be understood, by her precept and her practice; and she will soon find that the religion we oppose is solely the religion built on fear—that the religion we advocate, is the religion based on and filled with *love* to God supremely, and to *man* universally. In this religion I am happy to be, with fraternal affection, the brother of M. W. A. B. G.

UNIVERSALIST PUBLICATIONS.

"Universalism against Suicide.—A sermon delivered in the Fourth Universalist church in Boston, May 15, 1836; in reply to a sermon by Rev. J. H. Fairchild. By Benjamin Whittemore, Pastor." Published at the office of the Universalist and Ladies' Repository—pp. 20, 8vo.

The Rev. Mr. Fairchild, it appears, preached a discourse intended to prove that, if Universalism is true, it is the duty of its believers to cut the throats of their relatives and friends and then their own, and so hasten all to heaven at once. On application, he refused to furnish his sermon for publication, or to allow any extracts to be copied from it. So much for the discourse to which the one before us is a reply.

In reply, Br. B. Whittemore shows most clearly, from plain and undeniable facts, that a belief which produces misery in the minds of its believers, has a tendency to lead to suicide—consequently, as Universalism does not make its recipients miserable, but the reverse, it cannot naturally lead to suicide; but to the more careful preservation of life. Hundreds have destroyed their wives, children, friends, and themselves, because they believed they themselves were going to an endless hell; and feared those others might go there if not destroyed—but no single instance can be produced where a man destroyed his own life, because he believed he was going to heaven; or took the lives of those dear to him because he feared, that if he did not, they would be endlessly holy and happy. If our opponents wish to discuss this subject we are always ready to meet them; but let them bring forward at least one fact to justify their suspicions and their fears. Inferences will not do—the people ask for facts—and if Universalism has such an evil tendency—as Mr. Fairchild and others pretend, surely among the five hun-

dred thousand Universalists in the United States, they can find one fact to prove it by.

But I have forgotten the sermon. It is a fair, candid, manly reply—affectionate and earnest in manner, sound in argument and chaste in style. We thank its publishers for sending us the copy before us.

The Philomath Encyclopedia—a monthly publication, edited by Br. J. Kidwell, at Philomath, Ind., has made its appearance, and the first number is before us. It is an octavo pamphlet of 48 pages, and is to be afforded at two dollars per volume.

The typographical execution and quality of the paper is inferior to what such a publication should be; and we regret to see the pages occupied in part with personal controversy between its Editor and Rev. Robert Smith. As to the necessity of such a work and its probable utility, those in the West can judge better than we. Br. Kidwell is a self-educated man, of good natural talents, but we doubt his ability to make the work a complete encyclopedia, even with the aid he can procure, if we may judge from the specimen before us.

The Glad Tidings, published every other Saturday, at Pittsburg, Penn., by a committee of the Universalist society there, and edited by an association of clergymen—Br. S. A. Davis and others—has just reached us. It is published at one dollar and fifty cents per annum in advance—is about the size of the Magazine and Advocate, well filled with selections and editorial which we have no doubt will be found respectable, though we have not had time to examine it.

Its appearance is good, and if it can be sustained, will be useful to the cause.

The Gospel Banner and Maine Christian Pilot began a new volume in their united form, last week, with the aid of the new Editors. A neat, well filled, folio newspaper worthy of all commendation and an extensive circulation. We hope it will receive both to the full extent of its merits. A. B. G.

STATISTICS OF UNIVERSALISM.

JANUARY TO JULY, 1836.

It is perhaps impossible without more definite arrangements, to obtain full and certain information respecting the statistics of our denomination. Individuals enter the ministry and no report is made through the periodical papers—societies are formed and churches erected and dedicated; and all we learn commonly respecting either, is, the fact that such events have occurred.

Now there is, or ought to be some person in every society, who will make a full report of the preliminary efforts which have resulted in the establishment of that particular community; of the number of members, the nature of their compact, their circumstances and their prospects. Occasionally, indeed, this is done—but commonly, only when it is supposed that something a little extraordinary has been accomplished.

Societies which number but a few members, or are located in some obscure or by-place, seem to forget, that it is as important to the relative influence and progress of the denomination, that they number but fifteen or twenty out of a population of a hundred, as some kindred society which counts some two or three hundred out of ten thousand. Let both—let all make a full report of their number, privileges, proceedings and prospects, and we shall not, as now, be presented with a meagre catalogue of names and dates.

Names and residence of preachers who have entered the Universalist ministry since January 1st.

Eusebius Hoag,	Pittsburg, Pa.
A. G. Clark,	residence unknown.
Waldo Lyon,	do.
Benjamin Gass,	do.
Richard Blaylock,	Greenville, Ind.
Silas Russell, (Baptist),	Brighton, Me.
Thompson Barron,	near Boston, Mass.
Galacca,	Malden, "
John Nichols,	Hingham, "
John N. Parker,	Spencer, "
E. Brown,	New-Hampshire.
E. E. Brooks,	do.

Henry Lyon, late of	New-Jersey.
P. Bronson, (Methodist),	Bristol, N. H.
Isaac Clements,	Fort Ann, N. Y.
N. Brown,	Henrietta, "
S. Barnes,	Geneva, "
A. F. McCabe, (Pres.),	Skaneateles, "
Moses B. Smith,	Burlington, "
John D. Hicks,	Springfield, "
T. S. Bartholomew,	Vernon, "
Zenas Cook,	Hudson, "

Total—twenty-two preachers.

Societies organized since January 1st.

Boston, (fifth society),	Mass.	January 10.
Marblehead,	"	February 3.
Hollister,	"	June.
Pittsburg,	Pa.	January.
Patriot,	Ind.	no date.
Greenville,	"	"
Richmond,	Me.	February 20.
Lewiston Falls,	"	no date.
Portageville,	N. Y.	January 25.
Rushford,	"	February 27.
Bolton,	Conn.	March.
Burlington,	"	no date.
Vernon, Bolton, etc.,	"	"
Palmira,	Ohio.	May.
Berkshire,	"	"
Frederick,	"	"
Sunbury,	"	"

Total—seventeen societies.

Meeting-houses dedicated, owned wholly or in part by Universalists, since January 1st.

Stockbridge, Vermont.
Pittsburg, Pa., (purchased.)
New-York city, (third society.)
Malden, Mass.
Mechanicsburg, Pa., (Union.)
Newville, N. Y.,
Bangor, "
Sturford, "

Total—eight meeting-houses.

Associations formed since January 1st.

Central, Michigan—Southern, Connecticut.

Total—2 Associations.

Recapitulation—twenty-two preachers—seventeen societies—eight meeting-houses, and two Associations.

Such is the progress of Universalists and Universalism during six months—and it is not doubted that even this record falls short of the reality. For if we have the whole number of accessions in preachers, societies, meeting-houses and Associations, it furnishes no data whence to estimate the increase of members in previously existing societies. Neither does it embrace the many houses for worship now erecting, nor the numerous congregations which are emerging into being, or which are becoming permanent and influential by a more regular ministration. S. R. S.

TO CORRESPONDENTS.

Brs. Spear, Lewis, Austin, Peck, A. Clark, A. H. Curtis, Holmes, and others will be heard from with pleasure, when it suits them to break the silence which has reigned between us—some of them we have not heard from for so long a time, that we ardently desire again to see their manuscripts.

Reflector, J. H. S., Eimi, A Universalist and Z. P. are welcome and welcome again.

"A Sister," (at the North,) and sister S. L. W., (when she gets settled down in her new home,) will be heard from with more than ordinary pleasure. We have so few female correspondents, that we cannot lose one for any length of time without much missing her.

A. B. G.

PROMOTION OF THE SABBATH.

The Presbyterians and some others are making great special efforts on this subject. At a late meeting held in Buffalo, they recommended the withdrawal of the patronage of people from lines of boats and stages which travel on Sunday—and even from those who will not observe the day. Whether they will again establish pioneer lines, and attempt to stop the Sunday mails, they have not yet determined. Probably, (as they cannot live without excitement and scarcely with it,) they will get up another crusade on these subjects. We shall see.

A. B. G.

WESTERN UNION SEMINARY.

Br. J. Kidwell, General Agent for this Seminary, gives notice that Mr. Houseworth, Professor of polite English literature and the Latin and Greek languages, proposes to make a permanent residence at this Seminary, for the purpose of taking charge of the same as soon as a sufficient number of students can be engaged to justify commencing operations.

There is not yet a sufficient number of boarding houses in the vicinity to accommodate a great number of students; but by students rooming in the Institute, and furnishing bedding in private houses, forty or fifty can be accommodated. The prices of tuition from \$2.50 to \$5.00 per quarter. A. B. G.

NOTICE

Is hereby given to the stockholders of the funds of the Clinton Liberal Institute, residing within the district composed of the counties of Oneida, Herkimer and Madison, that two Trustees are to be elected, to fill the places of Amariah Stebbins and Simon Bingham, removed from the State. And the said stockholders are hereby required to return the names of two suitable persons to fill said trust, to David Pixley, Secretary, at Clinton, Oneida county, on or before the 30th of August next.

July 25, 1836.

JOSEPH STEBBINS, Treasurer.

N. B. Those who have paid ten dollars to the permanent funds of the Institute are entitled to one vote—and to one additional vote for every additional twenty dollars.

RELIGIOUS NOTICES.

The regular communion day of the Universalist church in this city will be a week from to-morrow—the first Sunday in August.

There will be preaching on the first Sunday in August by Br. C. B. BROWN at Williamstown—Br. SKINNER at Fort Plain and Br. L. C. BROWNE in this city—Br. C. S. BROWN at McLean—Br. H. ROBERTS at Byron Centre—Br. WOOLLEY at Richfield Springs, and at Carver's at 5, P. M., and Br. T. J. SMITH at Lebanon, and at Eaton at 5, P. M.—Br. WHITNEY at Oswego—Br. BIDDLECOM at Newville—Br. WAGGONER at Newport at 5, P. M. [the exchange between him and Br. Aspinwall, noticed in our last, is recalled]—Br. ASPINWALL at the brick schoolhouse in East Martinsburg—Br. ANDREWS at Middleport—Br. GROSH at Cedarville—Br. QUEAL at Howlet Hill, and at the schoolhouse near the Widow Leonard's at 5, P. M.—Br. S. R. SMITH at Madison—Br. O. ROBERTS at No. Bloomfield.

There will be preaching on the second Sunday in August, by Br. WHITNEY at Lyons—Br. C. B. BROWN at Fulton—Br. DELONG at Hamilton Centre and Br. WOOLLEY at New-Berlin—Br. H. ROBERTS at Spafford—Br. O. ROBERTS at Lakeville.

Br. O. WHISTON will preach on every Sunday in the Universalist meeting-house in Cooperstown during the coming year.

The Chenango Association will meet at Oxford village, on the last Wednesday and following Thursday in August—viz., August 31st and September 1st.

The Steuben Association of Universalists will meet at Howard Flats, Steuben county, on the first Wednesday and Thursday (7th and 8th) of September.

The Ontario Association will meet at Geneva, on the second Wednesday and Thursday (14th and 15th) of September.

NOTICE.—At the annual meeting of the Western Reserve Association of Universalists it was thought expedient to divide the Association, by constituting a new one, to embrace the counties of Cuyahoga, Loraine and Medina. We the undersigned were appointed a committee to carry into effect the establishing of said Association. Therefore, in pursuance of the duties assigned us, we appoint a meeting to be held at the meeting-house in the township of Olmsted, Cuyahoga county, on the last Saturday and Sunday in August next, for the purpose of organizing said Association, and adopting a constitution and by-laws for its future regulation and government. Public services may be expected on both days in the usual manner on such occasions. Ministering brethren are respectfully solicited to attend; it is also desirable that the several societies within its limits may be represented by delegates regularly appointed. ASAHEL E. KELSEY, JOSEPH SAGE, NAHUM RICE.

Elyria, July 4, 1836.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last

H T, Tecumseh—T D, Grahamsville, for self and H E.

INSTITUTE.

J C, Adrian, (M. T.)—J Mc W, Sackets Harbor, and S B, Utica, each \$1.

POETRY.

For the Magazine and Advocate.
HEROD'S REMORSE.
BY MRS. Z. PORTER.

'Tis John the Baptist—lo! he comes—he comes! 'tis he!
In vain I close my aching eyes, I cannot shut
The spectre from my brain. Distinctly seen, both when
I wake, and in my troubled dreams. The head—the
Gory head! E'en smoking yet, with life's warm vital
Current drenched.
Look! how benign his features are—with smile upon
His lips as angels wear, when to Jehovah's high
Behest they bow obsequious.
The same forgiving calm lights up and overspreads
His placid brow—as calm those eyes, and countenance
Divine, as when the damsel, flushed with wantonness
And wine, presented it to me in that accursed charger.
Serene and saint-like, e'en in death as when in life,
With faithfulness and zeal, he served the most high God.
And yet a victim sore of woman's pride and hate!
And why? for admonition gently given,
And mild rebuke, for breach of law and deeds his
Holy spirit disapproved.
Cease, spectre, cease! Torment me not with pity's gaze.
Compassion is but mockery to my woe. Horrid
To me its faintest tints! Dost thou pursue a broken
Reed? Oh, haunt me if you must, with hate infernal—
Mad revenge. Less terrible to me thy features
Were, if shadowing forth thy imprecations dire
Upon my doomed head! Then apathy might quench the
Fever of my brain, and drown this keen remorse.
Gehenna's flames burn not with such intensity,
As does my brain. I've shed his blood—the blood of
Innocence. And when my mandate reached him in
His loathsome cell, he blessed the hand, that loosed the clanking
Chains—the foe whose upraised arm had aimed to strike
The deadly blow, and him that did command it.
O! death, I woo thee! hide me in the grave—
O, screen me from the worm that never dies—
This blasting, dread remorse!

Fool that I was! ah, murderer too!
Curse on the intoxicating bowl, and woman's dark
Revenge!

O! woman, woman!
With uncontrolled dominion, rulest thou the mind
Of man, his destiny creating. Thou art his
Tyrant, he thy cringing slave. Thou rul'st
Unconscious of thy power—therein consists thy strength.
Yet may thy sway extend, when all the virtues reign
Supreme within a spotless soul—
Where honor shines, and grace and truth preside—
Unerring then the road. And thou wilt guide us on
To goodness, greatness, happiness and peace.
But when to folly bent, thy mind reveals its
Dissonant traits, and vice sits empress of
Thy heart—"Thy steps take hold on hell," and as a syren,
Thou dost lead thy simple votaries down a drear,
Bewildering path to death!
What though report doth tell of one performing mighty
Deeds? Some say that 'tis Elias—others, 'tis a prophet,
Or as one of them—but something whispers me, 'tis
John the Baptist—who's risen from the dead, and
Mighty works do show themselves in him. He, verily,
Was a Prophet—holy, just and true—and oft I've
Heard him gladly, when he preached repentance.
Repentance? ah, indeed, will bitter tears wash from
My hands the guilty stain? or cleanse the heart from crime?
Alas! tho' tinsel'd gauds I wear! what is a crown?
Emblem of power, to me, of power abused and
Misapplied. I would exchange these robes of royalty
I wear, dishonored thus, for those of sackcloth, dust
And ashes. He lives again, I doubt it not—
For none but him could work such works, or speak the words
Of truth and grace like him. But what is that to me?
Can he forgive a wretch like me? and ease me
Of the load I bear? O, no; I'm doomed to bow beneath
This weight of guilt. And still I may not die!
O, would to Heaven, that I might die!
Henderson, July, 1836.

THE THEOLOGICAL MAN OF EXPEDIENTS.

"All means they use, to all expedients run."—Crabbe.

The theological man of expedients is one, who instead
of following his own conscience and reason in religious
matters, follows the popular fashion, consults appearance,
and tries to seem orthodox—whatever orthodoxy may hap-
pen to be in his place and time.

"Whatsoever king may reign,
He'll be the vicar of Bray, Sir."

Caiphas was a man of expedients, when he said "it
is expedient that one man die for the people, and so the
whole nation perish not." Pilate was a man of expedients

when he believed Jesus to be a just person, and then put
him to death. Erasmus was a man of expedients when
he thought it safest to keep in with the pope, and write
against the Reformers, though his heart and head was
with them. St. Paul was not a man of expedients, for
he did not shun to declare the whole counsel of God:
nor was Luther a man of expedients when he exposed
himself singly to the whole power of Rome, and being
asked, "Where then wilt thou remain in safety?" an-
swered, "Under Heaven."

But in these days, and perhaps in all days, the Pilates
and the Caiphases are more frequent than the Pauls and
Luthers.

The man of expedients will subscribe any creed that
you offer him, and then write, talk and preach against
every article of it. He believes it, he says, "for substance
of doctrine." He thinks he can do more good in the
church than out of it. When he hears of a man's leaving
a church because he does not believe its articles, he
laughs at his simplicity. Better stay in it, and preach
against them. If he is a Unitarian, he joins the Episco-
pal church, and reads prayers to the "Holy, blessed, and
adorable Trinity"—on which he puts his own private
interpretation. If he believes that man has full power
by nature to obey God, he joins the Presbyterian church,
and then employs himself in shuffling the words "natu-
ral," and "moral," backwards and forwards, till he has
mystified his hearers and readers. If he believes that
Adam had nothing to do with any body's guilt or inno-
cence, and that imputation is nonsense and folly—he
teaches his child to say that

"In Adam's fall
We sinned all!"—

and goes and signs the Westminster Confession. If
you ask him how he can reconcile all this to his con-
science, he assures you that whatever the authors of the
catechism have said, they must have meant exactly what
he does—and that though they do not perhaps know it
themselves, yet that nine-tenths of the good orthodox
Calvinists believe just the same as himself. The man of
expedients "is a blessed fellow to think as every one
thinks—not a man's thought in the world keeps the road-
way better than his"—that is, when he is defending him-
self against a charge of heresy.

The man of expedients has no idea of any thing being
true yesterday, to-day and forever. If he had his hand-
ful of truths, he would only open his little finger. His
doctrines change with the atmosphere he happens to be
in. If he is in Connecticut, he is a Calvinist of the
strictest sect—if in Massachusetts, he thinks it proper to
exercise the reason; and in the western country he ex-
pands into a champion of all that is liberal. If you ask
him whether a proposition is true or false, you must give
him time, place and circumstances, or he cannot answer
you. What was false yesterday is true to-day; what is
sheer nonsense at Andover, is sound doctrine at Princeton.

The man of expedients is one thing in the pulpit, and
quite another thing in the parlor. "He is a lamb in a
drawing-room, but a lion in a vestry." The text in the
Bible which he studies most faithfully is, "Be all things
to all men." He earnestly strives to be wise as a ser-
pent. If he is preaching before a congregation of whose
character he is ignorant, he takes care to put in a little
of every kind of phraseology, that by all means he may
save some. The more he explains his faith, the less can
you tell what he believes.

When the man of expedients is a layman, he is always
to be found in the fashionable church, and on the popular
side. He does not pray in the corners of the street, for
that is not the custom, but when the church is full his
devout appearance and the solemnity of his face are truly
edifying. If an Episcopalian, how pathetic his respon-
ses! If a Methodist, how fervent his groans and his
cries of glory! Perhaps he agrees in opinion with some
small body. He is most careful then never to go near
them. He grants their opinions are like his own, but
then another church is nearer, or the preaching suits him
better, or the music is finer, or the forms preferable, or
some one he dislikes goes to the other church,

"Or any other reason why."

Alas! how common are men of expedients; how un-
common are men of principle and independence!—*West-
ern Messenger.*

LANGUAGE OF MINISTERS.

"Whatever language a man uses, it tends to beget in
him the style of feeling of which it is characteristic. If an
awakened sinner, to conceal his impressions, shall affect
lightness of manner and language, he will soon become
what he affects to be, a careless sinner. On this princi-
ple it is, in my judgment, that no minister can adopt a
severe, harsh and censorious manner with sinners, and
not become to some extent in spirit, what he seems to be
in language. We must at times use the language of se-
verity, but if this becomes the unvarying and common
mode, it will be unhappy. Nor can the language of de-
nunciation and threatening, such as *cursed, hell, damna-
tion*, and the like, be made frequent and familiar in the

pulpit, without bringing up the associations of similar
language from profane lips, in far different places, or
without producing, if not as much, yet some degree of
that bad influence of profane swearing. In the time of
Davenport, they used to address men from the pulpit as
'*cursed sinners*,' and talk about their being '*damned to
hell*,' which made some people wonder what had got
into ministers to swear so."

DEATHS.

In Manningville, Lower Canada, on the 13th inst., in
the 67th year of her age, of paralytic affection, SARAH,
wife of John Manning, Esq., who during a protracted
illness which she bore with Christian fortitude, and
whilst in possession of her senses, which she retained
until a few days previous to her death, ever expressed a
perfect willingness to resign her breath into the hands of
that God who gave it, in whom she placed her trust,
through faith in the all-sufficient merits of a crucified Re-
deemer and Saviour of the world. Her exemplary vir-
tue through life, rendered her an ornament to her sex—the
kindest wife, and most affectionate mother—peaceful in
life and respected in society. She died as she always
had lived, without a personal enemy; and has left a hus-
band and ten surviving children to retain with sensible
emotions, her amiable qualities in lasting memory. Fu-
neral sermon by Rev. Charles Halsey, Presbyterian,
from John xvii: 24.

In Geneva, N. Y., on Saturday, the 16th inst., HOLLOW
MILES, in the 26th year of his age, son of Rev. Stephen
Miles. He was patient and resigned through the pro-
gressive stages of the most protracted disease with which
we ever knew a mortal to be afflicted. It had not been
his privilege to enjoy even tolerable health for several
years. Some two years since or more he was brought
to the very confines of the grave, but to the joy of his
friends was again partially restored. After this time he
sent us an article entitled "Universalism will do to live
and to die by," (see No. 7, of this volume) in which he
desired to correct the opinion abroad that Universalism
will not sustain us in the hour of death. He had him-
self realized the excellency of his faith most, when all
hope of recovery had fled. We extract the following
from the article alluded to. "I have not been able to
sit up over six or eight hours in a day, and some part of
the time not even one, since July last; and I yet remain
a firm believer in the final holiness and happiness of the
whole human family." All which is stated in this arti-
cle was fully exemplified in his death: he was as he said,
"perfectly willing to go." Br. Miles was no speculative
believer; he manifested the spirit of a Christian, in his
life, and he died rejoicing in the expectation of a happy
immortality for a ransomed world. May we be enabled
to bear as respectful a tribute to the memory of all of
"like precious faith!" Our aged Br. Miles and his con-
sort, who survive their son, although deeply afflicted,
yet since it is the will of God, are amply compensated
in the reflection, that their son died rejoicing, and that
they shall again meet him.

Br. Chase, by request of the deceased, truly tendered
the consolations of the Gospel to the afflicted relatives
and friends, at the Universalist church, on Monday last.
[Herald of Truth.]

DEATH OF BISHOP WHITE.—The Gospel Messenger
of this city, for last Saturday, was issued in mourning
for the decease of WILLIAM WHITE, D. D., the Presi-
ding Bishop of the Protestant Episcopal church in the
United States, and the oldest bishop of that communion
in the world. He has consecrated every bishop of that
church in the United States, with the exception of the
last consecrated—the bishop of Michigan. He was con-
secrated bishop of Pennsylvania in 1792—having been
in that ministry, chaplain of Congress during the Revo-
lutionary war.

He died at his residence in Philadelphia, on the 17th
inst., in the 89th year of his age—esteemed for his worth,
beloved for his goodness, venerated for his age by all
who knew him; and almost idolized by the communion
of which the Messenger calls him the head and master.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, AUGUST 6, 1836.

NUMBER 32.

THE PREACHER.

SERMON.

THE TABERNACLES OF GOD.

BY REV. A. B. GROSH.

"How amiable are thy tabernacles, O Lord of Hosts."

Psalms lxxxiv: 1.

The tabernacles of God must be those earthly tabernacles in which he is worshipped and adored; and where, because he is specially sought after, he is also specially felt, and therefore is declared to be especially present. It is not a particular and single tabernacle, but all tabernacles; hence although eternity, the habitation of the high and lofty One, is included; yet those of earth, reared by the hand of religion, are not excluded.

All the tabernacles of God are amiable, all places truly devoted to receive the worship and praises of his children, are his tabernacles; and though the heaven of heavens cannot contain him, yet can he reside in a temple made with hands, in the grove where praise is offered up, in the cottage where devotion is found, in the closet where genuine prayer ascends, or in the humble heart where love universal and divine has found a residence and a home. And all these places, however homely and rude they may appear to the fastidious, the proud, and the unfeeling; when they become the tabernacles of God, are amiable to the worshipper of the Lord of Hosts. And why? Not because the workmanship is cunning, the decorations grand, the materials costly, the rites imposing, or the attendants are splendidly arrayed; but because it is the tabernacle of the Lord of Hosts. The glory of Jehovah rests upon it, and the majesty of God fills with reverence the mind that reflects upon it, and uses it, as it was designed. Dedicated to the worship of the greatest and best of Beings, a being of infinite goodness and perfection, the odor of Jehovah's name, and the recollection of all his mercies hallow the tabernacle in our remembrances of it. It is the house of prayer, the dwelling place of Divinity, the homestead of our devotions, and the household hearth of kindred spirits kneeling at the same altar—of children uniting in the praise of one common, universal, eternal, beneficent Father. Well, then, did the royal Psalmist rapturously exclaim, "How amiable are thy tabernacles, O Lord of Hosts!"

For with what gladness does the affectionate child, its heart all alive to a parent's tenderness and love, return to the home of its father to hold fond and thrilling communion—to find again by sweet experience, that it is the loved one of that venerated form—and the dear object of a father's unwearied care and attentions. It matters not whether that father dwells in a rude hovel, or a stately mansion—in an humble cottage or the proud palace—it is a parent's home, the heart is seeking—and where the father dwells, there the child bends its footsteps exclaiming—How amiable is the home of my father—how dear the home of my youth—how lovely the fireside which is encircled by my affectionate brothers and beloved sisters! And what is it, my beloved friends, that throws such a bright sunshine of joy and halo of tenderness around the father's home? Is it not the parent's character—the assurance of a father's love—and the recollection of his manifold acts of kindness and deeds of affection to all his children? It is the social circle of grateful and loving hearts, bound together by the ties of an affection, lit up in every heart by a father's love for all, and which like the electric shock is felt by all alike, and at the same time, as it continually comes from, and perpetually

returns to its fountain head. And where is there a father like our God, where can love and kindness be found for us equal unto that which is continually exercised by the Lord of Hosts? And what can be more amiable in our sight, if we duly appreciate his love, and are grateful for his mercies, than the tabernacles where we commune with his affectionate spirit, are wrapped up in and filled with his love, and are blissfully engaged in celebrating his praise and adoring his goodness?

How amiable are thy tabernacles, O Lord of Hosts! whether those tabernacles be the weary waste, the dreary desert, the smiling arbor, the lofty height, the lowly vale, the stately temple, the modest church, the humble cottage, the secret closet, or the cheerful heart. All, all are amiable in thy grateful children's sight, for they all are the tabernacles of thy spirit, they all are the residence of our Father.

Who can go out with the spirit of devotion in his soul, when the armies of the sky are mustering to praise, their glittering legions of suns, and worlds, and systems of worlds, when earth lies in sleeping beauty before him in the calm moonlight, when all is still, save the silent voice of nature praising its great Author, when all is hushed, save the uprising spirit of man, ascending on the wings of adoration to worship its eternal Parent, and not feel the truth of our text? Or go, thou grateful and adoring soul, on the broad ocean, or in the desert waste, where God only is seen, and felt, and heard, and feel there his presence and immensity—his care and thy dependency—his goodness and thy wants—his power and thy weakness, and thou wilt worship and adore in that tabernacle of his lonely manifestation, and feel it amiable indeed, for God, thy protector and thy father is there. Or, change the scene, and go into the full temple, where God's character properly displayed, causes joy to beam in every face and infuses happiness into every bosom, where each soul feels its alliance to its Maker, and its consanguinity to its fellows, then ask yourself,—are not Jehovah's tabernacles amiable? does not a delineation of his character, and a contemplation of his goodness, render even the crowded assembly one of peace, serenity, heavenly joy, and blissful adoration? Or, go into the family circle, or into the humble meeting-house, the effect is still the same, the same ruling cause is there to produce it, the same devotion to God, the same correct understanding of his character, the same gratitude for his goodness, and the same love toward all his fellow-creatures. God is there, not only in the house, but in the hearts and minds of his worshippers. The kind Father is among his grateful and affectionate children. Or, go out into the awful darkness of the storm and tempest, climb the mountain's dizzy height, and see Almighty majesty robed in the lightning's cloud and speaking in the thunder; mark how all nature bows before his awful presence; and if you are a worshipper of his infinite glory and power, if your heart is filled with confidence in his goodness, you will "see God in clouds and hear him in the wind," your heart will throb tumultuously with the heavings of the tempest's solemn grandeur, and your voice will rise above the contending elements, and go forth on the north wind pealing among its banners in the exulting cry—"The Lord God omnipotent reigneth." Thus may all places, times and seasons become alternately the tabernacle of Him—"whose temple is all space, whose altar, earth, sea, skies," and in the varying vicissitudes of each, the beautifully devotional hymn of the Scottish bard, will burst from the devout lips and the feeling heart of his adorer.

"These, as they change, Almighty Father these
Are but the varied God. The rolling year
Is full of thee."

"And every sense, and every heart is joy."

Nor will place so much vary our feelings, as to render unamiable the tabernacle where God is sought and found, even though the pleasures of social worship, and of friendly commingling should not be ours. For in the language of the same gifted bard,

"Should fate command me to the furthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic Isles; 'tis sought to me:
Since God is ever present, ever felt,
In the void waste as in the city full;
And where HE vital breathes THERE must be joy."

"I cannot go
Where universal Love smiles not around
Sustaining all yon orbs, and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

But, be it remembered, that the pure, the upright, and the feeling soul derives all its pleasure in the tabernacles of God, not merely from the greatness, the power, the wisdom, which it sees in the infinite Eternal, but from that infinite goodness which is attributed to every perfection of our heavenly Father.

A child does not truly reverence and love its parent merely because he is a parent. It loves because it was first loved—it reverences, because its father's virtues are pleasing and worthy of esteem, and it is grateful because the parent has done that which has lit up the holy flame of gratitude in its bosom. And could a parent ever become altogether inhuman, cruel and unamiable in the eyes of his offspring; we would see reverence and affection droop and die beneath the deadly influence of his character, and the father's residence become the aversion of his children. For how can the parent's home be amiable to his child, unless the inmates of that house render it so? Impossible. We may frequent such a father's home for convenience, out of fear of his displeasure, out of compulsion, arising from his power, but it is his love only that will draw us there with willing footsteps—it is his amiability only will make his dwelling amiable in our minds, lovely in our sight, sweet to our memories, and dear to our souls. In like manner, we contend, will it be with the tabernacles of our God. Where we can hear him described most as he is, where his character is displayed in its greatest perfection, and where all his acts are declared to be what they truly are; those of infinite goodness and unbounded love, there will be the most amiable tabernacle of Jehovah to his creature's hearts and his children's understandings.

Let those who will, worship the temple; we worship the true divinity, to whose service it is, or should be consecrated. Let the timid bow before the terrifying idol held up by a priest, or the worldly-minded adore the priest himself; we are neither to be scared into idolatry, nor seduced into man-worship: our God is our Creator, our Preserver, our Benefactor, our Saviour, our Father in heaven. And into those tabernacles where his character is traduced and his perfections misrepresented, our hearts shrink from entering; for however gorgeous they may be, as his tabernacle it is not amiable to our souls. Many, it is true, go there for convenience, and frequent it to escape his wrath—but it is goodness only can entice our willing steps over his threshold, and impartial love draw our commingling souls, equally desirous of our own and others' happiness, to worship around its altar, and to offer up his praises beneath its roof. What shall we say, then? Are there tabernacles of the Lord of Hosts, which are unamiable—where his character is

always displayed in abhorrent and unlovely light, or are all his tabernacles amiable? My friends, we shall declare with the Psalmist, "How amiable are thy tabernacles—that is, *all thy tabernacles*—Lord of Hosts!"

The tabernacles not amiable to those who worship God *in spirit and in truth*, are not his tabernacles—the places not lovely to the adorers of infinite Love and Goodness, are not especially Jehovah's habitations—for though he may be present in them as he is in all places, yet there he is not revealed to the worshipping and waiting souls of his children—his character is not manifested to those jealous of his honor and delighting in his glory. Have none of you ever been in those places, which were said to be the tabernacles of God, but were not—and when God was said to be especially present, but was not? In an assembly convened for his worship and to engage in his praise? There, came up old age leaning on its staff, smiling in the gladness of the venerable heart—and there too, came youth bounding along with restrained joy in every footstep. There, was the guileless maiden—the thoughtful wife, and the grave matron. There, sat the smiling children, the manly youth—their bright and glossy curls beautifully contrasting with the silver locks of the aged grand-parent. All had come up in simplicity of heart and sincerity of soul, having apparelled themselves in clean, sweet, neat raiment, perhaps of their own fashioning, to show their reverence for the great and good Being, whose temple they deemed it to be. Yes, there they sat in meditative silence waiting for the services to begin—the sweet chorister longing with modest impatience for the time when she might open her lips to speak God's praise—when her thrilling "wood-notes wild" were to ascend on the words of the sacred song, borne aloft on the wings of pure devotion to the very throne of the great Eternal. There they sat, all waiting for the minister of the temple to open his lips, and, clothed with the garments of salvation, to proclaim those glad tidings of great joy which shall be unto all people. The aged parent whose son's manly bosom was pressed with the green turf of the graveyard—the venerable mother whose tear-gemmed eyes were bent on the marble tablet which recorded the birth and death of her only daughter, the fond sister who was watching the healthful wavings of the rose tree her hands had planted on her brother's grave; the brother, the wife, the husband, and the friend, whose hearts were not yet healed of those deep wounds, which death had made, when he plucked the loved one away from their embraces, and stamped the loss in undying thought on their anguished memories;—*all* were waiting for the words of consolation and of peace, which should assure them that their loved ones were the gainers by the exchange of worlds; which should proclaim to them the life and immortality brought to light by the Gospel, and point out to them a reunion in that world, beyond the resurrection, where death has no residence—grief no abiding place—where sin and sorrow are no more, and where sighing and parting cannot come.

At last the preacher arose, the clouds of wrath were on his brow, and the awful glooms of despair rested on his features. He took for his text a passage, dark, mysterious, and not understood by his auditors. Its terrible denunciations related to this life, and were fulfilled on the mortals of two thousand years before. He applied it to this congregation, and, oh, horrible! to their buried ones. He showed by false reasonings, and forced constructions, that its denunciations were to take place in eternity, and would endure so long as God himself should have an existence. Availing himself of the assistance of the corrupted theology of Christendom, the ignorant helplessness, early prejudices, and educational opinions of his auditors, he dealt out the unending damnation, the hot wrath and angry indignation of Jehovah, on all who had not experienced a certain mysterious change, an inexplicable and confused train of feelings, to them unknown, and by them unfelt. Then point-

ing to the tenanted burial ground, with the fury of a demon gleaming from his eyes, and the horrors of his hell convulsing every feature, he cried out in the deep, hoarse and husky tones of emotion;—"There sleep your sons and daughters—there rest the bones of your brothers and your sisters—there moulder the earthly remains of parents and friends—but their souls—their immortal and never-dying souls—where are they? Screaming in hell! Parching, burning, hissing, rolling in agony amid the ever flaming lava of the fiery lake! treading down the red-hot surges of the deep damnation of Tophet! surrounded by the almighty wrath and fierce indignation of God, forever and ever!" "Yes, the angry Judge of heaven and earth has seized a thunder-bolt, glowing with the heat of his vindictive wrath, and dashed them down to endless woe!"

Oh, where is now that lately hoping and therefore blessed congregation? The gray haired sire, the venerable matron, the blooming maiden, and the manly youth, feel their hearts transfixed as with a shaft of ice, while their brain is pierced with the hissing heating darts of Apollyon. Intellectual and physical power are prostrated, and one promiscuous mass of terrified people cover the floor, and fill the murky, trembling air with sobs, and shrieks, and sighs, and groans of more than mortal agony and despair. Heaven-bestowed reason deserts its throne, and, as the spectre *despair*, rises up from the imaginary abyss of unending wrath to take her place, and to wither forever the heart and hopes of man, glaring lunacy creeps over the brow, and convulses each brooding feature with fear and horror unutterable. Then, when they are thus frantic with despair, and rayless of all hope, the myrmidons of this modern Moloch, commence singing the song of the separation of fathers and mothers, of brothers and sisters, of companions and friends, and disgusted, the spectator rushes weeping from the unhallowed spot, at the dead hour of the night, his retiring ears ringing with the chorus of the infernal ballad—"And there will be wailing, wailing, wailing, at the judgment seat of God." Oh, beneficent Lord of Hosts, are these thy tabernacles? Art thou verily and especially present in these horrible scenes of frenzied despair, and frantic blasphemy? No—no—God is *not* present, but absent; the scenes are not caused by the influences of God's spirit on the heart, but by its withdrawal; for, "How amiable are thy tabernacles, O, Lord of Hosts."

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "And the fruit of the righteousness" it imparts "is sown in peace of them that make peace." But this wisdom is not from above, this spirit is from beneath, and is earthly, sensual, devilish; it bringeth forth envying and strife, confusion and every evil work. Hence those born of this spirit of fear and despair, are not born of God, for the perfect love of the god-like casteth out all fear, and induces love to the brethren—they are not born from above, for their long suffering is changed to Pharisaic pride; their love to bitterness, their peace to discord, their order to confusion, and their life to death. They have no rest day nor night, they have no peace in believing, no joy in well-doing—fear, incessant, torturing fear for the fate of their friends, prevents their entering into rest; dread of an angry, vindictive and capricious God, and ever recurring doubts of their own salvation, or spiritual pride in their superior elevation over their fellows, all tend to prove that the tabernacles where they have thus been taught are not amiable, are not the tabernacles of the Lord of Hosts.

Place yourselves in their situation. Can that tabernacle be amiable where a wrathful divinity is preached, and a despairing spirit presides? Can that house be lovely in your sight where you cannot hear of everlasting salvation, without also hearing endless damnation included? Can that place be sweet in your remembrance, and dear to your heart, where you have ever heard inculca-

ted not only the probability of your own damnation, but also the certain endless woe of many dear to you as light and life? And while these bitter streams of torment, and rivers of implacable wrath are made unendingly to flow from the glorious throne of the Majesty on high, and to threaten the destruction of all you hold dear, throughout eternity, could you complacently smile in joy and exclaim with rapture—"How amiable are thy tabernacles, O Lord of Hosts?" If you can suppose you would, then hear the language of those who attend on such tabernacles, and believe the dogmas there taught. How often do they prove that these doctrines are not desirable, nor the tabernacles amiable, by saying—"If I believed in no hell—no endless misery for the wicked after death, I would never serve God, attend religious worship, nor aid in supporting preaching, or in building meeting-houses!" And I believe therein my friends, for nothing but the fear of hell and the dread of a tyrannical Omnipotence could lead me to bow to such a character as they adore; to offer up groans, and sighs, and fear, and call them worship; to support the preaching of the doctrines which but made me hate my Creator and curse my existence, or to build meeting-houses, dedicated to a divinity of wrath, and a deity of malignant cruelty, or weak partiality! But to erect a tabernacle for the Lord of Hosts, to join in his worship, in promulgating his praise, is to advance our own happiness, to increase our own joy; and needs, therefore, no threats to induce us to the work—for who would refuse to be happy, who would desire a reward for his own joy?

See the approaching of the day of worship, and imagine to yourselves the gathering of the happy, cheerful congregation, who have come up to the house of God to worship the Lord in the beauty of holiness. It is the gathering of the children around a father's board. Already they feel in their hearts the welcome of their God, and the assurances of their acceptance with him. The tear of joy conglomerates in their eyes as they remember the happy seasons of refreshing they have enjoyed in his tabernacles; or, as busy memory runs backward, and imagination forward, in the pathway of life and gathers in happy groups, the varied and innumerable blessings enjoyed from their bounteous benefactor. Some come from the house of mourning, some from that of joy; but all come to enjoy greater blessings, for worse woes and trials than those of earth, they well know are not in store for them. And as they come together, the affectionate grasp of the hand, the kindly inquiry after health, and the beaming countenances of mutual joy, tell you that you are in a circle of brethren and sisters, for, "have we not all one Father? Hath not one God created us?" Together they enter the sanctuary, and find the theme which brought them together worthy of their coming. The unchanging goodness of God, the benevolent designs of his wisdom, and working of his power; the gracious revelations of his will and manifestations of his love; the perfection of his character and immutability of his purposes; the impartiality of his grace, and universality of his paternal care, absorb every heart in gratitude and wrap the soul in adoration. The sinner is taught the enormity of his transgressions, and the certainty of his chastisement; while at the same time he is assured that God loves him, even while thus dead in trespasses and sins, and commended that love in that, while he was yet a sinner, Christ has died for him, and is a propitiation for his sins. He begins to love God, because God first loved him; the goodness of God leads him to repentance, and the prodigal returns to his father's house, exclaiming "How amiable are thy tabernacles, O, Lord of Hosts." "For a day in thy courts is better than a thousand; I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." And as there is joy in heaven over one sinner that repenteth, so in the heavenly minded assembly on earth, there is a joy also over this brother who was lost, but is found—who was dead but is alive again. Or perhaps the theme is

intended for the mourner's ear, and for the consolation of those in affliction and grief. But though a melancholy task, it is not a joyless one. As the losses and trials of life are recounted, we feel sympathy gathering in our bosoms, and pouring her tribute from our eyes. We too have lost friends, or had misfortunes, and the ties of affection bind us closer to those in distress. We find how blessed it is to mourn with those that mourn, to mingle our tears with theirs, and we feel that if we must be separated to different fates in the eternal world, that such separation if endless, must make heaven a hell, and convert bliss into unending despair.

But we may not always dwell on losses and trials. The portals of eternity are opened to the eye of faith, through the revelation of Jesus, and the halo of immortal life and universal bliss is made to irradiate the glooms of grief, and we then rejoice with those who rejoice—we exult at the death of sin and sorrow, and triumph already over destruction. And at every change of the subject, we see but a Father's kindness and love, and rejoice in the goodness of our Father in heaven. And when errors that would poison our minds and destroy our peace, when practices are reprobated that embitter society and render us miserable, with what transport do our bosoms glow, and how gladly do we resolve that we will hold up the hands of the wicked and walk in destruction's paths no more.

But who may describe the overpowering joys enjoyed in the tabernacle of our God—who may tell the pleasures of gratitude, love and adoration when exercised towards our Maker—or the bliss of indulging in those affections and duties which we owe to our race? To be known they must be felt, to be appreciated they must be exercised, to be valued they must be possessed. They are like the name written on white stone named in the Apocalypse, known only to him who has them, inexpressible and incommunicable. Are there any present who are yet ignorant of these pleasures? Would they know, would they feel, exercise and possess them? Let them know their God, let them learn the character of their heavenly Father in its purity and its highest excellence, i. e. so far as mortality can know immortality, so far as humanity can learn divinity, so far as imperfection can understand all-glorious perfection. And let them make this knowledge practical—let them be imitators of God, as dear children, and with all the humility and fond confidence of little children towards an earthly parent, let them trust in God's promises, confide in his oath, rest on his grace and rely on his never-failing goodness.

By these things they will become knowing partakers of the divine nature, see the hand of God exercised for their good in every act of his power; and be enabled to praise and adore him in every dispensation of providence. And you, my beloved friends, who have been called by an holy calling, from the delusions of unbelief and the darkness of error, into a knowledge of God's character, and the marvellous light of his Gospel, long may you be spared, often to meet in the holy and amiable tabernacles of your heavenly Parent in this life. For I know your souls long, yea even faint for the courts of the Lord; your heart and your flesh cry out for communion with the spirit of the living God. May you go on from light to light, and from manifestation to manifestation of his goodness, from strength to strength in your faith—may God be your sun and your shield, give you grace and glory, withhold no good thing from you, and enable you so to walk in uprightness before him, that men seeing your good works, may be also led to glorify their Father which is in heaven.

And when you have seen and worshipped your Father in the varying changes, times, and seasons of this life—in the different places of his holy manifestation on earth, until his voice summons you hence—may you depart with his praises on your lips, and his undying love glowing in your souls, to join in that praise which shall be unmingled with supplication, where God shall be ever felt, being ever revealed, and where shall meet

the whole family of man, every sinner converted, every wanderer restored, every sorrow converted into joy, and every dispensation united into that one where God is all in all. AMEN.

For the Magazine and Advocate.
THE SKEPTIC'S MOTIVE.

BY REV. J. M. AUSTIN.

"If 'twas a dream, why wake me?"

I have often endeavored to surmise the motive of the skeptic, in exerting himself to subvert Christianity, and deprive his fellow-beings of all hope of a future happy existence. I can perceive no inducements for his efforts, compatible with the dictates of humanity or mercy. The philanthropist is diligent in diffusing knowledge among mankind, from the assurance that it will be to them a source of benefit and enjoyment. But must it not be a principle adverse to philanthropy, that actuates an individual to spread abroad views, which, he is well aware, detract from the peace and happiness of the believer? "The world should be disabused of error and taught the truth," exclaims the skeptic. To this I assent; and will add, as a criterion, that upon all moral and religious subjects, the belief of the truth gives peace and satisfaction. But allowing the skeptic's system to be true, here is an anomaly—a truth respecting religion, which, so far from adding to the enjoyment of the believer, must necessarily deprive him of consolation in every hour of affliction, when most he requires support—a truth, the belief of which would be like striking the sun from the firmament at midday, leaving the mind in the blackness of darkness, to wander undirected amid the unending labyrinths of mysticism, sophistry and ignorance. This effect of believing would alone satisfy me of the error of the skeptic. Were it, however, true, it would still be wrong to proclaim it, for it is evidently wrong, by every rule of justice, to diffuse sentiments among mankind, the natural tendency of which, is to sink them into despondency and hopelessness.

The experience of every individual will satisfy them of the truth of the poet's expression—

"The future of the present, is the soul."

We may be said to live in the future—all our present enjoyments are colored by the events we behold in the perspective—as the horoscope of the future shadows upon our mind coming scenes of pleasure or of pain, will our present happiness be enhanced or diminished. In every scene of misfortune and of sorrow, we eagerly look to the future for a ray of hope to enliven our burthened souls; and if in that future we can discern nothing to cheer and animate us, oh! with what tenfold weight do present afflictions press upon us.

But the future is not confined to this world. The Christian believer looks beyond the bounds of time, and by faith beholds another world, a fairer clime, a purer, holier state of existence, for the family of man. This faith is to him the fountain of hope—it pours perennial streams of joy and gladness into his heart—it places a smile upon his brow amid the most trying scenes of earthly woe—it is a staff upon which age securely leans as it totters to the crumbling verge of the grave—and affords a power by which we defy the grim king of terrors! This faith in a future existence, is as a sun in the moral firmament of the believer—it sheds floods of light and cheerfulness upon all the paths of life—it dissipates every dark cloud of despondency and irradiates even the gloomy precincts of the tomb. Then why deprive the Christian of this treasure? Why should the despoiler come and with ruthless hand unroll the dark pall of annihilation, dispel the sweet sunlight of hope, and blot from the vision of faith the bright scenes of a happier existence? Can there be one reason for engaging in such a work? Can the individual who would embark in it, appear with a clear conscience before the tribunal of common humanity, for depriving the poor, the needy, the distressed, the sorrowful, the dying, of that support for which their souls yearn—of that hope which gives them strength and endurance to bear the ills which prey upon them? Examine it for a moment. Does the hope of a fu-

ture life cause any injury to those who entertain it, or to others? No. Is it not, rather, a source of comfort, of peace, of every thing cheering to the human soul? It is—it is! Then why take it from them? Permit me to inquire of the skeptic—could you sincerely believe that when the toils and perplexities of life are ended, you would exist again, in a more perfect and happy world, and mingle with those you love in a life of ceaseless joy, would not such a faith impart unspeakable peace and satisfaction to you, amid the sorrows that come upon you? I am confident you will reply in the affirmative. Then, I again press the inquiry, why endeavor to destroy this hope in those who already possess it? Do you delight in human wretchedness? Does it gratify your soul to behold the smile of hope fade from the countenance, to be succeeded by the heavy gloom of dejection and melancholy? Is it a source of enjoyment to cast blight and mildew upon the fairest, sweetest flowers that spring up along the pathway of human life? Do you experience satisfaction in upturning, strand by strand, the golden cord by which we feel bound to a loftier destiny, to a higher grade of beings and a happier world? If so you will continue your exertions; but if not, you will forbear.

The laws of the land consign to proper punishment, the man who robs me of my property. But how much greater injury does that individual inflict upon me, who robs me of my faith and hope in a happier state of being? Take from me wealth, relatives, friends, even reputation, and spare me a well grounded faith in a future existence, and I am still rich—I have still a foundation for enjoyment and peace. But take from me this faith, and restore me all things else, and I am miserable. Around me are the empty shadows of a fleeting life, and before, yawns the black gulch of deep annihilation!

"But your faith is all a dream," exclaims the skeptic. I deny it. Earth and heaven, reason and revelation, are replete with evidences that man shall exist again. But if it is a dream, it is a pleasant one, and I would not be aroused to a cold, dark reality! No—no! If it is a dream, let me dream on! Let me dream of another world, where fairer climes, and cloudless skies, and smiling forms, and gladsome voices, shall greet me! Let me dream of a world where I can soar aloft in infinite progression—where I can rise higher and higher, and upward and onward toward the throne of infinite Perfection, and drink from that boundless ocean of knowledge, which I know must somewhere exist! Oh! awake me not from the sweet vision. Let me dream of the arrival of that happy period, when a ransomed world shall be reconciled to their Father—when all earth's children shall be released from the tabernacle of this poor flesh—shall be washed in the broad river of God's love—shall be clothed with the spotless robes of immortality and holiness, and cause heaven's wide arches to resound with the triumphant anthem of victory! victory! over sin, and death, and the grave. Let me dream of that blissful meeting, when the severed ties of this world shall all be reunited—when the objects of my love, the cherished ones of my heart—the aged father, the affectionate mother, the dear companion, the beloved offspring, shall be enfolded in my embrace to be separated no more, forever—when we can weave anew those silken bands of affection, which time nor death shall no more sunder! And when the clouds of misfortune lower, and the tempests of affliction howl around, and relatives and friends, one by one, fall beneath the blow of death, let this sweet vision remain to cheer my desponding heart. And when I lay me down upon the bed of death, when the things of time shall with me be done, and the world recede from my view, oh! then let the brightest hues of this heavenly dream irradiate the dark hour, and with the glories of another world, gild the pathway to the tomb! Skeptic, allowing this to be a dream, why would you awake me from it?—answer me—why?

Danevers, Mass.

For the Magazine and Advocate.

OVERTHROW OF JERUSALEM.

BY REV. J. WHITNEY.

"One stone shall not be left upon another."

"The Jewish temple is supposed to have been built of marble, so pure and white that it much resembled a mountain of snow; and even on the outside, it was ornamented with gold in such a manner as to make it painful to the eye when the sun was shining upon it.

The city of Jerusalem was overthrown by Titus in the year 70. And it was remarkable that he designed to save this temple, although he solemnly declared he would waste the city. In vain his soldiers were charged to guard this edifice; the voice of inspiration and prophecy was stronger than the voice of Titus. Josephus remarks, "A soldier, moved by a divine impulse, rising on the shoulders of his fellows, cast a brand into the sanctuary." Titus used every possible exertion to extinguish the flames, but such was the fury of his soldiers that his labor was unavailing. The building was consumed; when the most horrid slaughter commenced that the world ever beheld. The city was entirely razed from its foundation, and has never been fully rebuilt.

It is probable that our Saviour forewarned the Jews of this awful overthrow "when he came near the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave thee one stone upon another, because thou knowest not the time of thy visitation." This was the time when Christ came to take vengeance on the unbelieving Jews; to sit upon the throne of his glory, and to separate the nations as the shepherd divideth the sheep from the goats.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXII. EXTRACT FROM AN ADDRESS TO PROMOTE CANDOR, AND COMPOSE DIFFERENCES.—Let us only be convinced, on good grounds, that we love the Lord Jesus, the Christ, in sincerity—let the test and trial of that sincerity be our active and cheerful obedience to his will; our approximation to his example; our piety, our benevolence, our self-government, and in short, a conversation becoming our profession—and be assured, our revered Master will not count us his enemies, though in that great day when truth alone shall stand, and all the varieties of human opinion shall shrink and disappear before the eye of the Omniscient, as dew-drops before the sun; though in that day, it should be found that our peculiar opinions, also, have been among the number of these varieties. Let us then cultivate the above excellencies, and act from a Christ-like spirit, and as if always in the presence of an omniscient Parent, and that countenance whose light will purge our sins, and disperse our errors, and enlighten our darkness, will beam a look of love and mercy upon us: our fearful trembling souls shall be enlightened and purified, but fear not, they shall live.

That which I hope and believe for myself, I hope and believe for all my Christian brethren, even for those who differ most widely from me. They may be in error; but what then? If the love of God and man dwelleth in them—if the law and love of Jesus be written on their hearts, God forbid that I should presume to try by my petty scales of orthodoxy or heterodoxy, call them which you please, those who have been weighed in the balance of the sanctuary, and not found wanting. A heart right with God, a conduct and a conscience void of offence, an unfeigned and active love of the Father and of the brethren—these will far outweigh the most erroneous sentiments; these are the pure and solid gold, compared with which a

creed or a confession, whether mine or yours, are but a feather in the scale.

We remember to have been very forcibly struck with the unexpected candor and liberality of a dignitary of the Episcopal church. In the preface to a collection of Theological Tracts, Bishop Watson breathes and inculcates the most meek and candid judgment of those who differ in creed, and speaking of the sect against which the church of England doth vomit forth from some of her pulpits an abundance of malignity and calumny—the Unitarian—he concludes by saying, "both (Unitarians and Trinitarians) are actuated by the same principle, the fear of God; and though that principle impels them into different roads, it is our hope and belief; that if they add to their faith charity, they will meet in heaven."

O! let us cultivate this most amiable and much needed and called-for virtue. The difficulty of acquirement, we acknowledge, is great; but in like proportion is the greatness and the exquisiteness of the reward.

§ XXIII. RELIGION ACCORDANT WITH REASON: A THOUGHT.—What can be conceived more rational than the doctrine of an omniscient and omnipresent Deity, who regards with more than a parent's affection all his intelligent offspring—who, by a Man pre-eminent in goodness and integrity, delivered to his creatures a beautiful and most comprehensive summary of virtue—who, to assure us of a resurrection, has raised this glorious individual from the dead, and who is carrying on all the events of his government, so as to produce the greatest possible sum of happiness and enjoyment.

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

In these principles there is indeed nothing which the understanding can reject as unreasonable, or the heart oppose as malevolent—the enlightened must perceive them to be just, and the good of all parties must wish them to be true.

§ XXIV. SIMPLE AND SUCCESSFUL PREACHING.—Take the preaching of Paul and others of the first heralds of Christianity, and let us derive from their model a lesson whereby we may profit. A more laborious set of men surely never developed and exerted to the utmost their physical and moral energies in our world. They were in earnest—they put their whole hearts in their work. Not on the Sabbath alone, but daily, "in season and out of season," did they exert every energy to convert and save the world. Nor Alexander, nor Cæsar, nor Bonaparte, were more active and laborious, than were Paul and his associates, to subjugate the world to the sceptre of Jesus, the Christ. Let us imitate them in his devotedness and laboriousness in their work.

Paul in the learned and literary audiences of Corinth was resolved to forget and forego the merit of all other learning, save the knowledge of Jesus. Nor do we find any evidence of his ever attempting learned refinements of style—of any hankering after literary fame—of aspirations to be reckoned among the great—or of attempts to excite admiration. When style and manner are made leading objects in preaching the Gospel, the attention of the hearer is always fixed on something short of the grand purpose which ought to be accomplished by the exhibition of the truth. The delighted audience will generally praise the speaker; seldom condemn themselves, or be roused to make progress in the Christian race. It has long been my opinion that, in the inculcation of practical Christianity, that style is the best, which transmits most lucidly the arguments of the preacher, and attracts to itself—the mere vehicle of his thoughts—no attention whatever, or, as that is scarcely possible, the least degree of attention. The language we employ as the vehicle of our thoughts, and sentiments, and persuasions, may, "with this respect," be faulty either by carelessness, or by being too labored. The beau ideal of the style most suited to the preacher's great purpose is, to be as the "clearest

glass."* The more we strain after the great end of preaching—to make the influence of Christianity constantly felt and operative—and the less our language attracts our attention, the more likely is it to be the vigorous expression and the impressive vehicle of thoughts suited to the grand purpose.

Lenawee county, Michigan, June, 1836.

* I think it was Winchester, who remarked of the phrase in Revelation xxi: 18, that the holy city being of "fine gold," signified the precious nature and purity of Gospel truth, and its being like "clear glass," denoted its simplicity and plainness. A style of "pure gold like unto clear glass" is the best imaginable.

A. B. G.

For the Magazine and Advocate.

I KNOW.

I know some brethren who profess to love the truth "as it is in Jesus"—who profess to rejoice in the "glorious Gospel of the blessed God"—who profess to look upon our heavenly Father as the chief among ten thousands and the one altogether lovely, and Jesus as indeed the Lamb of God that shall eventually take away the sin of the world—who will, when it falls to the lot of a humble herald of the cross, one who is not quite so eloquent as they could wish, absent themselves from their usual place of worship, and go and hear sentiments advanced which they profess to abhor and detest. Yes, they love the truth so much that, unless it come accompanied with just so much sound, they will turn their backs upon it and go and listen to another Gospel—go and listen to the awful doctrine of endless torments—a doctrine which if certainly and infallibly known to be true, and which, if universally believed, would fill all nature with mourning, and cause piercing cries of bitter sorrow and anguish to assail our ears on every hand.

Brethren, these things ought not so to be. Remember that by so doing you not only mortify the feelings of him who is appointed to minister unto you the words of truth and life, but you also cast a reproach upon the great and glorious cause in which we profess to be engaged.

Brethren, think of these things, and act as becometh true disciples of him who is the way, the truth, and the life.

W. R.

Utica, July 24, 1836.

For the Magazine and Advocate.

A CRITERION.

"Mr. S.—must be a warm-hearted Universalist," said a good sister, the other day, when conversing respecting the prosperity of our society. Not being acquainted with the brother of whom she spoke, I inquired what reason she had for such an encomium? She replied that, "he was quite a regular attendant on our meetings, though living some ten or twelve miles distant; while there are some, who, though no more than two or three miles distant, do not attend meeting one-fourth part as often." I again asked, if a man's church-going spirit could be safely relied on as a criterion by which to judge of his warm-heartedness and devotion? "Why," she answered, "when I know a man's circumstances—know there is nothing but indolence, produced by an inexcusable indifference to the welfare of our cause, to prevent his regular attendance, I consider myself safe in pronouncing such an individual a cold-hearted professor." And from a little reflection, I am half disposed to coincide with her. For I am utterly at a loss to account for negligence in such a cause, unless it be from lukewarmness—"neither hot nor cold." I would that they were either cold or hot; for it is better not to have a name, than to have one to live whilst we are dead. Experience may have taught every observing mind that, a society had better not pretend to keep up a meeting, than pretending, fail of accomplishing. Yes, strange as it may seem, I believe that our opposers will have more respect for us, a better opinion of our doctrine, and certainly will have less reason to doubt our zeal, if we have no meetings at all, than having meetings, we stay at home to sleep or lounge, fish or hunt, whilst the preacher tells his story to walls and benches.

Brethren, will you think of these things? With what feelings would you prepare your fields for planting, if you had the fear of *no harvest* before your eyes? What would be your feelings, if, while

"Incumbent o'er the shining share you lean,"

the pelting hail-storm comes up before your mind's eye, and in your imagination you picture to yourself, your well-grown fields of grain levelled with the earth? and in addition to this, if you have reason to think that, because, "*blighted was my corn,*" it will be again, with what feelings would you "throw the grain into the faithful bosom of the ground?"

After realizing these things, you can have some faint idea of your *preacher's* feelings during the week, whilst endeavoring to prepare something for the edification and instruction of his people, the empty seats arise in his mind and dampen his joy in prospect of delivering his message of "*glad tidings*" to stocks and stones, which have no sense to understand, nor hearts to feel.

I know that there are really some serious obstacles in the way that prevents our attendance, at times; and I know also, that many of the obstacles which exist, may be overcome; and which, if not met with the same decision with which we encounter the obstructions which intervene between us and any important object, will effectually prevent any attention to subjects of a religious nature, as well as prevent an attendance upon the sanctuary. Some excuse, or some inconvenience will nearly always exist; and if they are suffered to plead with our indolence, will surely make us cowards to our duty.

"If every pretended Universalist would practice according to the principles of the 'faith once delivered to the saints,' there would be no necessity for the appearance of articles of this kind; for every house, dedicated to the one living and true God, would be filled each returning meeting. God grant that it may be so. Amen. EMM.

We copy with pleasure, the following excellent article from the Herald and Watchman, a paper issued at Montrose, Pa., in 1833, and edited by Br. Peck. It would have appeared sooner—more in season—but for inability to get hold of the paper containing it. But it is hoped the impression its perusal will make on the minds of our readers, will be lasting enough to answer for succeeding years. We do not fear that the result Br. Peck seems to apprehend, will ever occur—but it becomes every American to watch, as well as to pray. A. B. G.

SUNDAY SCHOOLS—INDEPENDENCE.

BY REV. ALFRED PECK.

The fourth of July!—What an assemblage of pleasing, grand, and sublime ideas does it present, on its return, to the mind of every true-hearted American citizen. That day is set apart by the universal consent—the approved and long established usage of our countrymen—as an anniversary, to commemorate the most important event in our nation's history. It was that day which gave birth to an independent nation, and liberty to thousands. Hitherto our fathers greeted its earliest dawn upon our land, with a salutatory roar of cannon, to arouse a spirit of patriotism like that which nerved the revolutionary soldier—they assembled around the altar of our country's liberty, and kindled the fire, which sent the praise, and triumphant feeling of independence, grateful unto heaven. They recounted the scenes of "days which tried men's souls"—told us how, oppressed and borne down by the exactions of the mother country, a few bold and daring spirits staked their all, on the record of their names, their lives, their fortune, and their sacred honor, in behalf of us, their posterity. On that day were we taught the lesson of the invincible valor of our fathers, their privations and their sufferings in war, their success in righteous contest, and the blessings of liberty; until our bosoms palpitated with the joy of patriotic gratitude, and beat high with the love of country and of freedom. Let not the gratitude thus enkindled, cease to burn,

Let not the recollections of scenes sacred to liberty, be contaminated, even by sectarian religion.

We are shocked beyond measure, that any, calling themselves Americans, should be willing to descend from the grand council of our nation, who in their majesty and mind, stability and strength are performing the most hazardous and important deed in our country's deliverance; to the insignificant assembly of a children's Sunday school,—should descend from the lofty theme of America's independence, and the equal rights of her sons, to the ignoble plans and prejudices of a sect or party.

The Sunday school in its first establishment was truly a humane and benevolent institution. In large and populous towns, numerous children of poor parents, are destitute of the means to acquire the art of reading, whereby the mind is amused, expanded and improved; or the simple rudiments of arithmetical calculation, to perform the ordinary business of life. Such were the objects, first had in view, in the establishment of a Sunday school. But hardly was the benevolence of the projector beginning to be felt, when as the enemy sowed tares among the wheat, the would-be lords and spiritual dictators corrupted the noble design of these institutions, and turned aside the holy charities enlisted, to the promotion of sectarian dogmas, or the unholy strife for a "Christian party in politics." Here in these nurseries, of prejudice which create imaginary barriers and separating walls,—and of party which serves to perpetuate jealousies and strife among men, the mind is burdened with all the weight of system, and enslaved by the fetering inconsistencies of creeds.

There must be but one mode of thinking, and that is the modern, or Arminianized Calvinism. When a Sunday school is formed in connection with the American Sunday School Union; it must adopt the doctrines and discipline of the "Union," or it must be discarded and discounted by them, as much as though they adhered to the primitive design of teaching the rudiments of learning. While the incipient operations of forming a school are going on, our neighborhood is scoured by some petty teacher or agent, and ourselves, or our wives in our absence, are beset, to send our children to the Sunday school. Fair pretences of liberality, and good feeling are held forth. They would fain make us believe that their object was worthy, their design noble, their principles republican, their institution charitable, and its effects moral and religious over the rising generation.

But what privilege can we or our children enjoy, in this *professed* American, and would-be national institution? Can the Episcopalian be permitted to teach, or require that his children should be taught in the thirty-nine articles, and peculiarities of Episcopacy? Can the Baptist insist on the absolute necessity of immersion? Can the Unitarian present and inculcate the doctrine of the unity of God in one person? Or can the Universalist furnish his children with books teaching the salvation of the universal family of sinners, for whom "Christ tasted death" and "gave himself a ransom?" Nay—none of them! What privilege, then, can they enjoy? If we submit at all to this artful guile and deceptive practice—our children enjoy the *blessed privilege of becoming slaves to sectarianism!* In their weakness, they must swallow down without resistance, a nauseous creed which poisons the liberal, and pleasant, and kind feelings of childhood; and forever weakens their intellectual energies. For it is a fact, that the observation of every enlightened mind will abundantly confirm; that in a majority of cases, children will imbibe all the prejudices and bitter feelings of sectarianism against names, before they understand a distinction of doctrines; and even before they learn the fundamental principles of the religion of Christ. Nor dare they afterwards call in question the correctness of the religious theory in which they have been taught, or inquire into more extended and benevolent views, for fear of censure

from their teacher, or neglect of courtesy from those whom they esteem as great, and good, and popular; or, perhaps upon the pains of eternal damnation.

The American Sunday School Union, say what they will of its character, has not a whit of republicanism in its principles, nor of liberal and enlightened national policy in its management. It is a sectarian institution, managed for the petty purposes of party. In the declaration of independence the principle of universal equality is recognized. In the fundamental principles of our government, no *preference* is given to any religious denomination, but all are alike privileged. Not so, but the reverse, is the Sunday School Union. The Sunday school scholar, under the present mode of teaching, loses sight of this republican equality among children; and they are indulged, if not encouraged, to look upon themselves as better than the children of those parents who cannot conscientiously support the American Sunday School Union; and like a set of little Pharisees, they will separate themselves from the children of the same neighborhood, or attending the same district school, in their plays and recreations. They will give a *preference* to a scholar of the American Sunday School Union, to the scholar of any other Sunday school. And what is worst of all, is, that some of these little artificial *pietists*, even reproach their *non-professing* parents, as the abandoned reprobates of God; and it is even heralded abroad in the prints as being very wise and pretty!

Yet the managers of this institution, thus sectarian in its character, exclusive in its privileges, and anti-republican in its principles, are endeavoring to bring it forward before the public as a national concern; in its present character intrinsically excellent! They would fain appropriate to their own exclusive sectarian use, the annual, irrepressible burst of a nation's gratitude, at the recollection of those deeds of bravery and toil, which lifted high America, and secured peace and freedom to her sons. Seemingly, they would obliterate the remembrance of that pledge, of "lives, and fortune, and honor," which was the first grand move to the rich legacy of liberty and independence to us their children; and the subsequent privations and sufferings endured, to free us from the tyranny of ecclesiastical exactions, and to secure us the privilege of thinking ourselves not inferior to others, nor obliged to pay deference, nor give preference to any denomination.

But, how much do we, as a nation, owe for our national glory and character, to a Sunday school—where little children learn *catechisms*, and read *tracts*? Where is the man that has so far degenerated and sunk, and is so corrupted in his principles, as willingly to forget the blood, and toil, and sacrifice of our revolutionary worthies; and like the idolator who has forsaken God, bow at the shrine of a Sunday school on the fourth of July, and say to his children, these be the—instruments which brought you up out of the land of bondage!!

In the year 1776 and onward, every high-souled and virtuous American, exulted in rapture on the return of the nation's Anniversary. They could fearlessly express by set and volunteer toasts, their pride of national distinction, and the inestimable blessings they enjoyed. There were, however, among them, a few dastardly and unmanly spirits, hostile to republicanism, who could murmur at their freedom of speech, and repine at the proud sentiments of liberty expressed. Americans! look around you. Have you none yet among you, who would either divert your mind from your independence, or ridicule your festivities and triumph, by a mock celebration? Whoever can forget the Declaration of Independence—lose sight of the birthday of our freedom, and feel no national pride on its return: is ready to become the vassal and willing dupe of a religious hierarchy.

Shall we, then, who are Americans, on the fourth of July, countenance and join in the ridiculous mockery and almost wicked perversion of that glo-

rious anniversary, by childishly celebrating the *little children's* Sunday school? We have no objection that little children, nor grown children, should annually celebrate their Sunday school.—But we have serious objections to making this innovation upon the established customs and policy of our government; and turning the glow of national feeling upon objects never intended. If there is no impropriety in celebrating a *Sunday* school on *any* day of the week; why not take the period of its commencement, or the birth, or death, of its founder? But let not our Independence be perverted by ecclesiastical aspirants, and the proud domineering of religious dictators.

In conclusion, let us remark, we may view this subject in a different light from many of our fellow-citizens. We may estimate as less intrinsically important, the various sectarian plans adopted, and priestly schemes which have been formed. We claim, however, what others desire, and what we are disposed to give—the *free exercise and expression of opinion, and the right of private judgment*. We think we have formed our opinion, as other people pretend to have formed theirs on such subjects: by comparing what *has been*, with what *is*, and reasoning as to the probable future.

We do not pretend to be “a prophet, nor the son of a prophet.” But our *opinion is*, that whoever is allotted, by divine Providence, to write the history of our country, and to record the tragical dissolution of our free institutions; will have to give to posterity, a concatenation of *professedly* religious circumstances, and *boasted* benevolent societies, which have alike been feared and fostered, applauded and condemned. And among them, the AMERICAN SUNDAY SCHOOL UNION will stand recorded in flaming capitals, as the vampire, which, while it embraced, gorged upon the life-blood of liberty!

TRUTH AND HOLINESS TRIUMPHANT.

The final triumph of truth and holiness, and the consequent downfall of all error and wickedness, is very clearly taught in the Scriptures, in various ways. The parable of the leaven was used by our divine Master to illustrate this fact. He says:—“The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.” It is acknowledged by approved commentators of all denominations, that the phrase “*kingdom of heaven*,” means the Gospel dispensation; that is established in the world, and will operate like leaven in meal, until the whole world is leavened, with the leaven of truth and righteousness. We have no doubt that this universal success of the Gospel was intended to be designated by our Saviour in the parable. “The glorious Gospel of the blessed God,” will continue its operations, till the prediction of the Psalmist is accomplished:—“All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name, forevermore.” Jesus said:—“I, if I be lifted up from the earth, will draw all men unto me.” This he can only do by the extermination of all error and sin, and causing truth and holiness universally to prevail. Then, and not till then, will all the families of the earth be blessed in Christ, as God promised the fathers. Then, and not till then, the dispensation of the fulness of times will come, in which God has *purposed* to gather together in one, all things in Christ, whether they be things in heaven, or thing on earth, even in him; so that at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth, and every tongue shall confess, that he is Lord, to the glory of God the Father. Such is the economy of God—such is the counsel of his will. For this end he built the universe—created man—gave us a Saviour—and brought life and immortality to light through the Gospel. Looking upon the great system of nature—upon all the works of God; then considering this grand scheme of universal redemption, rivers of joy appear before us; goodness rising upon goodness, and glory upon glory, till our souls catch the inspiration which fired the breast of David, and moved his

tongue with eloquence, when he said: “Bless the Lord, ye his angels, that excel in strength, that do his commandments hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works, in all places of his dominion: bless the Lord O my soul.”—*Trumpet*.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, AUGUST 6, 1836.

CONSISTENCY OF THE OPPOSITION.

We are often surprised and sometimes amused with the character of the opposition that is made to the doctrine of universal salvation. But there is one method of opposing and attempting to put down this sentiment which is so perfectly ludicrous as to excite our risible emotions every time we witness or think of it. And yet by some pious souls it is looked upon as a very judicious and necessary step to be adopted in the suppression of reputed heresy. It is the method adopted by many preachers of declaiming against and denouncing the doctrine in unmeasured terms of abuse and reproach—giving caricatures of it of the most revolting kind—declaring it is the most absurd, irrational, unscriptural, blasphemous doctrine that ever was preached—it encourages all manner of licentiousness and evil, denies a just retribution for sin, maintains that vice is preferable to virtue, that there is no necessity of repentance, regeneration, etc., etc.—in short, that it is the very climax of absurdity, folly and wickedness. And then, to conclude his harangue, the preacher winds up with a most solemn warning to his hearers never to listen to the preaching or arguments of Universalists—for they are so artful, so plausible, so winning, insinuating and prepossessing—that they will, ere one is aware of the danger, insinuate such plausible arguments into the mind as to poison the soul at its fountain, and to appear both scriptural and reasonable, both benevolent and devout—and indeed, adds the preacher, if you ever listen to the preaching and arguments of Universalists, you will hear something and get some ideas into your head, that you'll never be able to get rid of—they will hang about you and stick to you as long as you live.

Such is the method often adopted to deter people from listening to the arguments of Universalists; and it reminds one of the following case and conversation of a father with his daughter.

A father, who feels the most lively interest in the welfare of an amiable daughter, as she is about entering into society and mingling with the various grades and classes around her, wishes sedulously to guard her against all danger; and give her such advice and instruction as will most effectually secure her reputation and happiness in life. He calls her to him and thus addresses her: My dear daughter, you know I have always manifested the deepest anxiety for your happiness and the most ardent solicitude for your welfare. You know, too, that I have always placed great dependence on the integrity of your moral principles, the soundness of your judgment, and your innate sense of right and wrong. But there is one piece of advice which I must on no account neglect to impart to you. My conscience will by no means admit of my being silent here. There is a certain young man in the neighborhood, who is of all human beings the most abhorrent and loathsome. He is deformed in his person, filthy and slovenly in his appearance, morose and petulant in his temper, a hater of your sex, and of all beings on earth the most disgusting and odious. The particular thing, therefore, my beloved daughter, against which I would warn you and have you especially guarded, is the seeing of this young man—I would not have you see him for all the world, lest you should fall in love with him. For if you were but once to set your eyes on him, you would become so completely fascinated and charmed with his appearance that you would never again be able to get rid of

his image, so but what it would operate as a secret charm, and cause you to languish after him as long as you live?

What should we think of the consistency of this father's advice to his daughter? Answer. Precisely what we think of the consistency of those preachers who are perpetually berating and ridiculing Universalism as the most revolting, inconsistent, unreasonable and ridiculous system ever advanced in the world, and at the same time warn their hearers never to listen to its advocates for a moment, lest their artful and blandish arguments and the plausible and insinuating charms of the system should steal insensibly upon their affections and confidence and draw them into the snare of a fatal heresy. What a high compliment, too, must the harangues of such preachers be to the good sense and intellectual acumen of their hearers!

D. S.

FEMALE INFLUENCE.

How little is thought of the influence of females, by people generally, compared with the immense magnitude and power of that influence. How few, comparatively, reflect that it is to the influence of mothers and sisters mainly, especially to the former, that our youth, the rising generation, our men of business, our civil and military officers, our school teachers and ministers of the Gospel, nay, even our judges, legislators, magistrates and governors, all in a very great measure, owe the first rudiments of their knowledge, the foundation of their moral and religious sentiments, and, in many instances, the direction and tendency of their course and conduct for life. Too little thought is bestowed, and too little attention paid to this subject, we are confident, by men whose opinions are often sought, and when obtained decide and give tone to public sentiment and action upon the subject of education and moral culture.

How important that females, especially mothers, should be taught and well understand “what be the first principles of the doctrine of Christ.” How necessary that their minds and hearts should be imbued with the mild and heavenly precepts and principles of the Gospel of peace and love and universal grace—those precepts and principles which are so congenial with the mildness and the gentleness of their hearts—with the mercy and benevolence of their nature! O how necessary and important that woman, tender-hearted, gentle woman, should be kept from the blighting and withering influence of the horrid dogma of unmerciful cruelty and endless woe! This is a scion, it would seem, entirely foreign to her gentle nature, an exotic which, when engrafted thereon, cannot fail of producing evil fruit. If it produce no other effects it seldom fails to wither the dearest joys of her heart, blight the opening buds of hope that were springing up in her bosom, and give a tone of melancholy and sadness, if not of acrimony and bitterness, to all her manners, life and conversation.

The following extract of a letter written by a brother in the faith of a world's salvation, to his sister, now in Albany, (which we copy from the last “Union,”) is worthy of an attentive perusal and very serious consideration. Would to God that every brother would thus feel and thus express himself to his sister, and that every sister were ready and willing to profit by such advice.

D. S.

“It is especially gratifying to learn that you have the privilege of worshipping the God of our fathers in the sanctuary, after the manner that some call heresy, and where as I humbly trust the grateful aspirations of thanksgiving and praise ascend to the God of Abraham, Isaac and Jacob, for the manifestations of himself to the children of men, in creation and providence, but more especially in the gift of his Son. I almost envy you the exquisite pleasure which can alone be derived from such opportunities, and I hope you will reap in rich abundance the consequent blessings, by the improvement of the ‘expansive intellect,’ and by growth in grace and the knowledge of the Lord. Let your devout prayers ascend for the removal of the veil of ignorance from benighted mortals, as the only means for the removal of bigotry and su-

perdition from among men. Remember the power of female influence in giving a tone to public sentiment, and that it is always exerted either for good or for evil. Let yours then be exerted on the side of truth—let not the quick perception, or lively and intense sensibilities of the fairest portion of Creation be blunted by the cold and heartless dogma of endless, unmerciful and indescribable suffering. Rather let every latent sensibility be aroused, and the combined energies of female virtue and excellence be put in requisition for the removal of those untold evils which flow from a belief in endless and unmerciful torture, which if put in practice would make us demons in human form.

"Is sensibility a virtue? Does female influence deepen its exquisitely tender and controlling power over all that come within its influence? If so, then let that influence be exerted to soften the otherwise unsubdued and unsubduing passions of the harder sex. Let her entwine around them the soft bands of constancy and devotion, like the tendrils of the growing vine around the staff that gives to it support. Then shall woman act in her proper sphere. Then shall she exercise her proper influence in the scale of existence. Then shall her powers and charms be properly exemplified, suitably and extensively felt among all that come within the circle of her influence. Let the female portion of society but know and feel the force of these remarks, and the consequent weight of their responsibility; then methinks they would not withhold their aid from the cause of virtue and rational religion—the cause of impartial benevolence."

GOOD NEWS.

'Tis not the building of a meeting-house—'tis not the formation of a new society—'tis not the erection of a new Association out of an old one—'tis not the accession of a new laborer in our Lord's vineyard—neither is it any thing for the especial comfort and joy of our readers—but it is the success of our humble labors, encouraging to our hearts, gladdening to our souls, and strengthening to our hands in our editorial and publishing labors, which I now proceed to record. I believe too that our faithful and able correspondents who have a part in our joy—our numerous and active agents and friends who have assisted in supporting us—will also rejoice in it, and be encouraged by it to persevere in well doing. Like the woman who found her lost piece of silver—the shepherd who recovered his straying sheep, and the father who recovered his erring prodigal son, we call on our friends and neighbors to be merry and glad, and rejoice with us. The instances here given are but a few out of many in which our labors have been highly and greatly blessed in the providence of our heavenly Father. The letter has been before us for a long time. It is from an excellent (because active) brother in Virginia. The following are the extracts, which follow "directions for applying ten dollars" which were enclosed. I omit the names and place of residence.

A. B. G.

"The above names, you will perceive, are not on my former list; and were you interested only in a pecuniary point of view, inasmuch as they present you with the ready money, further notice of them would be needless. But believing that it will be truly gratifying to you to learn that the above gentlemen are men of respectability and seekers after truth, I hand them to you as agreeable acquisitions to your list.

"Mr. P.—has long since dissented from popular Orthodoxy, and formed what he terms a rational system of his own; and, as he expresses it, wishes to become acquainted with the Magazine and Advocate to ascertain whether he is a Universalist or not.

"Mr. O.—is an elderly gentleman who has of late had the perusal of a few numbers of the paper, and through their instrumentality begins to taste the good things which are laid up for those who love God. These two papers you will please discontinue at the end of the year, if not otherwise advised.

Mr. M.—, until quite lately, has been skeptical, as his father was before him. You may therefore conclude that his prejudices against the Christian religion were deeply rooted. But I rejoice to inform you that an old file of your paper which fell into his hands, not only broke up the fallow ground of his mind, but planted deep the seeds of pure religion, and gave him a foretaste of the immortal joys that await the whole family of man. I mention these particulars that you may see your labors in the good cause have not been in vain in this portion of the moral vineyard.

"The case of Mr. B.—, with whom I had an interview a few days since, affords such a contrast to the above, that I cannot refrain from giving you the substance of our conversation. His case is a striking illustration of the deleterious influence of man-made creeds connected with, and assuming the name of Christianity. His reasons for leaving the Methodist Episcopal church were, he did not believe that any good resulted from Christianity, but that the world's people were more virtuous and less deceitful than Christians. 'For,' said he, 'when I first came into this neighborhood all was friendship and harmony; but soon there came a class of preachers calling themselves Bible Christians, who made many converts—next came the Methodists who also made many converts, and gained a strong party. Since then, the hitherto peaceful neighborhood has been in a continual tumult, in consequence of the backbitings and slanders that have been constantly in circulation.' I perceived that he, like thousands of others, had become a skeptic by mistaking the corruptions for the substance of Christianity, and tried in vain to turn his attention to that system of religion which requires its believers to love, not only their own church members, but even their enemies, and as a last resort proposed that he subscribe for the Magazine and Advocate. But no. He declared it was all a speculation. I assured him that the price was so low, it could be no great speculation. Yes it is, said he. The paper builds up societies—the societies support preachers, and it's all a speculation. I will have nothing to do with either.

"I left him: but with a heavy heart. Oh! that by some act of divine Providence a ray of light might illuminate his benighted mind, and cheer him through the remainder of his earthly existence; but if not—if it is his lot to walk in darkness while here, thank God, there is a time coming, when all will come to a knowledge of the truth. Then tears will be wiped from off all faces, and a ransomed universe will unite in ascribing glory and honor, praise and power to him that sitteth on the throne, and to the Lamb forever and ever. Go on, dear brethren, in the work of enlightening the ignorant, and emancipating your fellow-men from the bondage of sin and error, and the gloomy paths of skepticism.

W. B."

QUERY.

If Universalism is so ridiculously absurd and irrational as its opposers, especially self-styled Orthodox preachers, usually represent it, why are the same preachers so very loath to have their people go and hear it preached and read the writings of its advocates? Why not let them, nay, urge them to go and hear it a few times, at least, and read a few of the books advocating it, in order to be fully convinced of its absurdity? Would not this be the most effectual method of convincing them of its errors and forever weaning them from all disposition to believe and espouse the doctrine? Let our opponents try it and see how many of their people would get weaned from all inclination to embrace it.

D. S.

A RARE CIRCUMSTANCE.

A letter has just been received from a subscriber in Niagara county, who was in arrears, inclosing the pay in full for his subscription from January 1, 1832, to January 1, 1839. If all who are in arrears were to follow his example, we could afford to make some additional improvements in the paper. He gives us the best apology he could possibly offer. It is as follows:—"I have been taught by your paper to believe that a reform is the best

evidence of repentance, I therefore inclose fifteen dollars. Deduct from it the amount of your account and hand over the balance to the present publishers, if any there be." We should be highly gratified with a similar apology from each of our subscribers in like condition.

EDITORS.

TOUR AND REMOVAL OF BR. E. GAGE.

We give the following extract from a letter just received from Br. E. Gage, dated

Genoa, July 30, 1836.

"BRS. SKINNER AND GROSH—I have just returned from my tour West, and have now but just time to send you a few hasty lines, merely to give notice of my intended removal to Michigan. I had truly a pleasant time, both going and coming, and also while in the Territory. I met with BRS. SADLER, QUEAL and HOLLISTER at Detroit. On the day of my appointment there we had a very interesting time. We had three discourses in the city hall, one by myself, one by Br. Sadler and the other by Br. Queal. The congregations were large and of a respectable character. From Detroit I went to Pontiac, fulfilled my appointment there, found the friends rather cold and lifeless—not much prospect of doing any thing there.

"Not finding any public conveyance from here to Ann Arbor, I was obliged to abandon the idea of going there; so I turned me about and went into the town of Bloomfield, where I found many warm friends. Here is truly a fine field for labor. There seems but one general impulse of feeling, and that is to 'go ahead.' It is here where I have engaged to settle. There were five men came forward and gave me their obligations that I might feel safe in moving into that country. They have agreed to organize into a church, and also to build a meeting-house forthwith. They say they are both able and willing. I am to start with my family for that place by the 11th of August. You will therefore please direct my papers after the 6th to Bloomfield, Oakland county, M. T.; and also give notice in the Magazine and Advocate of my removal, and a request to have all papers and letters intended for me directed accordingly. I intend to be in Buffalo in time to attend the Association."

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst. by BR. WHITNEY at Lyons—BR. C. B. BROWN at Fulton—BR. DELOVE at Hamilton Centre and Br. WOOLLEY at New-Berlin—BR. H. ROBERTS at Spafford—BR. O. ROBERTS at Lakeville—BR. D. R. BIDDLECOM at Springwater—BR. SIAS at Palermo, as the friends may appoint.

There will be preaching on the third Sunday inst. by BR. D. R. BIDDLECOM at North Bloomfield—BR. SIAS at Peninsular Point—BR. HICKS at Newville—BR. C. B. BROWN at Sylvan Springs—BR. J. FOSTER at Brewerton.

BR. WAGGONER will preach in the evenings of Wednesday, 17th inst., at Lowville—18th, at Denmark—19th, at South Champion, and Monday evening, 22d, at Adams as Esq. CHITTENDON may appoint.

BR. D. R. BIDDLECOM will preach at Cazenovia, on Monday evening, 8th inst., and at Spafford the 9th.

BR. GROSH will preach in Buffalo on the second Sunday inst.—attend the Genesee Association in that city on the 17th and 18th inst.—preach in East Sheridan, near Esq. Eacker's—and attend the Chautauque Association at Warren, Pa., on the 24th and 25th inst.

BR. WADSWORTH'S TOUR.—I expect to attend the Miami Association at Batavia, Clermont county, O., on the 20th and 21st inst. After visiting Cincinnati, I propose to preach in the evening of the 24th at Lebanon, and 25th at Xenia—Sunday, 28th, at Springfield, Clark county, and on the 31st, at Columbus, at any hour the friends may appoint—Thursday evening, September 1, at Worthington, and then attend the Central Ohio Association at Concord, on the 3d and 4th September. I then propose to preach on the evenings of the 5th at Delaware—6th at Marion, and Sunday, the 11th, at Perrysburgh. I will preach on my way from Perrysburgh to Detroit, at such places as Br. Biddlecom may appoint. [as Br. Biddlecom is now in this State, probably some brother at Perrysburgh will make the desired arrangement,] following me to reach Detroit, on Sunday, the 16th.

It is my request that Br. Stacy will make appointment from this date until the Association at Adrian, which I design to attend. I wish to see as much of the State as convenient; and when practicable I should be pleased with Br. Stacy's company. Will he please leave a line for me at Detroit to guide my course?

N. WADSWORTH.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. B. M. Reading, (Pa.)—P. M. Griswold's Mills, for D. B.—W. R. Lowville—P. M. Lexington, (O.) for P. H. and W. B.—P. M. W. Loughly, (O.) for A. H.—W. M. W. Mantus, for A. M. H. S. D. C. I. T. E. T. C. M. A. D. B. E. W. and S. G.—J. W. Wilson—A. E. N. Palermo, for B. W.—P. M. Brewerton, for S. A.

POETRY.

For the Magazine and Advocate.

RESIGNATION.

BY MRS. JULIA H. SCOTT.

Father, thy will be done—
I sit in grief no more,
Though 'neath the smiling sun,
Heart never yet before

Quivered with deeper anguish, than the one
Which now thou chastenest—but, thy will be done.

Father, forgive thy child,
If, in his deep despair,
Came sinful thoughts, and wild,
When thou thine arm didst bare.

Oh, I was deeply stricken, but 'tis done—
Thine arm hath conquered, may thy will be done.

The crushed flower may not die
When the pitying raindrop falls,
Nor the hand inactive lie
When the voice of duty calls.

I rise, oh Father, by thy goodness won,
To do thy bidding—may thy will be done.

ELOCUTION.

The substance of an address delivered before a class of young gentlemen in the Clinton Liberal Institute at the close of a course of instruction in Elocution

BY PROFESSOR S. N. SWEET.

[Published by request.]

YOUNG GENTLEMEN—Being about to take my leave of you for the present, I am happy to bear testimony to the good attention you have given and the proficiency you have made in the science and art of elocution. But, whatever may be the point to which you have already pushed your instruction; think not, for a moment, that nothing remains to be done. It is related of Dr. Rush, that several young physicians were once conversing in his presence, and one of them said: "When I finished my studies"—"When you finished your studies!" said the Doctor abruptly, "why you must be a happy man to have finished so young; I do not expect to finish mine while I live." You have just entered upon the career of improvement. You have much to learn and do, ere you can become good elocutionists.

"The wide, th' unbounded prospect lies before you."

The Greeks were right in saying that "the gods sell every thing to labor." Let your motto, then, be *persevere*. Strong in your determinations from a consciousness of the adaptation of the means of which you now have a knowledge, to the purpose of improvement in elocution; and animated in your efforts by the approbation of men of taste and intelligence, wherever they may be found, go forward and never

—"Bate a jot

Of heart or hope; but still bear up, and steer
Right onward."

Indulge in no regrets that your portion of human existence was not allotted to you in ancient Greece or Rome. We live in a country, the government of which recognizes in every citizen, the right to form, to cherish, and to express his own sentiments on all subjects, interesting to our common welfare—a country where the opinion of a majority prevails, and where eloquence creates public opinion. If it be true, as I think it is, that some of the Greek and Roman orators addressed public assemblies more gracefully, if not more powerfully, than Americans, or than any other men that the world ever produced; it is because they spent years, in early life, in cultivating their voices and in improving their delivery. Demosthenes was a pupil of Plato; and so great was the ardor and diligence with which he entered on the study of elocution, under the tuition of that celebrated philosopher and traveller, that he vanquished an impediment in his speech; and, almost, in defiance of nature herself, we see him, "drag up drowned honor by the locks;" and that, too, before he reached the age of twenty-one.

Cicero, of whom it has been truly said, that his name is but another for eloquence itself, practiced recitation, for a long time, under the greatest tragedian among his contemporaries. His productions have stood the test of criticism for ages; and are every where received as the standard of Latinity. The names of these two unrivalled orators will be forever sweet in the mouths of all who worship at the altar of Hermes.

If I am correct in believing in the superiority of Athenian and Roman oratory over British and American; it does not necessarily follow that modern times have produced no orators at all. England has had a Sheridan, a Pitt, a Canning and a Fox; and America can boast of a Henry, a Wirt, a Webster, a Van Buren, a Clay and a Preston. There are several senators and representatives

in Congress with whose mode of speaking I have been very much delighted. There are others who have yet to learn the first principles upon which good speaking is founded. If you wish to listen to the best speakers in the Union, go into the senate chamber at Washington; if, on the other hand, you are made of "stern stuff enough," to wish to hear the English language literally murdered, by abominable "drawlers, moathers, mumblers, clutters, squeakers, chunters and mongers in monotony," go to the same place, and occasionally step into the other house, and your anticipations will be lost in fruition.

If our national legislators had a knowledge of elocution, as it is elucidated in Dr. Rush's "Philosophy of the human voice," they certainly would be heard with much more attention and interest; and, I may add, they would be more useful to the country. With them, however, the time is passed, in which they would find it convenient, if disposed, to devote any special attention to elocution. The errors which they imbibed when young, they will probably cherish through life. This observation applies with equal force to lawyers and preachers. They are generally too actively employed in the performance of their professional duties to have leisure to engage in elocution exercises. Gentlemen of the legal profession and ministers of the Gospel, in my acquaintance, especially my pupils of those professional avocations, have in numberless instances, expressed their regrets, at their inattention to elocution, in the literary institutions, or at their want of an opportunity to acquire a knowledge of it while members of seminaries of learning. It does really seem to me that there ought to be distinct professorships of elocution in all our institutions in which the higher branches of education are taught.

THE MISERIES OF LIFE.

The thoughtless are often heard to complain of the miseries and trials of life, as if their course had been through one unbroken scene of distress. There are afflictions and troubles in the world which may be called, for they are so regarded, real. And all of us doubtless have our portion, yet some are much more lorn in their complaints than others, as if there was injustice done them, or that the blessings of life were spread with a partial hand. This seeming inequality probably arises more from the state of the mind, than from any very marked difference in the outward circumstances of men. It is a very easy matter for one to be unhappy if they choose to be, and on the other hand, about as easy to be happy if one prefers it. There are extreme cases it is true, where fancy is not necessary to infelicity. But in the common walks of life, no doubt, our troubles are more imaginary than real. It is not the present that pains us so much as what we expect. And when we cast a glance to the past, we usually discover nothing but what we could again endure if need be. Why then this distrust of the future? Are we unwilling to take the past as a pledge of the future? Surely, if we would be wise and save ourselves much needless trouble, we should look more upon the sunny spots of life, and repose a firmer confidence in the providence of God.—*Universalist Watchman*.

To SCHOOL TEACHERS.—Never deceive your scholars, nor suffer them to practice deception.

Never promise what you do not intend strictly and literally to perform.

Never threaten what you do not mean or what it would be improper to execute.

Never tell your scholars you will cut off their ears, or do anything else you do not intend to do.

Never shut up a child in a dark closet, or say anything that will make them afraid of darkness.

Never allude to mysterious evil, or threaten punishments from causes that children cannot comprehend.

Never speak to them about the *Old Man*, or the *Old Woman* or the *Old Harry*.

MARRIAGES.

In Ellicottville, May 15th, by Rev. P. P. Fowler, Mr. PHINEAS HOWE, Jr., to Miss MARY WOODFORD, both of Ellicottville.

In the town of Otsego, January 28th, by Rev. L. Hyatt, Mr. SAMUEL SMITH, to Miss ELSEY ANN HATHAWAY.

In the town of Butternuts, May 15th, by the same, Mr. ABEL HERRINGTON, of Otsego, to Miss LYDIA JOHNSON, of Hartwick.

DEATHS.

In Carroll, May 26, Mrs. ESTHER LAFLIN, wife of Parley Laffin, aged 38 years. The funeral was attended by the writer, on the 28th, and the hopes of the Gospel ministered to the mourning relatives, and a numerous concourse of sympathising friends who assembled to pay the last tribute of respect, from 1 Cor. xv: 21.

In Carroll, on the 14th ult., Capt. ELLIS DOTY, a soldier of the revolution, in the 76th year of his age. It is worthy of remark, that Mr. D. had been blessed with the greatest of earthly blessings, a hardy constitution, and a continued enjoyment of freedom from disease. When dissolution had evidently marked him for its prey, the only concern manifested was a fear of murmuring through the intenseness of corporeal sufferings. In his God he placed the most implicit trust; and he awaited the time when the great change should be effected, with composure and tranquillity. By his request, the writer attended the obsequies, and imparted the consolations of the Gospel, in a discourse from Ps. xc: 12. A. W.

In Rochester, July 16, 1836, of consumption, Mrs. ELSEY M. MOSES, in the 35th year of her age, consort of Schnyler Moses. She died as a Christian, resigned to the will of her Maker, and for weeks waited anxiously for the hour of dissolution that she might be with her Father and her God.

In Otsego, Otsego county, July 20th, of a paralytic disease, Mr. JONATHAN KNAP, aged 67 years. Br. Knap was a firm believer in the Gospel of a world's salvation, and a member of our society in Otsego. He has left an aged companion and several children to mourn their loss. He was a kind husband, an affectionate parent and a beloved citizen. The consolations of the Gospel were presented to the afflicted family and a large assembly of sympathising friends, on Friday, the 22d, by the writer of this, from 1 Cor. xv: 49. L. HYATT.

In the town of Livonia, Livingston county, on the 22d inst., Mr. J. HAVENS, aged 86.

This excellent man has at last, in the ripeness of age; gone to his repose in the mansions of the dead. It is due to the public, and will, I trust, be satisfactory to his friends and relatives, to state that he lived and died in the embrace and enjoyment of Universalism. He had been a firm and unwavering believer of this doctrine for about forty years; and there never was a man who more fully and perfectly adorned his profession, than this beloved and pious brother. It would be next to impossible to speak in too high terms of commendation of his virtues and Christian deportment. Even his opponents in faith were constrained to say that he was emphatically a *Christian*. His generosity to the poor, his strong and overflowing sympathy for the distressed, his meekness, temperance, kindness to all, and in few words, his constant endeavors *to do good*, had seemed to him unbounded love and respect. He was a man who endured many hardships and privations in our country's struggle for independence, having once been taken captive by the Indians and led away to Canada; and after suffering for some length of time, their cruelty and savage barbarity, he obtained his freedom and returned once more to enjoy the sweets of the family circle. May Heaven grant its richest consolations to the mourning relatives; and enable them to rejoice with joy unspeakable and full of glory in seeing by faith, him, and his children, and his kindred race universally, resting in the perfect peace of immortality. O. R.

Departed this life on June 11, of congestive fever, at Port Hudson, Louisiana, in the 18th year of her age, Mrs. ELIZA JANE GLASS, consort of James C. Glass, Esq., and second daughter of Major Thomas E. Parmele, late of Utica, N. Y.

She bore her illness, which continued eight days, with fortitude—was conscious of and resigned to her approaching dissolution, and has left a kind and indulgent husband, fond parents, sisters and a brother, together with a numerous circle of friends, to mourn her untimely departure. But they mourn not as those who have no hope—their loss is her eternal gain.

"Blessed are the dead that die in the Lord."

In New-York, on Sunday morning, 24th inst., after a short but severe illness, (an affection of the brain,) JULIA EMILY PRICE, aged 3 years; only daughter of P. Price, publisher of the Universalist Union.

THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY SATURDAY.

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, AUGUST 13, 1836.

NUMBER 33.

For the Magazine and Advocate.

COMBE ON THE CONSTITUTION OF MAN.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

I was very much gratified by your notice of the above very excellent work in the 22d No. of this vol. at page 174. I was rejoiced to learn that its value and worth are already so extensively known as to produce many inquiries for the work, "by ministering and other brethren." To aid the dissemination and consequent usefulness of this most valuable work, is the intention of the few following remarks, and the selections from the work which are appended to them. From the selected passages some will learn the character and excellence of the book more impressively than by a multiplicity of recommendatory notices. "It speaks for itself." And were I permitted to use the liberty of making a suggestion to the Editors of this paper, I would submit it as my impression, that while the pages of this Magazine would be enriched by further extracts from the work, the work selected from might come to enjoy a more extended appreciation of its worth, and a wider field of usefulness.

One of the chief excellences of this work is, the fervor, the enthusiasm, the spirit-stirring power which pervades the whole composition. The importance of the truths which he inculcates, and the ardent desire with which he is animated to contribute to the illumination and amelioration of his brethren, burn and breathe and inspire in every page. Every where we meet with the earnestness and the eloquence of philanthropy. This work is entitled to a first place among that class of works which not only convey important truths, but do likewise call forth, stir up, and invigorate the intellectual and moral powers of the reader. While perusing this work the mind is not permitted to indulge in inaction, in a passive reception of, and acquiescence in its doctrines; it is roused by the energy of a master-spirit pervading every paragraph: the author has aroused him, and displayed Herculean powers, and a portion of his spirit is felt by the reader; the author has *felt*, and therefore the reader *feels*, thus illustrating the truth and discernment contained in the ancient observation and rule—*Si vis me flere, flendum est tibi ipsi*, i. e., If you wish me to weep, you must yourself first feel enough to weep.

Another prominent excellence and characteristic of this work consists in its clear, consistent and eloquent exposition and inculcation of a doctrine which we regard as the *true* theory of the divine government of the world—namely, *the independent existence and operation of the natural laws of creation*. These natural laws he apportions into three great classes—PHYSICAL, ORGANIC AND MORAL; and the peculiarity of his doctrine is, that these laws operate independently of each other: that, to secure its rewards and avoid its penalties, each requires obedience to itself; that each, in its own specific way rewards obedience and punishes disobedience, and that human beings are happy in proportion to the extent in which they place themselves in accordance with *all* of these divine institutions. In illustration of Mr. C.'s views on this subject, we make our first extract:—

"The organic laws operate indefinitely; and hence, one individual who has inherited a fine bodily constitution from his parents, and observes the rules of temperance and exercise, will enjoy robust health, although he may cheat, lie, blaspheme, and murder his fellow-creature; while another, if he have inherited a feeble constitution and disregards the rules of temperance and exercise, will suffer pain, and sickness, although he

may be a paragon of every Christian virtue. These results frequently occur in the world; and, on every such occasion, the darkness and inscrutable perplexity of the ways of Providence are generally moralized upon, or a future life is called in as the scene in which these crooked paths are to be made straight. But if my views be correct, the divine wisdom and goodness are abundantly conspicuous in these events, for we perceive that by this distinct operation of the organic and moral laws, order is preserved in creation, and the means of discipline and improvement are afforded to all the human faculties."

Few men, I presume, exist, who cannot recall to their memories moments in which the ways of God to man did seem indeed "a great deep"—a perplexing and impenetrable mystery. "To justify the ways of God to man" has been a task often attempted—it has been the theme of many a tongue and many a pen beside those of Milton and Pollock in their great poems. Yet how few of the homilies and sermons, the essays and poems which have been submitted for the removal of the mystery and the perplexity, are of any avail for that purpose to a *strong* mind—to a mind that thinks for itself, and must have some more substantial reasons for its faith than the *ipse dixit* of some expounder of God's word, or the baseless conjecture of any one who pretends to know more of the future than revelation announces or reason approves? If I have understood and explained the sentiment of the author of the 37th Psalm, as detailed in section three of these "Notes," at page 52 of this volume, he approaches more closely to a satisfactory solution of the mystery than any of the many who have attempted it. I shall not here recapitulate the substance of that section; but shall endeavor, very concisely to state my views of the key to this mystery.

The sources and springs of our happiness and felicity—of our inward satisfaction and dissatisfaction are various and manifold. The amount of a man's enjoyment is to be estimated not only by the number or quantity of his pleasurable feelings, but by the *quality* of them also. Take two men who are both with equal earnestness and activity engaged in different pursuits. The one shall be another Howard, almost an enthusiast in his labors for the amendment and amelioration of the most degraded and hopeless of his fellow-creatures; the other, a supple, cringing, creeping hunter after wealth or political preferment. Both, say, enjoy the pleasures of health in an equal degree; both to attain the object of their ardent desires, require to strain and exert every faculty of their intellect, and from this activity of their powers to derive in equal degrees the pleasures of *activity*; but as the mind of every man is so constituted as to *feel*, whether he will acknowledge it or no, that the philanthropical aims of the one are of a more exalted nature than the selfish avarice or ambition of the other, the one doth win for himself the approbation and respect of his own mind, while the other is deprived of this most soul-satisfying reward, if not actually pained by a feeling of degradation in his own eyes. I might multiply instances but would rather that the reader would turn to the pages of Combe, where he will meet with analogous views, eloquently and perspicuously expressed. These will make a deeper and more distinct impression than any brief remarks of mine, which could only be in this concise form, not thoughts fully developed, but only elements of thought.

An interesting portion of this work consists of an investigation of the adaptation of the natural

laws to the constitution of man, and an endeavor to discover and demonstrate how far the external world is arranged with wisdom and benevolence, in regard to the human race. Mr. C. divides this part of his inquiry into five separate sections, in which he considers man, 1. as a physical being; 2. as an organized being; 3. as an animal; 4. as an intellectual, and 5. as a moral being. He then compares the faculties of man with each other, and evinces the supremacy of the moral sentiments and the intellect over the animal propensities.

Next follows an interesting inquiry into the sources of human happiness, and the conditions required for maintaining it. From this we quote the following:—

"The first and most obvious circumstance which attracts attention is, that all enjoyment must necessarily arise from *activity* of the various systems of which the human constitution is composed. The bones, muscles, nerves, digestive and respiratory organs, furnish pleasing sensations directly or indirectly, when exercised in conformity with their nature; and the external senses and internal faculties when excited supply the whole remaining perceptions and emotions, which when combined, constitute life and rational existence. If these were habitually buried in sleep, or constitutionally inactive, life, to all the purposes of enjoyment, might as well be extinct; existence would be reduced to mere vegetation without consciousness." "In the *second* place to reap enjoyment in the *greatest quantity* and to maintain it *most permanently*, the faculties must be gratified *harmoniously*; in other words, if, among the various powers, the *supremacy* belongs to the moral sentiments, then the aim of our habitual conduct must be the attainment of objects suited to gratify them. For example, in pursuing wealth or fame, as the leading object of existence, full gratification is not afforded to the sentiments of benevolence, veneration, and conscientiousness, and consequently, complete satisfaction cannot be enjoyed; whereas, by seeking knowledge, and dedicating life to the welfare of mankind and obedience to God, in our several vocations these sentiments will be gratified, and wealth, fame, health and other advantages will flow in their train, so that the whole mind will rejoice, and its delight will remain permanent. *Thirdly*, to place human happiness on a secure basis, the laws of external creation themselves must accord with the dictates of the moral sentiments, and intellect must be fitted to discover the nature and relations of both, and to direct the conduct in harmony with them."

Mr. C. makes an interesting and useful application of the natural laws which he has expounded, to the practical arrangements of life. The observations which he makes may be summed up as follows:—If a system of living and occupation were to be framed for human beings, founded on the exposition of their nature now given, it would be something like this—1st. So many hours a day should be dedicated, by every individual in health, to the exercise of his nervous and muscular systems in labor calculated to give scope to their functions: the reward of obeying this requisite of man's nature would be *health and joyous animal existence*—the punishment of its neglect is disease, low spirits, and death. 2d. So many hours a day should be spent in the sedulous employment of the knowing and reflecting faculties—in studying the qualities of external objects and their relations, also the nature of animated beings and their relations, not with the view of accumulating mere abstract and barren knowledge, but of enjoying the

positive pleasure of mental activity, and of turning every discovery to account, as a means of increasing happiness, and alleviating misery. 3d. So many hours a day should be devoted to the cultivation and gratification of our moral and religious sentiments, that is to say, in exercising these in harmony with intellect, and especially in acquiring the habit of admiring, loving and yielding obedience to the Creator and his institutions; intellect is barren of practical fruit, however rich it may be in knowledge, until it is fired and prompted to act, by moral sentiment. 4th. A certain portion of time should be employed in taking food, in sleep, and in innocent amusement.

Another portion of Mr. C.'s work well worthy attentive study is that in which he proposes, to consider some of the evils which have afflicted the human race, and to ascertain whether these have proceeded from abuses of institutions, benevolent and wise in themselves, and calculated, when observed, to promote the happiness of man, or from a constitution of nature so defective that we cannot supply its imperfections, or so vicious that we can neither rectify nor improve its qualities. This branch of his inquiry is subdivided into three sections—on the calamities arising from the infringement of the physical laws—on the evils that befall mankind from infringement of the organic laws—and on the calamities occasioned by the infringement of the moral laws. Each of these sections abounds in illustrations most vividly interesting and abundantly instructive. Following these are chapters or sections on punishment as inflicted under the natural laws, and its moral advantages; on the combined operation of the natural laws, and their influence on the happiness of individuals; and on the relation between science and the sacred writings. From this "bill of fare" we hope many will be tempted to partake of the intellectual feast which Mr. C. has prepared.

Before the influence which such minds and such works as those of Mr. Combe are calculated to exert—before the irresistible on-rush of such enlightened public opinion as may be the result of converse with such minds and such works; bigotry, superstition, vulgar fallacies and errors of the learned, with philosophy "falsely so called" and Christianity as existing in narrow, illiberal creeds and sentiments, Christianity in every form save in purity, spirit and power;—all these, with many other scourges of humanity must fall, and be no more. It is from a firmly established conviction, that this work of Mr. C.'s will powerfully contribute to this "consummation, devoutly to be wished," that we feel deeply interested in its dissemination and usefulness.

Lenawee county, Michigan, June, 1836.

For the Magazine and Advocate.
AN ALLEGORY.

BY REV. J. WHITNEY.

Mr. J., of this city, was the father of two sprightly and interesting sons. As he was of a noble and affectionate heart, he loved his children to such an extent that their happiness became identified with his own.

As these boys grew up and were surrounded by the allurements, common to the city, it happened that Harry, the younger of the two, became vicious and disobedient. This circumstance caused the father much sorrow of heart, and no pains were spared by him to redeem the wayward child. But he labored in vain; and finding at length that the ordinary means were not sufficient to reclaim him, he chastised him severely, and then conveyed him to a house of refuge where no temptations were permitted to enter.

As soon as Harry came to himself he was ashamed of his base ingratitude to the best of parents, and as he saw the wretchedness which he had suffered for his crimes. And as no inducements to vice were to be found in this establishment, a complete change in his life and conduct was effected in a short time.

The news of this singular change in his character was soon received in his native city. The circumstance was so remarkable that it readily enga-

ged the attention of the inhabitants, but very few of whom could be made to believe the report. He was so vile a wretch, they said, that he could not have been an object of his father's love and compassion.

It happened in process of time that the conduct of the father became the principal theme of conversation. Some were heard to speak decidedly in terms of approbation, but the most of the people were of a different opinion. They said it was an act of partiality and injustice to place this wicked son beyond the power of temptation, by which his evil habits were necessarily broken up and his character reformed; while at the same time the virtuous and obedient child was left to linger out a miserable existence, exposed to all the temptations and consequent evils of the place. Whoso readeth, let him understand.

THE UTICA BEREAN INSTITUTE.

An association for moral, religious, literary and scientific improvement, bearing this title, has lately been organized in this city. As we have yet published no Constitution for such associations, and as we think that adopted by this society a very excellent one, we here give it a place. It will be seen that while the main purpose is declared to be the promotion of the doctrine of Universalism, it does not exclude any from membership who do not believe in that doctrine—and that old and young, male and female, can all become members.

The following are the officers of the Utica Berean Institute for the ensuing six months. Alvin White, President; John D. Williams, Vice-President; Orren Hutchinson, Recording Secretary; Rev. D. Skinner, Corresponding Secretary; Woodman Kimball, Treasurer; C. C. P. Grosh, Librarian; Dr. J. P. Newland, Orin Marshall and A. B. Grosh, Directors. A. B. G.

PREAMBLE.

To gratify our social feelings, and improve our rational, moral, and religious faculties by associating with each other in accordance therewith—to cherish due respect and good will for those who differ from us, by learning from themselves the reasons for that difference—to elicit truth by the amicable collision of sentiment in regular debate—to unite the beauties and graces of literature, the teachings of science, the affections of social life, the precepts of morality and the holiest hopes and purest aspirations of religion, and thus advance the doctrine of God's impartial goodness and man's final and universal holiness and happiness, we hereby unite ourselves into a society; and for our government ordain the following

CONSTITUTION.

ARTICLE I. The style and title of this society shall be "THE UTICA BEREAN INSTITUTE."

ART. II. Section 1. After the organization of this society, any person sustaining a good moral character, and having been proposed at a previous meeting, may become a member by the vote of a majority of the members present at any regular meeting, and signing this Constitution.

Section 2. Each member of this society (females and honorary members excepted) shall pay an initiation fee of fifty cents, and an additional sum of twelve and a half cents per month, while he shall remain a member.

Section 3. Any member may withdraw from the society after paying all arrearages due from him to the society, by giving written notice of his intentions to the Secretary.

Section 4. If any member refuses or neglects to pay his monthly dues, without reasonable excuse, or if any member, male or female, is charged with immoral or disorderly conduct, he or she shall, if possible, be notified of the same, and of the time and place of trial, and may be heard in self-defence—and if found guilty of the charges, may be admonished, reprov'd, suspended or expelled, as a majority of the members present may decide.

ART. III. Section 1. The officers of this society shall consist of one President, one Vice-President, one Recording Secretary, one Corresponding Sec-

retary, one Treasurer, one Librarian, and three Directors, who shall be elected semi-annually, and hold their offices until others are elected.

Section 2. In case of the death, removal from office, or resignation of any officer, the vacancy may be supplied until the next semi-annual election, at any regular meeting, after notice given for that purpose.

ART. IV. The duties of the respective officers shall be as follows:—The President (and in his absence the Vice-President) shall preside at all regular meetings of the society, decide on all questions of order, subject always to an appeal, to the society on a motion of any three members.

The Recording Secretary shall keep a record of this Constitution, the by-laws and proceedings of the society, and deliver the same in good order to his successor.

The Corresponding Secretary shall correspond with such societies and individuals as may be necessary in the opinion of the society, and hand over a correct record of the same to his successor.

The Treasurer shall keep in trust for the society all money paid into its funds, pay all orders signed by a majority of the Directors, keep an account of all the items of receipts and expenditures, report to the society quarterly, and hand over all pertaining to the office to his successor.

The Librarian shall take in charge all books, manuscripts, prints, and other articles that may be entrusted to him for the use of the society, render a quarterly account of the same and shall hand them over in good order, with a catalogue showing the names and value of the same to his successor.

The Directors shall purchase, with funds drawn from the Treasurer, all articles ordered by, or necessary for the society, furnish the Treasurer with a list of the same, and their cost, and render a quarterly report to the society. They shall also select the subjects for debate, receive and examine all essays presented, and appoint such lecturers and disputants as may from time to time be necessary.

ART. V. The semi-annual meetings of this society shall be held on the first Tuesday in August and February in each year, when the election of officers and review of the business for the past half year shall be provided for. The other regular meetings of this society shall be held at such times and places as may be designated in the by-laws.

ART. VI. All elections of members and officers, and the sentence of members guilty of offences, shall be determined by ballot; and all votes shall be determined by a majority of the members present.

ART. VII. One-third of the members of this society shall be a quorum for the transaction of business at any regular meeting; but a smaller number may organize to adjourn to any period not farther distant than the next regular meeting.

ART. VIII. By-laws, in accordance with the spirit of this Constitution, or for the imposition of fines, the appointment of special committees and the regulation of debates, may be enacted at any regular meeting of the society; but this Preamble and Constitution, or any part thereof, shall not be altered or repealed except by two-thirds of the members present at any regular meeting, and then only after written notice of said alteration or repeal has been given at the previous meeting of the society.

For the Magazine and Advocate.
PROFANITY.

Messrs. EDITORS—The Rev. Mr. Maclure, in a sermon against Universalism, accuses Universalists of stealing the oaths of the Partialists every time they wish to swear. "Render unto Cæsar the things that belong to Cæsar" is a divine and excellent injunction which I am sure no Universalist can object to practising. "To lend, hoping for nothing again," is also another blessed injunction which particularly distinguishes every one

having and exercising the spirit of Jesus of Nazareth.

Now, as profane swearing is by no means limited to the practice of those who have to borrow oaths from Partialists to swear by—and as the practice is a horrid and unseemly one even when not carried on with a borrowed capital—I move you, brethren, that Universalists not only “render unto” the Partialists “the things that belong to” Partialism; but also “lend” unto them of our oaths, expecting “nothing” in return. Therefore, when any man feels himself inclined to this abominable habit of cursing and swearing instead of calling on God to curse his fellow-beings, or sticks, stones, or animals—instead of indulging in the Partialists’ passions of malevolent fury, wrath and anger—let him cherish a kindly feeling of good will, affection, compassion and forgiveness, and say, “God bless you my brother!”—“Heavenly Father save you, my sister!”—“May God’s will be done,” or “may God do according to his universal and endless goodness with this animal.” Only let the feeling be exercised, and a fit form of sound words can as easily be found, as Partialist feelings will suggest oaths and curses.

One word more. Let our Partialist brethren use our feelings and language without hesitation, in return for the use some of our erring and inconsistent brethren have made of theirs—and even should they largely overdraw the debt we owe, they need never fear our reproaches for so doing. Our object is to banish profanity from the world, and with it, the spirit that prompted it—to make men practice Universalism, even if they will not believe it. Such at least is the desire of one who, while a Partialist, swore much, but by believing in Universalism, was thoroughly REFORMED.

For the Magazine and Advocate.

UNCHRISTIAN CONDUCT OF SOME PRO-FESSED UNIVERSALISTS.—No. I.

PROFANITY.

There are some individuals who profess to be Universalists, who are guilty of certain evil practices, that are disreputable to themselves, and to the denominations to which they profess to be attached. For the benefit of this class of individuals, and the Universalist denomination, I design to make a few remarks in relation to the evils to which I have alluded.

That there are any professors of religion who are faultless, and without sin, few only will pretend. But that there are habits or practices that are inexcusable, especially in those who profess to believe in a God of infinite benevolence, who is the Father of all the sons and daughters of Adam, and who will in due time reconcile all his children unto himself, few only can have the presumption to deny. It is asked what those habits are, that are sometimes possessed by the advocates of Universalism, that are so detrimental to its prosperity? I answer, one of them is the practice of taking in vain the sacred name of our Father in heaven, the occasional use of his name on improper occasions, or of using words or phrases, that are commonly considered vulgar. For it is the duty of Universalists, not only to avoid evil, but even its appearance.

Professors of Universalism who are guilty of the practice above complained of, when reproved for this evil, often acknowledge that the practice is not consistent with the principles of Universalism, and excuse themselves by saying that early habits, formed when they were rocked in the cradle of Partialism, still possess such a control over them, as to render it almost impossible, at all times, to refrain from profanity. They also say that they do not make a practice of using profane, or vulgar language, but that their passions sometimes get the upper hand of them, and they, without thinking, are guilty of expressions that are unbecoming the Christian character! Is it possible that there are individuals to be found, whose feet have been taken from the miry clay of Partialism, and placed upon the rock of eternal truth, who can so forget their obligations, as to abuse, and treat with

contempt the name of that Being to whom they owe their deliverance, and to bring into disrepute that doctrine which affords them infinite consolation! I answer no! and I unhesitatingly assert that no Universalist believes that he can serve two masters—that he can live agreeable to the principles of Universalism, and wilfully, knowingly, or carelessly profane the name of the Deity. Such individuals are a dead weight to the cause of Universalism. They are strangers to its renovating influence, and are destitute of established principles upon which they can safely rely, to guide them through the stormy sea of life. They are not Universalists. They are Partialists—Partialists because they are governed by Partialist principles, which teach that the way of the transgressor is not always hard, that in the day we depart from virtue we shall not surely die, and that the vicious are not unfrequently more happy in this life than the pious Christian! W.

For the Magazine and Advocate.

“The carnal mind is enmity against God.” Rom. viii. 7.

From the Revelation we learn, that “God is love”—hence, if the carnal mind is at enmity with God, or against him, we learn that it must, being an opposite, be hatred. The effect of this principle, when put in exercise, will readily be perceived by all—and it will be seen to have for its object the misery of its subjects. Hence if the being who is exercised by this principle, be a lawgiver, he will be certain to enact such an one, as will produce torment in proportion to his power. If infinite in power, then infinite torment will be the result of his operations—which is in perfect accordance—with the exercise of the carnal mind. Opposed to this, is the exercise of the principle of godliness. Hence, if the being who is in possession of this principle exercise it, in the giving of a law, he will give such an one as will produce happiness to the subject in proportion to the principle in exercise. If infinite and universal, then universal happiness is secured.

Reader, judge you, whether the doctrine of the restitution is suited to the desires of the carnal mind, or whether it is in accordance with the principle of godliness. R. T.

For the Magazine and Advocate.

QUESTIONS FOR PARTIALISTS.

If all mankind are born into the world totally depraved, are they to blame for doing evil, and neglecting to do good?

If every sin is infinite, is Santa Anna any greater sinner than a little child who has been guilty of but one transgression? If not, does he deserve any greater punishment than the little child? If he is a greater sinner, is it true that every sin is infinite? And if every sin is not infinite, will any of mankind suffer endless punishment?

Are any who believe in the doctrine of total depravity, and the infinity of sin, within the reach of reason? W.

For the Magazine and Advocate.

PUBLIC DISCUSSION.

Messrs. EDITORS—You have been apprised that a public discussion between the Methodists and Universalists of this place, has been some time pending. This discussion has taken place. Names of the disputants—Rev. George G. Hapgood, of the Methodist, (challenger,) and Rev. John French, of the Universalist denomination. I will state the rules of the debate which were written and agreed to by the parties, as near as I can, from memory, (the paper on which they were written being *mislaid or lost*), pledging myself to give the substance and very nearly the *precise language*.

1. Question. Is the doctrine of endless misery true? Or is the doctrine of universal salvation true?

2. George G. Hapgood to open the debate, and John French to close.

3. Each party to speak thirty minutes alternately.

4. Either of the parties may close the discussion when they please.

5. Br. Hapgood has the liberty to correct misstatements or misrepresentations.”

The debate was opened on Wednesday morning, the 3d. inst. and continued till Thursday 4 o’clock P. M., when it was closed by Br. French, according to mutual agreement—occupying in the whole seven hours. The discussion was conducted with order, and in the main, in that spirit of candor and Christian good feeling which so highly becomes the professed followers of Jesus. The audience was respectable for numbers—more attending than could have been expected at such a busy season of the year. They listened with devout attention, and manifested a deep interest in the solemn and important subject.

For the fruits resulting from this debate, we must wait till the “harvest.” I feel justified however in stating as “*mine opinion*,” that Br. French *ably met*, and *triumphantly refuted*, every argument of Br. H. that had a *direct bearing* on the main question. From a conversation which I have had with H. since the discussion, I am also authorized to say that *he thinks* he fully proved and sustained the doctrine of *endless misery*, and that his arguments were not met and answered. I have not time to say more at present on this subject.

Affectionately yours,

CHARLES BINGLEY BROWN.

For the Magazine and Advocate.

NOTICE.

The first Universalist society in Wilna, Jefferson county, N. Y., to the friends of universal reconciliation, wheresoever scattered abroad, sendeth greeting.

Whereas our well-beloved pastor and brother, Rev. JEREMIAH H. WHELPLEY, in consequence of the precarious state of his health, has come to the conclusion to seek a more favorable climate, and a milder sky, we have thought it no more than an act of common justice to him, to our friends and to ourselves, to say that, *during three years*, Br. Whelpy has labored with us nearly half of the time—that within that time this society has increased from fifteen, to seventy members—that under his pastoral care, there has been no strife nor hard feelings between brethren—that on the contrary brotherly love and Christian fellowship has in a good degree prevailed—that this society considers Br. W. to be a sound preacher of the Abrahamic faith, and would therefore recommend him as such to any people among whom his lot, under the guidance of Providence, may be cast.

JAMES INGALLS, Clerk.

JABEZ WEAVER,

JONATHAN OWEN,

CALEB BLANCHARD,

Trustees.

Wilna, July 4, 1836.

For the Magazine and Advocate.

WHY NOT GIVE?

In looking over an old number of the Baptist Register, I find the following language used in an appeal to the churches to raise \$10,000 which had been pledged to the Convention. “Think of the condition of impenitent men, women and youth throughout our land, exposed to vice and immorality here, and eternal misery hereafter, and decide what you will do to enable the board to sustain our devoted missionaries in pressing the truths of the Gospel upon such individuals.”

Wonder if sufficient amount of funds were raised to save any great number from “*eternal misery hereafter*?” Verily of what inestimable value is money! Across the Atlantic, God has placed some poor Heathen who are exposed to the eternal wrath of God, because they have not had the Gospel preached to them. True the kind-hearted missionary is ready to go and save them, but he has not the means—he must have money or he cannot go. Can there be any so hard-hearted as to withhold their money, when, by giving it, they can snatch poor souls from the eternal wrath of Jehovah? X.

For the Magazine and Advocate.

ALOHEIM.

BY REV. W. E. MANLEY.

Aloheim is a Hebrew word signifying *gods*; but when applied to the Deity in the Hebrew Scriptures, it is translated *God*, the singular being used instead of the plural. The fact that the Hebrews used the plural instead of the singular of this word to designate the supreme Being, has been urged by some individuals as conclusive evidence in favor of the trinity. To add to this evidence it is said that the plural of the pronoun is used in reference to the Deity in several places in the Scriptures. See Gen. i: 26. iii: 22. xi: 7.

This argument has frequently been replied to and satisfactorily answered, and hence it may appear to be a work of supererogation to offer any thing more on the subject. But what Peter says to his brethren on another subject, may serve as an excuse for bringing the present subject again before the public. "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Besides, it is not impossible that something new, at least to some people, may be advanced at this time.

I. In reply to that part of the argument which relates to the use of *Aloheim*, (in the plural) let it be observed,

1. That the word was never understood by the Jews, for whom the Hebrew Scriptures were principally designed, as expressing the tri-personality of the Deity. If it were the intention of the sacred writers to teach this doctrine by the use of the plural of the word under consideration, it is rather remarkable that the people, to whom the sacred Scriptures were originally communicated, did not so understand it. But they did not so understand it; for the Jews are now, and ever have been Unitarians, believing in one God in one person.

2. The word is indefinite as to the number expressed by it. *Gods* may mean two, three, four or fifty gods. It may denote any number from two upwards to a thousand or more: and is as much a proof of polytheism as of trinitarianism. Besides, if it were admitted that three was the number designed to be expressed by this word, it would follow, not that there are three persons in the Godhead, but that there are *three gods*. Trinitarianism, and not trinitarianism, would be established by the term.

3. The same term is applied to men; individually, in the Scriptures. In Ex. vii: 1, God says to Moses, "see I have made thee a God (*aloheim*) to Pharaoh." Will any one contend that the application of *Aloheim* to Moses in this passage, proves that he consisted of three persons? It neither proves that he consisted of three persons, nor that he was more than one man. Hence we may remark,

4. That the word *Aloheim* was used in the plural with reference to God to denote the dignity and excellency of the being, without regard to the number of persons, of which the Godhead may be supposed to consist.

Mr. Stuart, "Associate Professor of Sacred Literature in the Theological Institution at Andover," Mass., has the following language:—"For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord*, *God*, etc., in the plural form, but with the sense of the singular. This is called *PLURALIS EXCELLENTIÆ*." Hebrew Grammar, section 437, 2, published in 1831. From this quotation it appears that *Aloheim* is used in the plural, "for the sake of emphasis," "with the sense of the singular;" and that this usage is called the *plural of excellence*. Mr. Stuart has too much knowledge of the Hebrew language (having been employed in teaching it nearly thirty years) to place any dependence upon the use of *Aloheim* to prove the doctrine of the trinity.

II. As to that part of the argument which is founded upon the use of the plural pronoun, we may remark that the same objections are opposed to it

which we have said stand against that drawn from the use of the plural noun. And as we consider these objections unanswerable, we can not admit the force of the argument. Besides, in Hebrew, as in our own language, pronouns generally agree with the nouns for which they stand in gender, number, etc. As therefore, the plural noun *Aloheim* is used to denote the Deity in those passages where the usage we are considering is found, it would have been a departure from the rule, had not the plural of the pronoun been used. Departures from this rule, Mr. Stuart says, are somewhat frequent, and he places them among the "*anomalies of pronouns*." See Hebrew Grammar, section 476. Whether the singular or plural of the pronoun is most frequently used in reference to *Aloheim* in particular, he does not, as I discover, inform us. As to verbs, he says that, "the *pluralis excellentiæ* (plural of excellence) commonly, but not always, takes a verb in the singular," section 484. Mr. Gibbs, "Professor of Sacred Literature in the theological school in Yale College," says in his Hebrew Lexicon, "This *pluralis excellentiæ* is generally construed with singular adjectives and verbs, but there are many exceptions." From what is here said by Stuart and Gibbs, it appears that the word *Aloheim*, has sometimes verbs, adjectives and pronouns in the plural, and sometimes in the singular. And hence, if the use of the plural proves the existence of a plurality of Gods, or of persons in the Godhead, the use of the singular would be equally conclusive evidence that there is but one God, and one person in the Godhead.

But the truth is, neither of these doctrines is proved by this usage. The usage is a characteristic of the language. And a singular usage is found in the Greek, Latin, English and probably in most other languages. If I were to say we will soon bring our remarks to a close, would any one suppose that I meant to be understood as teaching that I was composed of more than one person? Surely not. The use of the plural pronoun, in this instance, would be justified by many very excellent writers in our language. But the usage of the plural pronoun in reference to *Aloheim*, in the Hebrew, is still more justifiable than the one which we have just named as belonging to our own language; for it is in accordance with a general rule by which all language, in similar instances, is governed, viz:—that the pronoun should agree with the noun for which it stands in number. The first clause of Gen. i: 26, literally reads thus, "And *Gods* said, let us make man in *our* image and *our* likeness." The English reader will see no impropriety in the language here used. He does not discover any grammatical inaccuracy. But if it were to read, "And *Gods* said I will make man in *my* image and *my* likeness," the inaccuracy would be seen at once. The obvious reason, therefore, why the plural pronoun in this, and other similar instances, was used instead of the singular, is, that the noun to which it referred was in the plural, the reason why this noun was in the plural, has before been given. And the reason why, on the other hand, the singular of the pronoun, as well as verb and adjective, is sometimes, and perhaps generally used, instead of the plural with reference to *Aloheim*, was best known to the Hebrews. It might have been that only one being was designated by the plural noun. Hence it would follow that sometimes the Hebrews, in the use of words connected with *Aloheim*, were governed by the plurality of the word; and at other times by the unity of the being.

The reason of this irregularity is doubtless the same as that of others of a similar kind, both in the Hebrew and other languages. In Hebrew the singular pronoun is frequently used for a plural noun; and the plural for the singular—the masculine for the feminine and the feminine for the masculine. Why is this? All I suppose that can be said about it, is that this is an anomaly of the language; and that all languages have similar anomalies. There are some instances in the Hebrew language in which the *singular feminine* of the

pronoun, is used for the *plural masculine* of the noun. Would the author of the trinitarian argument we are considering, consider this usage as evidence that the noun referred to, was both singular and plural, masculine and feminine?

We will now close our remarks. What I have written has been rather hastily written, and hence must pass for what it is worth. Besides, I do not profess to have a profound knowledge of the Hebrew language, and consequently could not write as well on the subject as many others. I have, however, a sufficient smattering of the Hebrew language, to be satisfied that the trinitarian argument I have been considering, must have originated in greater ignorance than I am willing to acknowledge as belonging to myself.

We copy the following from an English paper. It will apply equally as well to the American Episcopal church, with the exception of the alterations which our system of government has rendered it necessary for it to make:—

IDENTITY OF THE CHURCH OF ROME AND THE CHURCH OF ENGLAND.

Episcopalians frequently speak of the Romish church as if they considered the church of England perfectly free from the corruption of Popery. We have often been surprised at their want of information or honesty. Our present object is to shew that these hierarchies are very much alike.

By the Romish church, we shall not here understand those Catholic societies which are supported by voluntary contributions, as in Ireland; but Popery, maintained by a coercive taxation, as in several continental nations, and by the church of England, that denomination which is established by law in this country.

We cheerfully admit, that there are several points of difference between these churches, to the advantage of the English hierarchy—while it must be conceded that there inconsistencies in the latter communion, which are not discovered in the church of Rome.

It should be universally known, that in the year 1689, a committee composed of ten bishops and twenty other pious and learned dignitaries of the church of England, made six hundred corrections in the prayer book, articles and canons of the establishment; but which were not adopted through the influence of certain bigoted parties in the British Parliament.

In drawing up the following parallels, our object is not to irritate the ministers or members of the establishment, whose condition we sincerely pity—but to expose those errors of their system which require amendment, and which most pious and intelligent churchmen deplore in common with ourselves.

The subsequent remarks will shew that the Puritans had better grounds for their exertions to purify the church than most Episcopalians are willing to admit—and that, if we would be rid of the corruptions of Popery, there must be a second Reformation of the church of England, greater than the first.

As no intelligent persons will question the truth of our assertions, it will not be requisite to refer to proofs for their confirmation. A few prefatory observations may not be unsuitable:—

1. That the prayer book contains little beside the mass book translated into English.
2. That the Pope offered to confirm it, if the church of England would join that of Rome.
3. That Episcopal clergymen of eminence have declared such a union of the two churches practicable.
4. That the efficacy of Episcopal ordination is derived entirely through the Popish prelates.
5. That at the accession of Elizabeth, nine thousand two hundred and eleven Catholic priests, out of nine thousand and four hundred, joined the church of England.
6. That the Papists and Protestants long worshipped together in the English church.
7. That at the Reformation, Parliament trans-

ferred the entire powers exercised by the Pope in this country, to Henry VIII. and his royal successors.

PARALLELS.

I. Both churches were constructed by human wisdom and established by national laws, which laws became the rule of conduct and the object of ultimate appeal, both to priests and people. The New Testament is not the rule of law of Episcopalians, or Catholics, as such.

II. Both have visible and human heads, who decree all rites and ceremonies, and exercise absolute authority in controversies of faith, demanding implicit obedience to their commands, whether agreeable to Jesus Christ or not.

III. Both are supported by a coercive taxation—tithes, rates, dues and parliamentary grants. Nothing is left to the zeal, charity, or piety of the people. They can withhold nothing from the most unworthy clergyman.

IV. Both systems impose ministers on their congregations, and very frequently the most unsuitable and incompetent—depriving the people of their reasonable and Christian privileges.

V. Both traffic in the souls of men. Benefices, involving the cure of souls, are bought and sold in the market by auction, equally, with chariots, horses, or any other property.

VI. Both have settled forms of prayer, unalterable liturgies, articles of faith of human composition, to which all parties must subscribe. Nothing is left to the skill, piety or devotion of the clergy. An ability to read is all that is essential.

VII. Both have long grades of officers, with titles and powers unknown to the New Testament—archbishops, bishops, chancellors, prebendaries, canons, deans, etc., almost without end.

VIII. Both make high pretences to supernatural powers. The bishops pretend to confer the Holy Ghost on the persons they ordain; and all the clergy pretend to absolve men from all their sins upon a dying bed.

IX. Both consider baptism a real regeneration; by their ceremony the subjects are made members of Christ, the children of God, and heirs of the kingdom of heaven. They alike employ sponsors, and use the sign of the cross.

X. Both perform a ceremony of confirmation; in which the bishop tells the young people (whatever be their moral character) that they were regenerated by the Holy Ghost at their baptism, and assures them of the favor of God.

XI. Both awfully pervert the sacrament of the Lord's supper. Priests administer it at an altar to kneeling, and often, ungodly communicants. One church calls it "transubstantiation;" the other, in the Homilies, "a marvellous incorporation."

XII. Both have displayed a cruel and persecuting spirit—anathematizing or excommunicating (to the loss of character, property and liberty,) those who do not rigidly conform. (See first twelve canons.) They have alike put thousands of dissentients to death.

XIII. Both are peculiarly sectarian, treating non-conformists with contempt; confining their central, infant and other schools, colleges and charities, to their own parties; and inculcating sectarianism with the utmost assiduity.

XIV. Both systems tend to make ministers haughty, avaricious and petulant—frequently produce strife between pastor and people—introduce idle and ungodly men—and protect their vices.

XV. Both churches, with unalterable creeds and minutely defined rubrics, with vows and solemn asseverations, tolerate every wild notion and heresy in existence and produce a body of hypocrites.

XVI. Both are upheld by the secular arm, fear, ignorance, avarice and corruption, by denouncing the loss of business, reputation, and even of salvation, on seceders; while profligates are seldom marked men.

XVII. Both treat all their conforming parishioners alike, whether good, bad or indifferent. The same words are addressed to all; the same cere-

monies performed by all, there is "no difference between the unclean and the clean."

XVIII. Both have a great deal of form and ceremony in their worship—standing, sitting, kneeling, bowing, turning towards the altar, dresses, etc., all calculated to afford ignorant persons a ground of hope and confidence in their own performances.

XIX. Both attach extravagant and unchristian notions of sanctity to their places of worship—their clerical habits, titles, and ministerial performances; their character is indelibly sacred, their churches holy; their doings alone efficacious.

XX. Both enjoin the religious observance of numerous holy days every year, in commemoration of some of the most profligate and tyrannical beings that ever existed. The English hierarchy has appointed (independent of Sundays) ninety-five fast days and thirty-one days of feasting.

XXI. Both churches, either by unction, or words, or by both, professedly send all their people to heaven; bless God for taking the most impenitent wretch to himself; and commit his body to the dust, in sure and certain hope of a resurrection to eternal life.

In a word, both systems are unscriptural, and have sadly failed to answer the end for which millions of money are annually expended, and for which the Son of God introduced his Gospel into the world.

It is a question of some difficulty, whether the church of England be really and truly entitled to the appellation of Protestant. That it is the least reformed of all Protestant churches, must be admitted.

Consequently, the sooner these hierarchies are reformed and assimilated to the model of the earliest churches, the better. Let every member of them put his shoulder to the wheel without hesitation or fear.

From the Gospel Banner.

INFIDELITY.

The prevalence of infidelity in Christian countries since the revival of learning in Europe, and especially its rapid increase and wide extension within the last fifty years, has been just cause of grief to Christians of all denominations. But it is feared that few, comparatively, have had the sagacity to trace the evil to its source, the courage to look it in the face, and the stern honesty requisite to its successful resistance.

Deluded by absurd and preposterous, if not impious notions of human depravity, and the all but omnipotent energies of the devil, we have found a ready solution of all evil, physical and moral.—And when we have cited the writings of a few talented infidels as the active agents of the grand contriver of all mischief; we seem to suppose that we have accounted for every thing, while, in fact, we have not apprehended the fountain of this wide spread and desolating flood. We give ourselves infinite trouble in combatting fictitious or inadequate causes; but shut our eyes to the obvious abuses and corruptions of the *word of life*, the true source of the evil, and the solution of the whole mystery.

Who believes that a few such men as Condorcet, Bolingbroke and Paine, however talented or however learned, could have touched the integrity of the Christian church, had the principles and precepts of Christianity been taught with as much of simplicity and truth, as of zeal and ability? Such, however, has not been the case; and the declension of Christianity is to be ascribed to the corrupting and debasing influences of its friends, rather than to the hostile measures of its enemies.

The learning of Europe, during the darkest ages of the church, had been exclusively confined to the clergy, and by them devoted as exclusively to the interests of the church. Religion was the all-engrossing object of the learned world, and degraded by superstition and sophistification, the mere instrument of ambition and passion; it had lost its original simplicity and directness; and had been tortured to mean any thing and every thing rather

than the plain teachings of its Author, and to subserve any and all purposes rather than the glory of God and happiness of man.

The Reformation brushed off some of the grosser abuses, but retained, almost unaltered, the absurdities of the Roman system. In the hands of the Reformers, Christianity exchanged the most open, impudent corruptions and frauds of Romanism for the more cautious and concealed, but equally effective deceptions of the Genevan school—open and shameless bargaining with iniquity; evasions, and metaphysical subterfuge. The sale of licenses to sin, on the responsibility of the Pope, was abolished; and in its stead, an irresponsible priesthood undertook to pledge the pardon and indemnity of Deity, on conditions equally derogating to his justice, and equally subversive of every principle of moral right. Within the pale of Calvinism, the sinner found a cheaper and more ample indemnity against the just rewards of guilt, past and future, than had been offered him by Romanism. Hypocrisy was a cheaper commodity than gold; and indemnity for all inanner of wickedness, past and future, for this life and for eternity, a better purchase than had been sold by the Pope. For his indulgences must be frequently renewed, at the cost of the purchaser, and at prices corresponding with the enormity of his offences and the weight of his purse.

I give facts as I find them, without impeaching the motives of the leading European Reformers, or denying to them any portion of credit which may, by the most charitable construction of their conduct, be awarded to them. The fault was rather that of the *times* than of the *men*.

Like the sun in a dense November cloud, Christianity had been shorn of its beams—had lost its simple, direct, searching and purifying energies amid the cold fogs of scholastic sophistry, and the pompous, but heart-chilling absurdities of the cloister. The will of God and the duty and destiny of men were sought for, not in the plain teachings of Divine truth, but in the debates, and votes of a convocation of priests. Reason and learning were prostrated at the footstool of superstition and bigotry, and religion had become an instrument of ambition—an engine of state policy and a tissue of absurdities and contradictions.

Deity was no longer the friend and father of his creatures; but a wrathful vindictive tyrant—an exact copy of the despotic rules of Europe at the time. Man was no longer the friend and brother of man—the humble follower of his Redeemer; but a tyrant or a slave. Ruling or being ruled with a rod of iron—inflicting or suffering strange cruelties, tortures and death, in the name of that meek and humble Redeemer; ascribing attributes to Deity, and principles to Christianity, suited to the prevailing constitutions of political society—unlimited despotism in the ruler, and unqualified submission in the subject—the harmonious action of the civil and religious subject—the harmonious action of the civil and religious rulers of the people in the work of human abasement. The successful dissemination of the doctrines of passive obedience and non-resistance, so essential to the permanent existence of their power, required that the divine right of kings, and the divine authority and superhuman power of the priests, should stand out in bold relief. Nor was it less important to clothe Deity with attributes and passions corresponding with their own high pretensions; and to impress upon the multitude a due sense of their utter hopeless debasement, the total, inherent depravity of their natures, from which no relief could reach them but through the intervention of the priest and by an abject prostration of the mind to its power and will.

If this state of things were hardly excusable during the long intellectual night which followed the subversion of the Roman Empire, and the tardy approaches of a brighter day, the lingering twilight of the 15th and 16th centuries, what shall we say to those who, amidst the whole blaze of intellect and science, attempt to shroud the religion of the Gospel in gloom and darkness! Who shut up the

kingdom of heaven against their brethren, and open to them only the gates of darkness and horror! If the facts thus briefly alluded to, have been the nurseries of infidelity in former ages and under the most arbitrary and despotic rule;—when the very thoughts of men were bound down with fetters of iron and chains of brass;—when discussion was death and inquiry a crime, what are we to expect from an adherence to them in the nineteenth century? What is to result from present efforts to stifle inquiry and to stop all progress in religious knowledge; to chain down the mind to the unmeaning dogmas and impracticable theories, of half enlightened visionaries, alike revolting to common sense and derogatory to the character and dignity of God and man! To seal up the Christian religion against the kindly influence of that divine light which is pouring like a flood over other departments of science and knowledge—cheering, expanding and exalting the mind,—teaching it to walk fearlessly over ancient fields of speculation, however hedged in and sanctified by great names and long cherished prejudices, and to explore new regions of thought, and new sources of knowledge, without stopping to search for the footsteps of earlier and less fearless adventurers? Thus furnishing new means and new excitements to higher and yet higher intellectual acquirements and enjoyments?—*Let infidel France answer the inquiry. Let Spain, driven by her priests into every extreme of treachery, of cruelty, slaughter and blood—let Spanish America, that great arena of pious gladiators, answer.*

Nor is our own peaceful and happy country without its instructive teachings upon this subject. Where is Christianity rejected but amidst the most glaring perversions of the word of life!—Where does skepticism prevail but amid the hotbeds of popular divinity? Liberal Christianity has saved Germany. May it save us and our children, as well from the heartless and soul-chilling influences of modern Orthodoxy, as from the withering and blasting touch of skepticism.

Here then we look with confidence for the preventive as well as the remedy. Teach man the dignity of his nature and the grandeur of his destiny. Teach him to search the law of God in the light of reason to observe and obey it as the fountain of his own happiness. Teach him to worship his Maker as a father and a friend—to serve him by doing good to his creatures, and to follow Christ as a sure guide and a faithful Saviour.

L. K.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, AUGUST 13, 1836.

THEOLOGICAL SEMINARY.

It is matter of congratulation that as the establishment of a theological seminary has become the subject of public discussion among Universalists, it should be opposed by one capable of conceiving every reason, and of using every argument in support and defence of his opinions. Such a man is Br. A. B. Grosh.

Far be it from us, to charge the opposers of a theological seminary, with being "lovers of ignorance"—they have a right to their views, and should, and no doubt will receive every token of respect, as well as their arguments every attention, from the friends of such an institution. But we must be permitted to give it as our opinion, that until we have a theological seminary, the denomination will be deficient in biblical learning and theological knowledge.

Mr. Grosh says—"The immediate object to be attained by establishing a theological seminary, is, an increase of facilities for the acquisition of theological knowledge by candidates for the ministry." And that "the ultimate object, is, or should be, the instruction of the GREATEST POSSIBLE NUMBER of our fellow-beings in the doctrines and principles of Universalism—in other words, THE PROSPERITY OF OUR CAUSE." He is decidedly in favor of both these objects—but is opposed to the means proposed for

their attainment. Nay—he thinks that they "will much retard, if not wholly prevent, the ultimate and most desirable object."

His reasons are—

1. "The probable abuses arising out of a theological seminary."

The abuses to which anything may be perverted, is no argument against its use. Are our republican and American institutions to be abandoned, because France in the phrenzy of its revolutionary career, and from the want of intelligence in its population, was incapable of appreciating them? Or is Christianity to be rejected, because its doctrines have been misunderstood, and its moral maxims disobeyed? None can pretend this. And although as times have been, theological seminaries have been the instruments of great abuses, it by no means follows that such is their necessary, or even their probable tendency.

Again, we are told—"we are but men, and Partialists are no less than men—yet they have abused such seminaries most grievously, and what evidence have we that Universalists will not do the same? The simple profession of Universalism? Let us see. Did Universalism prevent the Anabaptists of Germany (Bucer, Buckholst and others) from practicing polygamy?" etc.

It should not be forgotten, that the Anabaptists of Germany, to whom allusion is here made, lived in a different age, and under a different state of things—and that they have long since become a moral and an unoffending people. Besides, taking the whole catalogue of enumerated enormities at present, they only prove that they exist—but furnish no evidence that divisions will be multiplied, hostility rendered more inveterate, or fanaticism become more mystical in consequence of the establishment of a theological seminary.

2. It is said, "that a theological seminary, will lead to the establishment of arbitrary, literary, scientific and theological tests."

If this means only that persons about to enter the ministry, shall be required to possess a certain amount of literary and theological knowledge, there can be nothing very exceptionable in such tests. Can there exist in a mind so well informed as that of Br. G. any reason why a minister should not be required to understand something of his profession, as well as a physician, cabinet-maker or printer? Neither of these would he employ without some test by which he could ascertain their ability.

3. Mr. G. says—"To accommodate our measures to the views of those whom we most hope to convert, is laudable and proper, when we can do it without sacrificing principle, or a greater good. But the greatest number of those whom we can most reasonably hope to convert to our cause, are strongly opposed to theological seminaries—while those in favor of such institutions are the least likely to be converted to our faith. If I can establish this point, I prove that a Universalist theological seminary will defeat the main object for which it is established."

Those opposed to theological seminaries, are—"a large majority of those connected with no denomination. The Arian and Freewill Baptists generally—the Baptists in the West—the German Baptists or Tunkers, Omish, Friends, etc. Also the most liberal portion of the popular denominations supporting such seminaries; for they are tired of the beggaries and disgusted with the drones and practices attendant on such institutions. And lastly the great portion of community, which by disgust at the practices and doctrines of our opposers, have been driven into skepticism," etc.

And why not add the Mormons, Br. G.? The reason why all these sects are opposed to theological seminaries, is nearly the same—they maintain that they are moved by the spirit, to believe and to do all necessary things. But this is a very different reason from any that is or will be urged by a well informed Universalist. Besides the fanaticism of most of these sects, is sufficient to exclude them alike from any claims of our imitation, and from all hope of speedy conversion.

The most liberal portion of the popular denominations, are so few in number, that they may very well be excused for not controlling our affairs. But it remains to be proved, that even a majority of this class are opposed to theological seminaries.

Neither is it certain, that "a large majority of all those connected with no denomination"—are absolutely opposed to a theological seminary. Most of them are too indifferent to the subject to give it any attention; some are as confirmed bigots as any others, while none of them can be considered more hopeful subjects of conversion than almost any other class of community. Of skeptics, nothing more need be here said, than that they are no more opposed to a theological seminary, than to nearly every thing which relates to Christianity.

But it is difficult to suppress our surprise that Br. G. should feel some solicitude, lest by building a theological seminary we should lose "the friendship, good will and warm wishes" of all these "classes, for our prosperity! Really, my brother, you and I have had too many specimens of the nature of these warm wishes, to feel very delicate on the subject. And if building a seminary of any kind would tend to cool them, we should by all means unite in the work.

The truth is, the Christian sects included in this catalogue, neither have, nor profess to have any desire for our prosperity. Nor have non-professors and unbelievers any very good wishes for our welfare, beyond that of using us as instruments to crush some other and more obnoxious sects.

The sects named, as probably favoring a theological seminary, though by far the most respectable in the catalogue, I leave to fight their own theological battles with their kindred. Neither class will ever aid us in anything useful, unless overruled by the Almighty. And this fact leaves us where we ought to be—to build, or not to build, as we think proper. Nor is it any loss that we do not embody a greater number of mystics and enthusiasts. Let them by all means remain where they are, till their feelings and professions are better regulated under the reforming influences of enlightened reason, intelligible views of Christianity and practical common sense.

4. Under this head we are told—"not only do we drive from us, the many that are drawing nigh—but we may drive many out from among our midst, by establishing such a seminary. Whole Associations if not Conventions, can be named, which will not remain in a denomination holding such an institution; and will oppose the denomination in all measures relating to it," etc.

That there are those who are violent and absurd enough to take the course above named is not impossible. But when they avow such intentions for the purpose of overawing the denomination, they are certainly mistaken. It is saying—"Brethren, if you will permit us to have things in our own way, we are the very best of friends—if not, you shall feel our displeasure."

If such is the spirit of some part of the Universalist family, the sooner they leave the paternal roof, the better. As one of that family, I shall ever be ruled by, and aid with all affection, the majority in its endeavors to advance the truth. Nor have I any fears that my worthy and much esteemed friend Grosh will abandon the denomination, even if it should build a theological seminary.

5. It is further said—"Nor will the division end here. The measure contains in its very operations, the seeds of disunion. The professor (or professors) of theology, will have his peculiar opinions on those doctrinal subjects which are sufficient to divide Universalism into as many separate systems, as Paulism is now divided into," etc.

This is merely conjecture—and is shown to be incorrect, by the very admission of existing divisions; every one of which have been already rather prominently developed. And whether only one or two professors in a single institution are more likely to sow discord, than some fifty or a hundred preachers, with whom candidates are now in the practice of studying, can scarcely admit of a question. The chances for greater unanimity

with a seminary are multiplied in the ratio of the diminished number of teachers.

6. It is said—"The expense of a theological seminary over a simpler and more republican plan (of which, more anon) possessing ten-fold its advantages, without its evils, is another objection to it among Universalists."

There is no doubt that the cost, is the most serious obstacle to the speedy erection of such an institution—and is certainly that which will weigh most in the minds of many. But even this difficulty may be overcome—and probably will be, by the very means which are intended to prevent it. Men are sometimes liberal from the mere fact that others choose to doubt both their means and their generosity. But in this case, none can entertain a doubt of the ability. Universalists are able to accomplish any thing which requires only wealth.

But a case is offered—"If Universalists in the Empire State (nearly one-fourth of the whole denomination) are unable to pay for the Clinton Liberal Institute," etc. They are not *unable*—but they have never made an effort. Not a dozen persons ever made any sacrifices in its behalf—not twenty ever gave it a hundred dollars each—and not one preacher in every ten has yet shown the least solicitude for its prosperity. It is preposterous therefore to suppose that the denomination *cannot* endow that institution—they *can* if they will. One dollar from each Universalist in the Empire State, will make it rich enough. And surely they are not too poor to do ten times as much!

It is also said—"None but the wealthy can lose three years time, and pay boarding, clothing and tuition to the amount of at least three hundred dollars, beside, while enjoying its facilities." Out of about fifty preachers, with whose early circumstances I am acquainted, not one would, and could have done this. Under such circumstances, at least ninety out of every hundred that would now enter the ministry, must be excluded; or hordes of beggars must overrun our denomination, and our temples get up holy fairs, etc.

It is admitted that the rich would enjoy some advantages over the poor, even in respect to a theological seminary. But it is denied, that their advantages would be greater, or even as great, as they now are with reference to the ministry. For such an institution would enable the industrious and prudent candidate for the ministry to qualify himself for the work—not by overrunning the denomination with beggary, but by his own honest exertions. And a year or two more or less thus employed, would be of no consequence in comparison with the almost utter destitution of nearly every species of knowledge, with which they might, and probably otherwise would commence their ministrations.

Again—"But this is not all. The money to found such an institution is to be collected from the laity—For what? To educate those candidates for the ministry who are wealthy enough to afford this loss of time and money. Cannot those collections be so applied as to benefit *all*—laity and clergy—the poor candidate for the ministry as well as the rich? Certainly it can," etc.

The meaning of all this, is probably explained in the late resolutions of the Black River Association. But we are yet to learn how even the rich can obtain a correct theological education in our denomination, until the means are provided. We have before seen that the benefits of a theological seminary might be attained by the poor. A great majority of the students in the literary institutions of our country are poor. Does any Br. wish there were no such institutions, because the laity generally build them—and the rich derive benefit from them? The laity thought and acted with a view to public good in erecting literary institutions—and when the laity of our denomination recollect how necessary it is that their preachers should be better informed, they will build and endow a theological seminary.

7. Br. G. says—"I cannot admit that such great necessity exists for a material change in educating and fellowshipping preachers, as is supposed by some—not that the benefits of a very learned and theologically educated

ministry, are even equal to those of a practical self-educated ministry in the present state of our denomination."

Remove the defects of the present well-operating measures; but do not abolish them for new schemes, which have always been injurious in the hands of others."

Remove the defects of the present system—that is what we wish, and are proposing the only way to do it. But when we are told to leave these in the hands of our opposers, we are reminded of the way in which parents sometimes encourage their children to work—by giving them the best tools. For it is notorious that with our means, few other sects would accomplish any thing of consequence.

But the most extraordinary thing of all, is, that we do not much need a commentary, because "standard Partialist commentaries" are growing abundant and cheap! Why—I should as soon think that bread was no longer necessary, because *brimstone* was plenty and low-priced!

8. In conclusion, it is said—"Let the advocates of a theological seminary build and sustain one, if they will have it and are able to do so. Let the opponents oppose it, and persuade its friends to abandon it, if they can—or support any measure in opposition which they may devise. But let not the denomination, as a denomination, take sides with or against either party."

This is a most singular way of preventing division—by recommending division, and subjecting one party to all the opposition, and any "measure of opposition" which the other may devise. Rather let us have an understanding of the matter in debate—let us bring our reason and not our feelings to the discussion of its merits—and then let the denomination act. Let the majority decide and the minority acquiesce. Then "shall there be peace and trust in our days."

If the preceding remarks in reply to the article of Br. Grosh, are, as they are believed to be, well-founded; then the best means of securing the ultimate or most desirable object—"the prosperity of our cause," is by the establishment of a theological seminary. For it seems impossible to doubt, that the best "facilities for the acquisition of theological knowledge," are to be found in such an institution.

It is not always certain that strength and prosperity depend on mere numbers. Who that loves Universalism, would not feel that the denomination had gained more—even prospectively, by the conversion and co-operation of the Unitarians of Massachusetts alone, than by that of all the Tunkers, Freewill Baptists, Omish, Mormons, *et id omne genus* of mystics and enthusiasts in America? And the same is true—and every one feels it to be true, of other sects that might be named and contrasted.

But we need scarcely ask—what measure of acquisition is requisite to bear upon the one or the other of these respective classes. The one requires zeal and fanaticism in its preachers—the other, a literary and theologically educated ministry. And as a body, the latter will never turn from their preference; nor listen with composure and respect to our opinions and arguments, until they come recommended by the attainments which they deem necessary. Hence, the best influence which we can hope to exert, and thereby soonest reach the whole public mind, is that which will most effectually influence those who control public opinion. And if, as is admitted, it is "proper to accommodate our measures" to the views of others, "when we can do it without sacrificing principle, or a greater good"—then it is clear, that the greater good will be secured to the denomination—our prosperity more effectually and immediately attained, by the establishment of a theological seminary. S. R. SMITH.

A WORTHY CASE FOR THE CHARITABLE.

The subject of this notice is a young lady of amiable life and character, whose name has long been familiar to many, probably most of our readers; and who for a number of years contributed frequently to the columns of this paper, both in poetry and prose, over the several signatures of "Laura," "Laura E*****," and "Laura Eggleston," of "Smithville, Chenango county, N. Y.," the last of which is her proper name. She has always

had very feeble health. Her mother has for a number of years been a poor widow with a number of children besides Laura dependent on her for support. She has lately married a gentleman in German, Chenango county, who is in quite moderate circumstances, with a number of children of his own to support, and does not feel able to support Miss Laura, from whom we have just received a letter, dated German, July 29, informing us that she is "very sick, without a home and among strangers," where she has been "wholly confined to her bed for three months," and has "actually suffered for many articles necessary in sickness." We have stated her case publicly for the purpose of saying to those who have an abundance of this world's goods, that any portion they may feel willing to part with for a charitable purpose, will, we feel assured, be worthily bestowed and most thankfully received, if given to the subject of this notice. Donations can be sent directed to her address at German, or handed in to this office, or paid over to almost any of our preachers who, we doubt not, will willingly take it on them to see the same duly forwarded. D. S.

RECALL OF APPOINTMENTS.

It is with very great reluctance and regret that I am compelled to give up my contemplated attendance at the Genesee and Chautauque Associations. But a return of the fever last Sunday has admonished me that I must stay at home and take care of myself. Besides, though able to attend to business in my study, yet I do not believe I could now well endure the fatigue of travel, until after at least a few days more recruiting.

There is, as it were, sometimes a strange kind of fatality attending certain projects. This is the fourth time that I have been obliged to give up a long meditated and firmly purposed visit to Buffalo and the regions round about. The first time, the cholera—the second time, illness in my family—the third time, a change in the meetings of the Associations; and now my own feebleness, were the causes of hindrance. What will hinder me the next time I purpose to visit the Queen of the Lakes, time only can disclose. But so unwilling am I to believe that I am *not* to visit that city, that if life be spared, I shall certainly again purpose paying it a visit. A. B. G.

I should have stated in the paper before our last, that the Western Union Seminary is located at Philomath, Ind.

Also—that persons wishing to subscribe for the Philomath Encyclopedia, or to address its Editor, (the General Agent for the Seminary,) should direct their letters to Abington, Wayne county, Ind.—the postoffice most convenient to Philomath. A. B. G.

The annual examination of the schools of the Clinton Liberal Institute, will take place on Tuesday and Wednesday, 30th and 31st days of August, inst. The exercises each day will be closed with a public exhibition.

Friends and patrons of the Institute are respectfully requested to attend.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst. by Br. D. R. BIDDLECOM at North Bloomfield—Br. STAS at Peninsular Point—Br. HICKS at Newville—Br. C. S. BROWN at Sylvan Springs—Br. J. FOSTER at Brewerton—Br. S. R. SMITH or J. WHITNEY at Russia—Br. M. B. SMITH at Lebanon—Br. WOOLLEY at Burlington Flats—Br. M. L. WISNER at North Bloomfield, and lecture at 5, P. M. in the vicinity as brethren may appoint.

There will be preaching on the fourth Sunday inst. by Br. T. C. EATON at Madison—Br. C. S. BROWN at Harford—Br. WHITNEY at Paines Hollow, A. M., and at Newville, P. M., as friends may appoint—Br. STAS at South Champion, and at Pinckney at 5, P. M.—Br. HICKS in the schoolhouse on Twelve Thousand—Br. C. B. BROWN at the red schoolhouse, Hastings.

Br. S. R. SMITH recalls his appointment at Madison the first Sunday in September—and will preach on that day at Oneida village.

GENESEE ASSOCIATION.—The committee of arrangements will be at the Universalist meeting-house in Buffalo city, on Tuesday evening next, from 4 to 9 P. M., for the purpose of providing ministering brethren, delegates, etc., who may attend with places of accommodation.

The annual Conference of the first Universalist church, in Oswego county, will be held at Jennings's Corners, Palermo, on the third Sunday inst. It is expected Br. Jones will be present.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

J. B. Wheatland—R. S. Yorkshire, for self, L. A. L. M. A. H. S. N. and R. T.—J. R. Hudson, for self and J. B.—S. R. D. Russellville, for self, D. L. W. S. and W. B.—N. H. C. Juleit, (Ills.), for A. G. T. E. J. B. G. T. C. R. M. W. W. S. J. C. T. P. N. H. B. W. H. and A. G. C. Rev. M. L. W. Dundee, for S. R. and D. I. S.

POETRY.

For the Magazine and Advocate.

BLEST ARE THE DEAD.

BY MRS. JULIA H. SCOTT.

Blest are the dead—the sickening strife
Which marks earth's closing scene, is o'er;
The cares, the ills, the griefs of life
Can rack their bleeding hearts no more.
The clouds which dim our Summer sky,
Are shadowless, as rays of light
When darkness seals the heavy eye,
And wraps the dreary scene in night.

Blest are the dead—the flowers which bend
Like gentle mourners o'er their graves,
And heaven's own choicest glories blend
Fresh to the heart their memory saves.
They speak as do the Summer birds,
Of beauteous life from dim decay
And breathe those sweet mysterious words
Which fright the weeper's tears away.

Blest are the dead—eternity
Showers down its choicest gifts to them,
They sit beneath life's golden tree,
They wear its starry diadem,
Their light, their life is in the smile
Of Him whose love looks down on all,
They fear no change in that far isle
No taint of sin, no funeral pall.

Blest are the dead—more blest than hope
In wildest soarings ever dreamed,
When heaven's eternal portals ope
Upon them, from the dust redeemed.
Blest are the dead—blest are the dead—
And blest are we to whom 'tis given
To seek the same deep, quiet bed,
And wake from death's dark sleep in heaven,
Tosanda, Pa.

ELOCUTION.

The substance of an address delivered before a class of young gentlemen in the Clinton Liberal Institute at the close of a course of instruction in Elocution

BY PROFESSOR S. N. SWEET.

[Concluded from our last.]

Were this the case, good readers and speakers would be as common as they are now rare among us. Then would the young gentlemen and ladies of the United States, give a practical exemplification that they "are of the same species of beings as Cicero." Their voices, being highly cultivated, in the school of elocution, would deepen to chords of grandeur or be softened to cadences which would almost "suspend an angel's harmony to listen." Sweet is the music in the notes of the birds; and, perhaps, sweeter still is the music of the piano and other instruments. But the best music, to which I ever listened, is the music of the human voice, especially when it issued from female lips.

Who that has heard Mrs. Wood is not ready to exclaim that her voice

—"Comes o'er the ear like the sweet South

Which breathes upon a bank of violets,
Stealing and giving odor."

In elocution as in music the vowel sounds should, whenever the sense or sentiment requires it, be prolonged. This is called *quantity*, upon which, although it is one of the most important uses of the voice, and, next to a correct and elegant articulation, and primary beauty of reading and speaking, I will not now dwell. In the course of my lectures, you have had audible illustrations of it, as also of the *orotund*—a quality of voice, or rather an assemblage of qualities which constitute the highest character of voice to which we can aspire. Its spirit-stirring notes are irresistible. It is to the ear what proper and animated gestures are to the eye. Those who have this power of voice, can communicate their thoughts and feelings appropriately and impressively before large assemblies and in the social circle. In its perfection, it is so completely under the command of the will, that it resembles "sometimes the *thunder* and sometimes the *music* of the spheres." In short, it is as much superior to the natural voice as the sun outshines the stars. It falls with such distinctness upon the ear, that its notes may be heard by at least forty thousand people.

Let it not be supposed that I think art is every thing in elocution and nature nothing. None to whom nature has not given original and powerful minds, are destined to excel in the higher walks of oratory. She must lay the foundation, broad and deep, on which for art to build the superstructure. But whatever may be the natural talent, oratorical pre-eminence is unattainable, without laborious and successful efforts to improve upon it. No professor of elocution can describe, in so many words,

what is the mysterious power in which true and genuine eloquence consists. He can only say that "it comes, if it comes at all, like the outbursting of a fountain from the earth."

Would you read or speak well, *follow nature*. She instructs us to enter into the spirit of what we read or utter, and to have the voice and countenance, without a moment's reflection at the time, spontaneously, "conform to sentiment." "Certain sounds" says Lord Kames, "are by nature allotted to each passion for expressing it externally." To read the narrative of the blind man and St. Paul's description of the resurrection; to speak of the turning of a top and of the bright orbs which circle their way in yonder heavens; to tell a story and attempt to pour forth

—"the resistless eloquence of wo,"

in the same intonations, elocution, quantity, and inflections of voice, is as absurd as it would be to sing, were it practicable, all sentiments under heaven, in Mear or Old Hundred. Such a mockery of nature and gross departure from the principles of elocution, would offend even David Crockett, were he living, "to the very soul." Had he heard, for instance, Milton's apostrophe to light, and the meeting of satan, sin and death, on the oblivious pool, or Woolsey's farewell to greatness, and King Henry's speech at Harfleur, read or recited in the same monotonous manner, he would, I presume, notwithstanding he thought "learning to be pretty much a thing of nothing" have been more "skirt" than when he "sawed a great eternal big caravan of wild varnents." * * * *

But seriously, I deem it proper to remark, that the cold, sing-song and bungling manner, in which many preachers and professors of religion have presented that solemn and surpassingly important subject to the world, is owing to their ignorance of elocution and their want of those feelings with which the Gospel inspires all who believe and practice its precepts. Religion would suffer less in this way, if its promulgators had humility enough, to learn wisdom from the folly, if you please, of the practitioners of the histrionic art.

Clairon, the great French tragic actress, when complimented for playing her part well, exclaimed, "had I not felt like Dido, I could not have thus personified her." The reason the church is less crowded than the theatre, is because the preacher delivers "truth as if it were falsehood, and the actor falsehood as if it were truth."

A speaker should, like Garrick, "go out of himself," and think of nothing but his subject. He ought to be so familiar with elocution, as to display its graces without any effort. So surely as an individual thinks of his elocution or grammar at the time he is speaking, just so sure will he fail of producing any other effect upon his hearers, than to convince them that he takes little or no other interest in the subject matters of his discourse. As a bird, when taken from the illimitable fields of nature, and deprived of the air and foliage of the forest, loses the brilliancy of its plumage; so the slightest appearance of being governed by rules, withers all eloquence.

But I need not thus speak to you. The recitations which you have been giving with me, from some of the best ancient and modern authors, instead of producing formality, cannot otherwise than, give you freedom from constraint. Hudibras says,

"That all a rhetorician's rules,
Teach only how to name his tools;"

but there are in elocution, certain general rules, a knowledge of which will enable us to use these tools with dexterity and energy. A writer of distinguished abilities very justly defines education to consist "in learning what makes a man useful, respectable and happy in the line for which he is destined." Whatever may be the line for which you are destined, gentlemen of the class, let your minds embrace a wider range than the limited pursuits of any profession. Endeavor or rather aspire

"To make your own the mind of other men,
The enlightener of nations."

Obtain all the knowledge you can of history, poetry, philosophy and the science of government. Learn, in the Olympic games of politics and law, to grapple in successful controversy, with men of powerful minds. Explore the depths of the writings of the "Swan of Avon," and, in those characters which Shakespeare alone could have sketched, "behold your own image." See there, "in apprehension, how like a God" is man! See, too, how frail we are, and how precarious is the tenure by which we hold this fleeting and feverish existence. Who can tell when he awakes to the splendors of a Summer's dawning, how soon the brightness of the sky may be overclouded. When we "sleep in dull cold marble," our hearts which now sympathize with those around us, will no longer beat, even with wishes, for our country's good. But while we do live, let us do all that in our day and generation may be done, for the promotion of man's happiness in his home on earth, and at his home in heaven.

Upon us devolves the responsibility of perpetuating the existence of our representative republic, that it may be

inherited by posterity, while it "rejoices the departed souls of its founders." Being convinced that a citizen may buckle on the armor of patriotism, during life to no purpose, if he cannot express, at least intelligibly, his conclusions; let us cultivate the noble science and art of elocution. Be it ours to aid its friends in placing it upon that elevated ground in the United States, which it occupied in Greece and Rome, during the flourishing ages of those bright republics. Discarding the absurd doctrine of nullification, let us cherish the ennobling principles contained in Mr. Webster's speech of 1830, in reply to Mr. Wayne, and in General Jackson's proclamation of 1832, and exclaim until our tongues are mute,

"By our altars pure and free,
By our law's deep rooted tree,
By the past dread memory,
By our Washington;
By our common parent tongue,
By our hopes, bright, buoyant, young,
By the tie of country strong
We will still be one."

DEATHS.

At Waddington, N. Y., on the 7th June last, Mr. JOHN CHADWICK, clothier, a native of England, aged 57. He emigrated to this country a number of years since. He has left no relations in this neighborhood, but many friends to lament his loss; for he was a friend to the friendless, a reliever of the distressed, and an honest man. B. B.

In Watertown, Jefferson county, on the 23d of July, after a lingering and painful illness, which was borne with Christian fortitude and patience, Mrs. SUSAN WAKEFIELD, companion of Mr. Joseph Wakefield, in the 49th year of her age.

Sister W. died in the communion of the Universalist church, of which she had been a member for the last seven years. She was an exemplary Christian, a dutiful wife, an affectionate mother, an ornament to the church to which she belonged, and died in the full expectation of meeting all the "ransomed of the Lord" in immortal peace and joy. A bereaved family and many relatives are left to mourn her departure. At her funeral the unfailing consolations of the Gospel were communicated through the instrumentality of P. M.

N. B. Editors in Vermont will please copy this notice.

In Upper Lisle, Broome county, N. Y., June 30, Mrs. LAURA HINMAN, aged 53. In the death of Mrs. H., community has lost one of its best members, and the Universalist church in this place a long tried and faithful friend. It is but a few years since Mrs. H. buried a husband and three of her children. About nine months before her death she suffered the most excruciating pain with one of the most distressing complaints that human nature is heir to—a rose cancer, under the left arm. For about four months previous to her death, it might be said, she had not the least possible chance for recovery to health. Under these circumstances I was led to see the consolations of that faith, which enables the believer to contemplate that all mankind shall eventually be subdued to the dominion of that grace which shall reign triumphant in every heart; for she was often heard to say, that if it was not for her faith and confidence in God, she could not have lived under her trials. It was truly affecting to see her bid farewell to her many friends when they called to see her, for the last time on earth; and still more affecting to hear her only daughter, who has been out of health for some time, with a heart overflowing with grief, declare, "O mother, I wish I could go with you."

The funeral was attended by the writer on the 31st, and the consolations of divine truth offered to the afflicted mourners from Job xix: 25-27. C. B. BROWN.

Will our other Editors notice this death for the benefit of distant friends?

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, AUGUST 20, 1836.

NUMBER 34.

THE PREACHER.

ORIGINAL SERMON.

BY REV. S. R. SMITH.

"The law of the Lord is perfect, converting the soul."

Psalms xix: 7.

The law here alluded to, is doubtless that which was given to the people of Israel on their way to the land of promise. But it will only be used in the present instance as a generic term—denoting all those regulations which obtain in the physical, animal and moral kingdoms, and to which men commonly affix the expressive term—laws.

In following out the bearings of our respective positions, we shall make no pretensions to originality; but shall avail ourselves of any aid furnished by the talents and labors of others, without reference to their language—and leaving the reader to appropriate the credit to the proper authors.—Different authors have been read with much pleasure and profit, who may perhaps furnish ideas and terms which are not remembered.

Were we to see a machine in constant and uniform operation—subject to certain ascertained laws, we should never doubt for a moment, that it had a maker. And we should estimate the wisdom of the inventor, by the observable fitness of the mechanism for the production of a given result. The more complicated the operation—the more numerous the ends answered, the greater would be our admiration of the talents which devised, and the skill that executed the work.

Hence the invention of the cotton mill, raised at once the humble and illiterate Arkwright from poverty and obscurity, and conferred upon his memory the most enduring fame. So with our own Fulton. The application of steam to the purposes of navigation, has immortalized an American mechanic. And the beholder of the cotton machinery, or of the astonishing engine that propels the ponderous vessel up the mighty and rapid rivers of the West, is overwhelmed with admiration of the inventive genius that devised the one and the other; and he is spontaneously carried back to the mind which contrived—to the man who executed. He never doubts—nor can, with all his ingenuity, or sophistry of others, ever bring himself to doubt, that both were invented by reflecting minds, and put together and set in operation by skillful hands.

Now we assume—what will doubtless be conceded by all, that the system of suns and planets, is subject to the laws of motion—surprisingly complicated motion: and that the most superficial observer, perceives that the whole is productive of certain and invariable results. Indeed, we may come down from the consideration of these great moving bodies, to those which have a certain character of fixedness, and we shall still find motion—every thing in motion. And all this is indispensable to the observable results.

The earth travels around the sun, that we may have "Summer and Winter, seed-time and harvest"—revolving on its own axis, that we may have day and night—a time for labor and a season for rest. And more than all this—the amplitude and glories of the universe would never have been apprehended by man, had not the night drawn her curtain and displayed her millions of flaming gems to his astonished and enraptured sight.

Who would ever have known that this planet and its attendant moon were not the only fields on which the sun poured his rays, had it not been for night? Who could have so much as imagined the existence of comets—those swift messengers that flame their eccentric courses through the heavens,

and then disappear for ages, were it never night? And it should not be forgotten, that night brings day to half the world. For it is difficult to conceive how the whole of our globe could ever have been enlightened by one sun, were it never night.

But the air and the ocean are also in motion. And if the laws by which each is governed, are neither as obvious nor as well ascertained—the fact is no less certain, nor are the consequences less important. Both are subject to laws, the operation of which is never suspended. The winds and the tides are ever busy; and though all their utilities may never be fully comprehended by us, still they are equally certain and invariable.

And have the operations of these laws which so effectually pervade our world, ever originated in your minds the idea of a lawgiver? Have you never perceived, that they are every one of them indications of design? And that their results evince foresight, wisdom and benevolence? Their operations are infinitely intricate in the planetary system; and yet complex as they are, they are not only uniform, but subject to the nicest mathematical precision. And are consequently perfectly well understood, in all their more important bearings and consequences.

But what are the indications of contrivance, or of mechanical skill in the most curious and useful production of human genius and wisdom, when compared with the mechanism of the solar system? What to be admired in the movements of the works of art, when contrasted with the operation of those eternal laws which sustain, and regulate, and govern the universe? And surely, if the view of the works of man, convinces us that there was both a mind to devise, and a hand to execute; the contemplation of works so grand—of mechanism so vast, so perfect—of results so uniform, and so beneficent, should satisfy us, that this world had a Maker whose wisdom is infinite and whose benevolence is inexhaustible.

Besides, we always judge of the moral feelings and character of an artist, by the good or evil purposes of his work. In the developments made by the suppression of the inquisition, a number of curious machines were exhibited, not one of which appeared to have been designed for any useful or benevolent purpose. One was adapted to draw a cord in such a manner as to cut the flesh to the bone, wherever it was applied—another to break, or dislocate the bones themselves. And the conclusion of the beholders was, that those who invented and those who used them were alike lost to the better feelings of our nature. And they judged right—for they were infernal machines, and exclusively adapted to diabolical purposes.

But in all the mechanism of the universe, nothing of the kind exists. The sun was rendered luminous, that it might give light and heat—the revolutions of the planets are adapted to secure the greatest amount of these blessings; and the winds and the tides to the purification of the atmosphere and waters, thereby fitting them for the uses and the preservation of vegetable and animal life. To say nothing then, of the direct bestowment of unnumbered and unappreciated blessings, which result from the operation of the same general laws, these alone are sufficient to convince us, that this world had a Maker—that is, infinitely wise, and unchangeably good.

2. There are certain laws which relate to the vegetable and animal economy, as indicative of a designing mind, as any of which we can form an idea. And among the most obvious, as well as important, is the law of reproduction of the same species. By what possible process it is, that each

plant and tree—each beast, bird, fish, insect—and even man himself, should be propagated through successive generations of the same specific character, and no other, it is impossible to conceive. Were this original constitution the result of accident—chance would long since have deranged its character. For one of the features of chance-work is, that it never continues to operate in the same way in successive instances. This is the ground of all reasoning on the subject; and hence, we most naturally as well as consistently call that accidental, or the work of chance, which deviates from the established order of things. And if such are the legitimate indications of chance—established order is the result only of design.

If design can possibly be argued from any general regulation, the argument will be greatly strengthened by the uniformity of its operation. Besides, both the excellency of the contrivance and the wisdom of the contriver are enhanced, in proportion to the protraction of the duration in which the law by which its movements are regulated continues to hold uninterrupted influence. In the case before us, the operation of the law of reproduction has been unchanged for some thousands of years: plants and animals are the same in all the essentials of their respective species, that they were at the creation. Time and its changes have made no changes here. It is a continued miracle; and one, of which familiarity with the fact alone prevents our perception. For whatever the link of connexion may be, between the seed and the plant—the embryo and the animal, it is unknown to us; and the uniform operations of the law only require to be observed, to be admired as the evidence of a wisdom which controlled and adapted the means to their prospective ends. The Being who exerted this wisdom we call God—the impress of whose mind and workmanship is thus traceable in the multiplied species of conscious and unconscious beings.

3. There is another law appertaining exclusively to animal nature; and which is universally applicable to every species, as far as we possess any means of information. It is the law of kindred. There is every where throughout the animal world, the peculiar feeling of parent on the one hand, and of offspring on the other. The former evincing the warmest and purest affection, by a train of efforts to provide for the wants, and to protect from injury, its tender charge—the latter conscious of its dependence, and looking for succor and safety to the authors of its being.

It may be asked, how all this happens? How, and why is it, that this universal law of kindred, should continue to operate for thousands of years—and among ten thousand times ten thousand species of living creatures, without variation? That it should be exerted with the same power, and with similar results, by the most ferocious and noxious, as by the most timid and harmless—by the most stupid and savage of all animals, as by civilized and reasoning man? Was it chance that warmed the heart of the tigress with as tender feelings for its offspring, as those which expand the bosom of the human parent? And if so—what a chance it was, that the natural enemy of almost every other living creature, should yet in one—and but one instance, feel as keenly the affection of a parent as the most tender mother among womankind?

The truth is—this law of animal nature, was both wisely and benevolently designed for the protection and preservation of the respective species of living beings. Most, if not all of them, would perish in the infancy of their existence, were it not for the very extraordinary provisions of the law of which we are now speaking. The human espe-

cially, would soon become extinct, where dependence on one hand, and the efforts of affection on the other, are much longer continued than in any other species.

The means fitted to an interesting end are so palpable in this case—so many and such beneficial purposes are answered, that if any thing in the universe can, they certainly do furnish plain and undoubted evidence of design. And not to admit that both the law itself, and its results were foreseen and designed, is to admit what is immensely more miraculous than any thing contended for by the professing Christian. For it is to admit that a great, a universal, and an indispensable system of benevolence, is in constant operation, without a cause—that the nicest adaptations are perpetually recurring with unvarying order and certainty, without the intervention or supervision of any being in the universe. Is it not vastly more marvellous, that all this should take place, without the superintendence of a directing mind, than that any thing claimed by the Christian Scriptures, should occur under its disposing dictation?

4. But this system of legislation, is not confined to the physical and merely animal—it extends over the intellectual and moral worlds. There are laws, which are as uniform in their operation, and as effectual in their influences, that exclusively attach to the moral and intellectual nature of man, as those which regulate the motions of the universe. And there are many of them—too many to be here enumerated and discussed; a very few will however suffice.

There is such a thing as *sympathy*—the feeling of which, if not the meaning of the term, is experienced and perfectly well understood by every adult human being. Its operation is evinced in the interest which we take in the "weal or woe"—happiness or misery of our fellow race. This, we call the *law* of sympathy.

Every one has felt the sudden and strange emotion, inspired by a visit to the house of mourning, or by the sight of suffering and distress. The ordinary interest which we take in the welfare of those around us, is almost instantaneously succeeded by a deep and anxious solicitude—a desire to do something if possible to mitigate the sorrows, and alleviate the sufferings before us. It is utterly impossible not to feel these influences on such occasions; though they may not be exerted with equal power, or produce equal effects on all minds. But the most giddy and thoughtless—the most indifferent and hardened—the most philosophic and stoical, all yield to the contagion of feeling, and enter undesignedly into the sorrows of others. The riot and merriment is in a moment suspended—the sober decency suited to the occasion spontaneously succeeds, and the heart unused to the feelings of grief, swells with sympathetic emotion.

On the other hand, the voice of merriment, the joy-beaming eye, and cheerful countenance awaken in us on all ordinary occasions a kindred feeling. The cheerful, social, friendly circle, proverbially operates like a charm upon the gloomy and low-spirited. It awakens the music of nature, whose melody vibrates upon the heart. And Saul was not more readily pacified by the harp of David, than the melancholy and sorrowing soul imbibes the congenial spirit of cheerfulness. Such are the never-failing workings of this law, that we do—and the injunction of the apostle only requires that it be done more effectually—"weep with those that weep, and rejoice with them that rejoice."

And there are many—very many valuable purposes answered by the operations of the law of sympathy. It is not an empty and unmeaning thing, merely calculated to awaken strong emotion—to be forgotten; it is one of the links in the chain of humanity, which binds heart to heart and man to man. It mitigates the woes of the suffering, even by its simple expression, and we can probably all recollect scenes in which we ourselves have felt its power. And it prompts the performance of a thousand acts of kindness and generosity. How many eyes keep vigils over the sick—how

many charities are bestowed upon the destitute poor, in consequence of the workings of human sympathy! How many eyes now sparkle with delight, that had been dim with tears—how many live in comfort and respectability, that had languished in wretchedness, or sank in crime—but for this blessed and blessing law of moral nature.

But whence was this law derived? And how came it to possess those very adaptations which render it so useful, so important? It is not enough to say—that the condition of human society produced it. It overleaps the boundaries of social existence, and loves to brood over the happiness or misery of every living thing. And it is equally vain, to urge, that it is the result of education. It exists in the bosoms of your little children—swells in the heart of the rude sons of nature, triumphs every where, and throughout all generations.—Education may give it a new impulse—or neutralize its power; but it no more originated the feeling, than it created the man. And we have the same reason for supposing that human society is a consequence of sympathy, that we have for believing that sympathy is the result of such society. The truth is, they were made for each other. And like the adaptation of the stomach to its appropriate food—they are still very different things, and could have no concern in each other's production. And if any fact can be proved by mere testimony—these things do prove, that the law of sympathy was designed, and adapted by a wise perception of its necessity and utility to the circumstances of man as a social, sensitive and moral being.

5. Another law of moral nature, is that which impels respect for virtue in others, and generally prompts to its practice in ourselves. We need not stop to inquire whether the world is more inclined to the practice of virtue, or vice. In either case it supposes the thing for which we contend—that there are certain moral feelings which attach to every human being. And the experience and observation of every one, sufficiently prove that even the vicious respect virtue—and that were it not for interference of some foreign cause, or principle, men would always do right. Indeed, it may very safely be assumed—that the perception of the difference, and the nature of the difference between right and wrong, is not more steady and universal, than respect for virtue and virtuous actions. And that the promptings of right feelings and views, are so ready and efficacious that we have a hundred instances of virtuous practice for one of vice.

Nor should this remark be restricted to a particular class of mankind, whose circumstances were peculiarly favorable to the development of moral feelings, and the cultivation of virtuous principles. Such a situation may, and doubtless will greatly augment the proportionate number of moral and virtuous actions: still it will be found true—that virtue greatly preponderates over vice, throughout the world.

It may not indeed at the moment, strike the mind that this is so—the many instances of crime will throng together in confused and tremendous array, and perhaps cast the shadow of a doubt over the statement. But when it is recollected, that virtues are in general, more quietly performed—that they attach a vast number of comparatively little things—that they are the indispensable appendages of every household, and mingle in all the intercourse between man and man, the number of places and circumstances in which good and right is surely done, will appear surprisingly multiplied. Besides, when the greater readiness with which mankind are prompted to do right, is taken into the account, we shall find additional reasons for believing that virtue is much more common than vice.

And that it is so, every one must perceive who attends to what passes in his own mind, or within the range of his observation. Children for instance, are proverbial for the frankness with which they speak the truth; and it is not until greatly perverted by the force of example, or the pernicious influence of a defective disciplinarian that they ever utter

falsehood. And when we trace the operation of a moral rule so clearly, in the unsophisticated mind of childhood, we have all the evidence that can be needed, to prove that it is a law of universal moral nature.

But we go further, and maintain what has already been stated—that in the intercourse of society, in the business transactions between man and man—the great majority generally practice equity and mercy. Were it not so, our prisons would be entirely inadequate to hold the villains of the State. But as it is, they are happily quite sufficient. And the number of their inmates furnish us with very sufficient data whence to estimate the proportion of actual criminals, to the whole population. But this will by no means furnish a criterion by which to calculate the comparative amount of virtue and vice. For a single vicious act, might place an individual in durance, whose life had been spent in acts of integrity and obedience.

But it will be assumed perhaps, that justice and mercy are practiced, because they are indispensable to the good of society, and that it is the consideration of their utility which induces their performance. That they are indispensable to the well-being of society, is undoubted. But it remains to be proved, that their practice is founded on that consideration. Men—at least the majority of them, do not reason and refine so much upon the motives of action. They generally act, from the impulse of the objects and interests with which they are immediately concerned. When an accident befalls some one, and every by-stander urges his good offices, is it the result of a train of calculations on the social utility of the office of mercy? No man can suppose it. It is the spontaneous effort of native benevolence, called forth by the view of distress. There was no process of reasoning in the case, nor is there generally any such slow and cold calculations observed.

In the ordinary intercourse between man and man, it may well be questioned whether the perception of social security prompts the practice of common justice. Why—does a man pay his honest debts, merely because he is convinced that it is necessary for the public good? There may be such men, but who respects their honesty? Who confides in their pledges—who considers them men of principle? No—we are every day of our lives, talking and acting on the supposition that there is in men a native principle of virtue—a sense of mercy, truth and justice. Nor can we do otherwise and maintain that respect for others, which we claim for ourselves. For every man will take it as an insult to deny him a principle of honor and virtue. And this is as it should be—and shows, that system and prejudice apart, men feel the truth of what we argue—that by the law of their moral nature, they are disposed to respect and practice virtue.

And in view of all this we ask—who adapted this law to the condition and wants of man? If accident called it forth in the circles of polished life—how came it to find a dwelling among the most untutored sons of nature? Why does it warm the heart of the wrecked and tempest-beaten mariner with such force as to induce him to jeopardize his own life, for the comfort of a suffering comrade? If all this is the work of chance—then chance is not blind. She saw and provided for wants, while yet they were not. But chance could not do this, because she never wills nor designs. It was God, the great, the good, the all-providing God—who looking through all time, perceived the moral wants and dispensed the requisite moral principles to man.

6. There is in man a religious feeling—an irrepressible desire to worship and adore some Being greater than himself. This feeling operates uniformly and universally among mankind; and men of every age, country and condition, have observed certain ceremonies which they esteemed sacred, and addressed their devotions to a superior power. This devotionality, we call—the law of religious feeling.

It is indeed true, that the devotions of the human heart, have not always been directed to the proper object; nor accompanied with the most becoming rites, and moral practices. Almost every thing has been deified by the fertile imaginations of men, and almost every folly and every crime identified with what was called—the services of religion. No apology can be offered for the weakness that made gods of four-footed beasts and creeping things; nor for those unnatural rites, with which they were vainly served. But the invariable operation, as well as universal presence of the principle proves that from some cause, man is a religious—a devotional being.

Now the question is—how come he to be so? could this have been the result of accident—and if so, how did it happen to occur in the infancy of our race? How does it happen to continue with such undeviating regularity, and to exert the mighty influence which is so perceptible over every generation? And could all this have been done more effectually, or more uniformly, or more usefully, if it had been arranged by the wisdom of an all-disposing intelligence?

But possibly it may be urged, that the devotional feeling is the result of education. That superstition or craft first imposed the belief of a divinity, and have ever since maintained their empire by force or fraud. To this it may be answered—that if religion was not more congenial with our nature than infidelity, it could not have been sustained. France in the wantonness of revolutionary extravagance, banished the priests and demolished her temples, or converted them to other purposes than those of religion. But by so doing, she not only outraged the religious feelings of all mankind, but found it necessary to retrace her steps—to restore her priesthood, her altars, and her religion to their sanctuaries. Here, then, we have the practical illustration of the native feelings of the human heart. And the conclusion is, and must be that man is a religious being—that the devotions of his heart, are inspired by a law of his nature.

When once the religious feeling was implanted in human nature—what is it natural to suppose would be the result? Not surely, that it would be left, to waste itself in vain and abortive efforts to find satisfaction in the pollutions of a fanciful and degrading mythology. But rather, that the proper and legitimate object on which the religious feelings might rest—and which intelligent man might consistently adore, would be revealed. And it is as much in the order of events, that the devotions of the heart should be directed to their proper object, as that man should instruct his child in the choice and exclusive use of nourishing and wholesome food.

But this, we shall be told, supposes a revelation—and a revelation implies a miracle. Very well—and is not the world made up of miracles? What can be more miraculous than man—that he should possess the functions and capabilities that he does, and that to his wondrous physical organization should be superadded the mind and the sympathies, by which he is distinguished? We have been all along discoursing on a set of particular subjects, every one of which is miraculous. And but for our familiarity with them, we should esteem them as much so, as the act by which the Deity makes known the purposes of his moral government.

Another objection to a divine interposition, is, that it traverses, or violates the established laws of nature. But are we so conversant with those laws, as to determine with certainty, that it was no part of the original constitution of affairs to give a revelation or to raise the dead? It should be remembered, that because an event does not occur once in a century—or in twenty centuries, that it is not the less a part of the primeval law of the universe. This is demonstrated by the fact, that comets sometimes traverse the line of the earth's orbit—though some early astronomers might have considered it impossible—or at least miraculous, and, to impart a divine impulse—to inspire the

prophets, or to raise the dead, can be no more wonderful, than that we exist.

And such revelation is necessary to the perfection of the system of things. All the laws of the merely physical universe, are perfect in their adaptation to their respective and obvious results—so are those which relate to the vegetable and animal economy. But the moral and intellectual system is complete, only, on the ground of a revelation. Without it, the religious feeling wanders over an infinity of objects, and like Noah's dove returns again to seek the being who sent it forth, without finding a place of rest. But with a revelation, it is at home—finds kindred in its Creator, and in him alone the centre on which its devotions rest as their undoubted object. Then, and not till then, is the mind satisfied with the object of its reverence, or with its appointed destiny.

Such a revelation was professedly given; and no man conversant with its avowed record, and acquainted with the evils and sorrows incident to human nature, can doubt for a moment, that it is well adapted to the condition of man. For he sought to know God—and his character is there revealed; he desired the knowledge of his duty—and it is there fully explained, and practically illustrated; he longed to be made acquainted with his final destiny—and behold, “life and immortality are brought to light by the Gospel?”

Let the unbeliever then, devote the same amount of attention to the consideration of those laws, which appertain to the physical sentiment and moral universe, which he so manifestly does to the objections of speculative unbelievers, and there is good reason to suppose that he will “find a God employed, in all the good or ill that chequers life.” This he is not accustomed to do, and much as he complains of the illiberality of some Christians he is too often a bigot to his unbelief. And, it may be added—is too often an unbeliever because he is a bigot.

Not a few are confirmed in skepticism, from the narrow and selfish systems, supposed to be founded on revelation. But it is believed, that when the broad and generous benignity which is every where observable in the world around us, is carefully and candidly investigated—when the evidences of design are suitably weighed in the balance of judgment—when the laws of kindred, of sympathy, and of morals are duly considered—and when the religious feeling, so universal in man is allowed its proper place—no man can complain that the plan of the divine government is defective, or that the system of revealed truth can be unworthy of belief. To this conclusion, the plain and simple deductions of mind have carried mankind in all ages—to this conclusion, many and most of the men of profound research into the ample cabinet of nature have been led—and to this conclusion, the candid and truly liberal among unbelievers themselves, will be brought whenever they will read Nature as patiently as they do Gibbon—or the Bible as diligently as they now do Voltaire, or Bolingbroke.

And when this desirable result shall have been realized—when the doubts of skeptics—when the ridicule and hostility of unbelievers shall have ceased, and when the law of the Lord shall have reclaimed man from error, then shall be realized the comfort and the conversion of the soul.

This is the tendency of truth—the uniform tendency of all the laws physical and moral which bind, and control and sustain all things. And the era of closer research, and more general information respecting these will be the age of sound reason, of more pure and practical morality, and of holier and higher devotions to the giver “of every good and perfect gift.”

For the Magazine and Advocate.

A SUPPOSITION CONSIDERED.

BY REV. J. WHITNEY.

It is often supposed that Universalism has no inducements to obedience, because it promises nothing beyond this life as a reward. This supposition cannot be well founded; for men have frequent-

ly been led to use the greatest exertions by nothing but temporal motives. The farmer labors and toils incessantly to remove the forest, to cultivate the soil, and to gather the harvest. Does he expect, for these hardships, a reward beyond the grave? Certainly not; his motives are of a temporal character, and he expects but a temporal reward. The mariner launches from his native shore, exposed to all the dangers of the mighty deep, when nothing but the acquisition of wealth and present happiness were brought into the account. He has never indulged the reflection, that his fortitude and perseverance are to be crowned with eternal felicity. The soldier, who foregoes all the enjoyments of domestic society and enters the field of battle, when death stares him in the face at almost every moment, has never thought of looking beyond this mortal state for the reward of his sufferings. The honors of the field, the happiness of his family, and the liberty of his country, are all that he can or does expect. If the farmer, then, can endure the scorching of the summer sun to obtain that food that perisheth with the using, shall we not labor for that spiritual food which gives us health and happiness of mind? If the mariner can quietly submit to the dangers of the ocean, to gain the riches of this world, shall we not perform that delightful service which brings to our enjoyment the true riches of Christ? If the soldier can face the cannon's mouth devoid of fear, to achieve the liberty of his kindred and his country, shall we shrink from the use of those means which are calculated to deliver us not only from the power of earthly monarchs, but from the bondage of corruption into the glorious liberty of the children of God? Reader, think of these things.

For the Magazine and Advocate.

SUNDAY SCHOOLS AND BIBLE CLASSES.

BY REV. W. E. MANLEY.

It appears to me to be very desirable that Universalist societies should more generally establish Sunday schools and Bible classes. By these means a more correct knowledge of the Scriptures can be obtained; and in the same proportion the truths of the Gospel will be disseminated among mankind. In this way especially will the present generation prove a blessing to that which is to follow. Children, by belonging to a Sunday school, will become familiar with the language of the Bible; and in after life, will deduce from it, with greater facility, the sentiments it is intended to convey.

Sunday schools are best adapted to the young, but Bible classes may embrace old and young, that is, all who have arrived to years of discretion, for who is there that is too old or too wise to improve in knowledge? Both these means of acquiring religious instruction and biblical knowledge may be had in every society where stated preaching is sustained without any essential inconvenience. The intermission between the forenoon and afternoon services affords sufficient time for the exercises. If it be inconvenient to attend to both a Sunday school and Bible class, at the same time, let one precede the other. This will give to each half an hour at least, which is time enough to acquire many important and useful ideas. Besides, to prepare themselves for these exercises, the members will improve many half hours during the week, that otherwise might have been squandered in useless sport or idle talk. The advantages arising will be many and great. The minds of the youth will be furnished with a knowledge of the Scriptures which will serve as a bulwark to protect them from the enemies of truth and virtue. The knowledge they obtain will increase their reverence for the Deity—strengthen their resolutions to do whatever is right and finally add happiness to their lives, and comfort to the hour of death. And may not the old as well as the young be benefited? Certainly they may. And how much better to employ their time in acquiring useful knowledge, than to employ it as too many do—sleeping upon the benches, roving in the fields, or lounging about the tavern.

Nothing annoys an enemy more than kindness, it is an arrow that generally hits the mark.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXV. A FATHER'S SUNDAY EVENINGS WITH HIS FAMILY; OR FAMILIAR ILLUSTRATIONS OF THE GOSPELS. MATTHEW, CHAP. II.—You will observe that all the incidents related in this chapter are here recorded for the purpose of proving that the very circumstances which the Jews had been led to expect, from prophecy, to attend the early history of their expected King and Deliverer, did really happen to Jesus, who therefore, the writer argues, must be the Christ—the promised and expected King. In verse 4, you will see that the Christ is used as synonymous with the King of the Jews, as in verse 2. There was at this time a very general expectation of the promised Prince making his appearance at this time, and many impute the inquiry of these philosophers, or, men of learning, to this general expectation. Verse 3, you can easily conceive why a reigning king should feel disturbed by the announcement of the birth of a rival, if not to himself, yet, at least, to his family. Herod the Great, was now of considerable age himself, having reigned in Judea thirty-six years; but he was troubled at the prospect of his family being superceded on his throne. To secure his crown and the succession of royalty in his own family, he lays the plan of which you have the outline in the succeeding verses. Herod, you observe, showed a strange mixture of regard for the word of God, and contempt for it. He took for granted that the ancient prophecies would be fulfilled, and depended on this in guiding him to the birth-place of his intended victim; but inconsistently thought that his plan would defeat their further and final accomplishment. In verse 8, you have an instance of what has often happened since—the most hardened and determined wickedness concealing itself under a mask of piety and religion. An intending murderer pretending to worship! Between verse 6, and the passage referred to in the prophecy of Micah, there seems a discrepancy. To your brother R. I have given it as an exercise to point out the source of this seeming variance between the original prophecy and the sense in which the priests and scribes understood it. He says he has found the disagreement attempted to be solved in several ways by men of learning; but that he thinks the best way of reconciling the two passages is, to suppose that the Hebrew words in Micah ought to be read interrogatively, that is, as follows:—"And thou Bethlehem Ephratah, art thou little or the least among the thousands of Judah? No." No being the understood, though not expressed answer, is equivalent to saying that it is *not* the least. This I also think the right solution of this little difficulty and discrepancy. In verse 11, you observe they treated Jesus as it is the custom in Eastern countries generally to treat a king, prince, or illustrious person. No potentate in the East is to be approached without presents. You will find from the following passages in the Old Testament, that it was an ancient custom—Gen. xliii: 11, 25. 1 Sam. ix: 7, 8; and x: 27. 1 Kings x: 2. Psalm lxxii: 10. Prov. xviii: 16; and in several late travellers' accounts of the Eastern countries you will find that it is also a *modern* one. It has been retained as a custom to this day. After the Magi or men of learning had paid court to their future Prince, they returned to their own country, without complying with the commands or wishes of Herod to return to him when they had found the Christ, so that he might have an opportunity, also, of paying fitting homage to the future king of the Jews. The character of Herod, his circumstances and very probably his manner while in conversation with him had suggested to them, undoubtedly, the foul intent with which Herod was actuated in eliciting from them all the information he could obtain relative to him "who had been born king of the Jews." It was quite natural, therefore, for them, or for any other men in similar circumstances, to prefer the good will and patronage of the "rising sun" to that of him who had far declined to him in his wane. The histo-

rian who wrote this passage, there is every reason to suppose, knew neither these foreign men of letters, nor any more of their motives for not returning to Herod than does any one of the present times. Yet what historian of the present times would have recourse to the supposition of the interference of the Supreme by a dream, overlooking the very obvious motives to which I have made reference? Yet among the Jews of that and every preceding age, we find some writers who were so puerile, so semi-barbarous that to account for any little event out of the ordinary course of interposition of the Deity was considered necessary. Your brother can show you in Lightfoot's *Horæ Hebraicæ*, extracts from the writings of Jewish Rabbis which you will at once pronounce to be "very silly stories." Good writers, however, among both Jews and Romans of that age, held this practice as contrary to the dictates of good sense and the laws of good writing. Among the precepts of a writer of the age of Augustus occurs one forbidding this heretofore common practice: "*Nes Deus intersit*," etc. that is, let not a Deity be introduced without a proper and worthy occasion. While the obvious motives of their interests and welfare being much more likely to be promoted by the generally expected Oriental Prince, than by him whose throne was soon to be vacated, and whose power was soon to be at end, are at hand and quite sufficient to account for their neglect of the orders of Herod, no enlightened mind would even dream of calling in the direct interference of the Deity to account for the result. I have desired all of you to endeavor to ascertain if any similar mode of speaking—any other warning by God in dreams is spoken of in the New Testament; and none of you have found such phraseology in any other part of the New Testament, except in these first two chapters of Matthew. Nor can I find any. This characteristic of these two chapters might be urged by those who doubt or deny this authority and authenticity as another proof of the propriety of their skepticism. The same remarks I wish you to apply so far as they are applicable to the next verse, v. 13, in which you find mention made of an angel appearing to Joseph. His removal to ensure safety to the object of Herod's jealousy and hatred you can easily account for, I should presume, without alleging any miraculous or supernatural interposition. On verse 15, I have only to remark that whatever cogency this argument might have in the opinion of those to whom it was addressed, it appears to us to have very little now. The prophecy referred to as fulfilled by the sojourning of Jesus in his youth in the land of Egypt you find in Hosea xi: 1. To us the literal deliverance of Israel, and *that only*, seems to be meant in this passage. Dr. A. Clarke who would have been glad to have seen any applicability of the quoted passage to the purpose and object of the historian is unable to make it out. He says that as the deliverance was extraordinary "It is very likely that it passed into a proverb so that 'out of Egypt have I called my son' might have been used to express any signal deliverance. I confess, I can see no other reference it can have to the case in hand, unless we suppose, which is possible, that God might have referred to this future bringing up of his son Jesus out of Egypt, under the type of the past deliverance of Israel from the same land." To us this is not very satisfactory. "It is well known" says Doddridge "that, from the time of Julian at least, the enemies of Christianity have been cavilling at the application here made of a *prophecy* to Christ, which, in its original sense, seems to belong to the people of Israel. Learned men have labored with great solicitude to prove it literally applicable to Christ." A labor which not any of the many who have attempted the task have as yet succeeded in! The "*enemies of Christianity*" i. e. of Christianity misrepresented and rendered ridiculous by the narrow, illiberal views of its pretended friends, would in this case have nothing to object, if the sordid (the self-styled) friends of Christianity would admit that these first two chapters of Matthew are a special pleading in favor of Jesus being the Christ, and that the advocate made use of any ar-

gument, even such as might gain him one convert. And why should not this allowance be made, even on the supposition that the advocate was Matthew, though this seems not very satisfactorily made out? I for one can see nothing in this mode of arguing derogatory from the dignity of an advocate of Christianity taking into consideration the state of intelligence and sentiment among the Jews who were expected to read this argument; but I am very much inclined to suppose that these first two chapters are the production of a much less enlightened and enlarged mind than that which was concerned in the authorship of the rest of this book. Verses 17, 18, the direct applicability of the passage here quoted cannot be made out any more satisfactorily than of that upon which we have just been commenting—verse 16. "*Tempora mutantur*—the times are changed, praised be the wise promoter of the progress of his children towards perfection. In our days, and our country, hatred, jealousy and tyranny dare not show themselves in such horrid forms. Even in the monarchies of Europe the human race—the children of our Father are making progress. A comparison of the human mind *en masse* at the present time with what it was a few ages ago is an exhilarating thought. Verse 19. Egypt was at this time a province of the Roman Empire, throughout which, extensive as it was, were not all wanting roads and other means of internal communication. The news of Herod's death would in no long time reach the inhabitants of Egypt: the occasion therefore, for a supernatural interposition is not very evident. Verse 22. How frequent the occurrence of such phrases as "warned of God in a dream," etc., in this and the former chapter, and how surprising that such never occur in any other portion of the New Testament! Verse 23. It is difficult says Dr. A. Clarke, to ascertain by what prophets this was spoken. It is indeed difficult! Several commentators have agreed with Chrysostom in the opinion that the passage referred to has been lost.

At the conclusion of Dr. A. Clarke's notes on this chapter are quoted some very sensible, beautiful and pious reflections by Sturin on the birth-place of Jesus, and on the places of our birth and habitation in general. Take as a specimen these few sentences. "It is also a matter of small importance to us, where we may live, provided we find genuine happiness. There is no place on earth, however poor and despicable, but may have better and more happy inhabitants than many of those are, who dwell in the largest and most celebrated cities. Do we know a single place on the whole globe where the works of God do not appear under a thousand different forms, and where a person may not feel that *blessed satisfaction which arises from a holy and Christian life*? For an individual, that place is preferable to all others; where he can *get and do most good*. For a number of people, that place is best where they can find the greatest number of wise and pious men. Every nation declines in proportion as virtue and religion lose their influence on the minds of the inhabitants."

In Doddridge we have the following beautiful reflection on the massacre by Herod:—"What is our fallen nature that it can be capable of such enormities as we have now been surveying? or what imaginable circumstances of grandeur and power can free the mind of an ambitious creature from servitude and misery? Who can behold Herod under the agitation of such a barbarous rage, and not see the vanity even of royal dignity, when the man that sways the sceptre over others *hath no rule over his own spirit*? Surely none of the innocent victims of Herod's wrath felt so much from the sword of their barbarous murderers, as the guilty mind of the tyrant from its own unnatural transports. The indignation which arises in our minds on the view of so much wickedness finds a secret satisfaction in this thought."

§ XXVI. THINGS AS THEY ARE: A PICTURE.—It is no uncommon thing in the religious world for an outcry to be raised against opinions, with-

out any knowledge of their nature or evidence, and for aspersions to be cast on the characters and motives of their professors, for no other reason, but because they are known to be dissenters from the creed of the multitude. Thus men of honest minds and of a scriptural faith, who have followed the dictates of conscience in rejecting the dogmas of the popular theology, are held forward to the indignation and contempt of the uninquiring majority, as schismatics, infidels, atheists, "enemies of Christianity," and deniers of the Scriptures; and thousands, with kind hearts and good intentions, are led astray by these alarming representations to refuse to the persons designated by these reproachful epithets, any share in their Christian or neighborly communion and intercourse. Of this species of persecution, of which the credulous and unsuspecting many are the instruments, *but whose authors are the interested few*, whose emoluments or preferments, or ambitious hopes, or worldly influence, are most likely to be secured by the continuance of things as they are, every man who dares to think for himself and to avow his sentiments; is at some period of his life the object.

Lenawee county, Michigan, July, 1833.

From the Universalist Union.

INFLUENCE OF AUTHORITY.

"What was the opinion of Jerome, I regard not; let us inquire what is truth."

So said the eminent but too often unappreciated reformer, John Calvin. The remark is worthy of his mind. It is equivalent to the saying of an ancient philosopher, "I love Plato much, but I love the truth more."

The influence of human authority has been the bane of the Christian, no less than of the Jewish church. In the former as well as the latter the law has been made void through traditions. The authority of God has been set aside, to admit that of man. Great names have received a homage which nothing but inspiration deserves. The fathers or the church, as they have been called, have proved its corrupters. And succeeding leaders, instead of guiding back to the simplicity of the Gospel, have rather labored, it would seem, to gain the veneration of after ages by contributing something to the general stock of tradition.

The principle set forth by Calvin in the sentence at the head of this article, affords the only remedy to the evil of which we speak. "What is the opinion of Jerome, I regard not; let us inquire what is truth." In other words, "Let us cease to regard any opinion merely because it is the opinion of this or that great man, in whose talents, learning and judgment, we repose confidence; and let us inquire what is truth." We shall be induced to adopt this course by considering, that truth is wholly independent of belief or unbelief, i. e. truth is truth, whether believed or not. A truth is none the less true because it has been unknown, or rejected by a few individuals, or the whole human race. Nor is a falsehood improved by lapse of time, nor the number or character of its advocates or believers.

This consideration enables us to meet an objection often urged against Universalism. Some people seem to think that the doctrine of the final holiness and happiness of the whole human race cannot be true because so few have believed, and so many have rejected it. While, on the other hand, the doctrine of endless misery, as the fate of a large portion of the world, is thought to be put almost beyond dispute by the general suffrage it has received. To this we reply. What was the opinion of this or that man, or of the world, we regard not; let us inquire what is truth.

We are sometimes reminded of the conduct of the Jews, so severely censured by our Saviour, when he likened them to children sitting in the market place. Our opposers are almost as difficult to be pleased. Sometimes we hear complaints that Universalists pay too little deference to the opinions and belief of past generations. And it seems to be inferred that they are necessarily wrong because in this wicked and misjudging world they

are a minority. At other times, and particularly of late, since we have become more familiar than formerly with the opinions of the most valuable commentators, we are censured for so often quoting their notes and interpretations. In this latter complaint there is more reason than in the former. At least it has proved equally disadvantageous to the doctrine of endless misery.

From the Gospel Sun.

ERROR CORRECTED.

"Except ye repent, ye shall all likewise perish." Luke xiii: 5.

There are two important errors committed by Limitarian teachers in their use of this text.

The first error is in their treatment of the text.

The second error is in their treatment of the people.

The first error, that which consists in their treatment of the text, is all that we shall find room to notice in the present number. They use this scripture without the least attention to the connexion in which it stands. They quote it as a threatening to the people of a state of never-ending sufferings. When they say to the people, in these words of our Lord, "Except ye repent, ye shall all likewise perish," they mean to be understood as saying to them, and that by the authority of Christ, that unless they repent in the present life, they shall eternally perish in the world to come. This is the perishing with which they would have it understood that Jesus threatened the people unto whom he addressed these words.

Suppose there are several families in a neighborhood, who are noted for nightly rioting, which they sometimes continue until they slumber in exhaustion and drunkenness, without the thought or ability to look to the safety of their dwellings. At length one of their dwellings is burned down, and the whole family perishes in the flames. Afterwards I fall in company with several of the other families together, who are even more notorious for their night revelry than the other, and they speak to me of the calamitous event of that family's destruction by fire. Whereupon I say unto them, "Think ye that this family was more riotous and heedless than you all? No, but except you reform, you will doubtless all likewise perish."

This conversation, together with the circumstance which led to it, gets a place in the columns of some public journal; and one of you, who is acquainted with my religious faith, falls in with a company of strangers, who are conversing on the subject of my system of faith. One comes forward and says, "Mr. C. believes and preaches the doctrine of endless misery." On hearing this, you take the liberty to assure him and the company, that he has made a misstatement. "I am acquainted," say you, "with the religious belief of the person you speak of. I have sat under his ministry, and know that he distinctly maintains the doctrine of the final holiness and happiness of all mankind. He maintains that God is good and merciful to all his children, and pursuant to his infinite goodness he has commissioned and ordained his Son to be the Saviour of the world;—and that the Son is both able and faithful, and will prosecute his work until he shall completely finish it, having destroyed the works of the devil, which are all manner of evil, swallowed up death in victory, subdued all unto his kingdom of love, and wiped away tears from off all faces." You also present my published letters and discourses, in which I maintain, in the most unequivocal manner, the same sentiment. But the person who before asserted it, still insists that I am a believer and preacher of the doctrine of endless misery. He admits that I have employed the language which you assert, but contends that I must have meant by it something else, or *nothing*—and to suppose this position, he opens the public journal in which my conversation with the riotous persons whose neighbors perished in the flames that devoured their dwelling, when I said unto them, "Except you reform you will doubtless all likewise perish." This he resolutely insists upon as proof that I hold the doctrine of men's eternally perish-

ing in the resurrection world! What would you think of that person? You might be at a loss to determine whether he were engaged in a boyish sport of words, or whether he were really in a state of mental blindness.

And so with respect to the above mentioned use of the scripture before us. We are often in doubt to determine whether it proceeds from mental blindness, or a disposition to trifle with the sacred word. For the connexion in this case is just as clear as in the case above supposed. Read, and judge. The chapter thus commences: "There were present at that season some that told him, (Jesus) of the Galileans, whose blood Pilate mingled with their sacrifices." This seems to have been an event which had then recently taken place, and they told it as a piece of news to Jesus. Josephus tells us that the Galileans were the most seditious people in the land. They were under Herod's jurisdiction, but as they kept the great feasts at Jerusalem, it is probable that their tumultuous behaviour at some one of these feasts, gave Pilate, who was a mortal enemy to Herod their governor, a pretext to fall upon and slay many of them. It appears that he slew them while they were attending to their religious services, offering their sacrifices upon the altar, so that *their blood was mingled with their sacrifices*.

Hence it is seen that the perishing of which some spake unto Jesus, was the perishing of numbers of Galileans, around the altars in Jerusalem, by the swords of Pilate's soldiers. "And Jesus, answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you nay; but except ye repent, ye shall all likewise (or in like manner) perish." Perish *likewise, or in like manner*, as who? In like manner as the Galileans you speak of. And how and where did they perish? By immortal fire in the resurrection world? No. *By the sword of Pilate, in Jerusalem.* "And except ye repent ye shall all likewise," or, in some similar manner, by some fatal judgment, "*perish.*"

But Jesus adds to the case of perishing of which some spake unto him, another case. "Or those eighteen upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem?" Here the perishing of eighteen inhabitants of Jerusalem is spoken of, who perished by the fall of the tower of Siloam, which was probably built over one of the porticos near the pool of Siloam mentioned by St. John, and also by the prophet Nehemiah. And Jesus said to the Jews that stood by, "Think ye that they (on whom that tower fell) were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish."

What could be more plain, than that Jesus held up these cases of certain numbers of Jews perishing by the sword of Pilate, and by the fall of a tower, as a specimen of the suddenness and manner of Jerusalem's generally perishing, if they persevered in their corrupt and wicked course? It certainly discovers a deplorable want, either of attention and discernment, or else of seriousness and honesty, when persons employ this scripture as a threatening of endless torments;—when, in spite of the numerous testimonies which promise the triumphant success of Him who was appointed to destroy evil, and subdue and save the world, they contend that he must ultimately fail, and destruction hold its victory forever,—*because Jesus said unto the Jews, that unless they should reform, they should all likewise perish, as did those whom Pilate slew before their altar, and those who were crushed by the fall of a tower!*

The people did not turn from their evil ways, and the destruction came upon them which Jesus here forewarned them of. The force and aptness of this warning, "Except ye repent, ye shall all likewise perish," is illustrated to great advantage by the history of what, within forty years from that time, did actually take place. *The Galileans, whose blood Pilate mingled with their sacrifices,*

had gone to Jerusalem to worship. And so when destruction encompassed the whole nation about, it was when the whole nation, i. e. all who could leave their homes, were come up to Jerusalem to worship. Then was "Jerusalem compassed about with armies," and "the desolation thereof was nigh." The whole nation, as it were, perished; and for a time their blood was mingled with their sacrifices. *Eleven hundred thousand*, at least, literally perished during that last siege, which consummated the overthrow of the nation. Besides these, great numbers also perished at other times and in various places, between the time of our Lord's speaking the words under consideration, and the political perishing of the nation. Multitudes also perished *in like manner* as did the eighteen on whom the tower of Siloam fell,—being buried as Josephus informs us, beneath the ruins of the walls, temples, and houses of the city. And the remnant of the unbelieving Jews, who were not literally destroyed by the sword, the pestilence, the fall of houses, walls, temples, etc., were carried away captive into all nations, who trampled them under foot in such a manner, that they actually *perished* as to their civil, social, and religious privileges and enjoyments.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, AUGUST 20, 1836.

AN OBJECTION CONSIDERED.

Among the many objections urged against Christianity by the captious and cavilling opponent, or the honest skeptic, who for want of information or reflection is unable to believe in the glorious Gospel of the blessed God, the following is perhaps as common as any, and as often and pertinaciously brought forward, viz:—

"If the Gospel is a revelation from God to men, and necessary for their instruction and guidance in life, it is equally as necessary that this revelation should be made to *all* men as to *any* man or set of men. Or in other words, if he has revealed it to one man, and not to another, to a few men in one age of the world, and not to all men in all ages of the world, then he is partial and unjust; and though it may be a revelation to the few, it cannot be to the many, nor are any bound to receive, believe or obey it except those few to whom it is first specially made."

We propose briefly to answer the above objection, or rather objections, perhaps we should say, as the language is so shaped as to make it amount to two, instead of one objection. When analyzed, they stand thus: 1. God is partial and unjust if he give a special revelation to some men which he does not in the same manner to all men. 2. Those to whom the revelation is not specially, personally and primarily made, can be under no obligation to receive and obey it as a revelation from God, although convinced that it is a revelation which God has specially made to other chosen individuals.

1. The first part of the objection, if it has any force or pertinency, would be equally pertinent and bear with equal weight against any, even the slightest differences in the constitution or condition of men, either physically or morally. It might with equal propriety be urged, that if God give to one man a more hale and robust constitution, or grant longer life than to another man, he is partial and unjust. That if he give to one man stronger powers of mind, a more energetic intellect, a quicker perception, a more retentive memory, than to another, he is partial and unjust. It might with equal propriety be urged that as God allowed the world to grope in comparative darkness in respect to some of the most important and interesting sciences for many ages—as he allowed, the world till very recently, to remain in ignorance of those great and interesting philosophical and astronomical truths discovered by the immortal Sir Isaac Newton; and then raised up this prince of philosophers and endowed his mind with the astonishing powers of investigating and grasping with almost absolute intuition, facts that the world and all previous philosophers had never

been able to discover, and to demonstrate those facts with a clearness irresistible and alike convincing to all; that therefore God was partial, both to the age and the country in which Newton lived, and especially to that philosopher himself, and unjust to all other ages, to all other countries, and to all other men. The objector might with equal propriety urge that God was partial or unjust because he did not make Sir Isaac Newton the first man that ever existed, and so allow all the race of men, from this first progenitor and great philosopher through all succeeding generations of men, to be participants of the great privileges and blessings derivable from his discoveries. Or else, what would have conferred equal benefits, raised up a Newton in every age to enlighten that generation, or in every community to bless that particular community with the important knowledge which his system develops.

But the objector to Christianity will perhaps say, the introduction of the Newtonian philosophy is impertinent—not to the point—not a parallel case; because the world was not prepared to receive that system prior to the period at which it was introduced—that the world had previously been in its infancy comparatively, or in a state of ignorance and barbarism, in which it was unprepared to receive so great an influx of light at once, and that such is still the case with many communities, tribes and nations of the earth. We answer then, that such was, or such might have been the case with the world and its different ages and different communities, with regard to Christianity and its introduction into the world.

If the objector now change his ground and say the cases are not parallel, because the Newtonian philosophy does not claim to be a special revelation, a communication from God to men, but Christianity does; we answer that there is no force in this form of the objection when coming from a deist, or any one who believes in a Creator who superintends and governs the affairs of the universe. (And if the objector be an atheist, he will find it no easier matter to settle the difficulty with his *chance* God, than the theist will with his intelligent and *designing* Divinity.) For though the Newtonian philosophy does not claim to be a special revelation from God to men, yet no sensible man will deny but what it is of vast moment to the world—of great advantage to society, or to mankind, wherever it has been received; and therefore, if its light has shone on some ages and some countries and not on others, the providence of God has been partial and unjust if the objection under consideration have any force. Nor will any deist deny but what God created and raised up Newton exactly when he did, where he did, endowed him with the identical powers he possessed, and for the very purpose of his acting precisely the part he did act on the stage of human life. If then, the deist admit, (what every consistent deist must acknowledge,) that God did raise up Sir Isaac Newton at the time, in the manner, and for the purpose of acting the part he did in life, and that his system of philosophy and discoveries in astronomy were of great advantage to the world; this admission will either prove that his God was partial and unjust in the time and manner of bestowing on the world the benefits of the Newtonian philosophy, or that he is not partial and unjust in the time and manner of making the revelations he has made to the world. For the Newtonian philosophy is even more partially diffused than Christianity. We cannot forbear here to make the remark, that frail man, who can see but an inch ahead, and trace at most but a few links in the infinite and illimitable chain of events connected in the all-comprehensive survey of the omniscient Divinity, ought to be extremely modest and cautious in speaking of the justice and impartiality of the Deity—not to arraign or question them unless he can see as far as the Deity himself, or onward to the end of the chain, and absolutely know that the *result, in the end, shall be bad* instead of good.

Now although we profess not to fathom the depths of infinite wisdom, nor to know why God did not bestow

the Gospel on the world sooner than he did, or why he did not make a special revelation of it to every man: yet, imperfect as our perceptive faculties are, we think we can discover that all the good would not have resulted that the objector supposes, even had his requisition been complied with, and that probably many evils that he does not think of would actually have ensued. Man, as an individual, has his infancy, childhood, youth, manhood, etc., and is not prepared, during the first stages of his being, to receive and appreciate the knowledge adapted only to a maturer age. So the species or race of man had its infancy, youth, etc., and during its earlier periods of existence was not in a condition to receive revelations which were only adapted to it at a more advanced age. The world is still advancing and maturing in light and knowledge. Moreover, had a special and full revelation of God's character and purposes, and of man's future state and condition, been made to all men alike in all ages, it would have precluded entirely the exercise of faith by substituting absolute knowledge. It would have allowed no scope at all to faith, imagination, hope, fear, patience, research, mental exercise, advance in knowledge, etc., and many of the virtues and graces that now adorn the Christian character would never have existed, because there would have been no field in which they could act. Moreover, had God made to all men a full revelation of all his glories and all the happiness in reserve for him hereafter, man would have been entirely unfitted for filling the sphere allotted to him in this world. The sight would have so dazzled his eyes and absorbed his mind as to have excluded all other objects from the former and subjects from the latter.

2. We come now to consider the second part of the objection, which is, that those to whom the revelation is not specially, personally and primarily made, can be under no obligation to receive and obey it, although convinced that it is a revelation which God has specially made to other chosen individuals.

Before we proceed to give a direct answer to this objection, we wish to propound a few questions, to be answered by the objector. We ask then, is man under any obligation to promote his own good, or secure his own happiness? Is he under any obligation to provide for either his physical or his moral wants—to seek the procuring of food or clothing for his body, or knowledge, instruction and mental satisfaction and happiness for his mind? All will doubtless answer in the affirmative. Well, if such obligation rest on man, is he not also under obligation to avail himself of the most ready and likely means within his reach, that are lawful and proper, for the supply of these physical, intellectual and moral wants? The answer will doubtless still be in the affirmative.

Well, then, now for an application of these questions and their answers to the objection under consideration. If God has made in the Gospel a special revelation to a few chosen individuals, though sufficiently numerous to confirm beyond a doubt, the fact that what he has communicated, is a *direct revelation to those individuals*, not for their own private emolument or personal advantage, but for the benefit of the community at large, yea for the whole world—and moreover, if the principles brought to view in that revelation coming from God, are clearly seen to be exactly adapted to the moral and spiritual wants of mankind—principles essential to their happiness and peace—principles too, which most clearly could have originated in no other source but God; is not man, yea, are not all men who become acquainted with those principles, under obligations to receive them and be influenced by them? Most surely they are, if they are under any obligation to seek for good instead of evil, for happiness instead of misery. If a community were afflicted with some dreadful malady, some distressing and fatal epidemic, and God, by some peculiar providence were to make known to one individual in that community, a certain plant of healing power and efficacy, that should prove a certain and sovereign remedy against the malady with all who partook of it, what should we think of the sense, or sapience of this community, were all the

rest of the members thereof to refuse partaking of the plant and set up the plea we are now examining, viz., "God has been partial and unjust in revealing the knowledge of this plant to one individual in our community and not revealing it to the rest of us, and though we witness the efficacy of the plant on him and all that partake of it, and though we are satisfied God revealed it to him, yet we are under no obligation to partake of it—we choose rather to remain sick or to perish than to use the medicine that has been revealed in so partial and unjust a manner!" I apprehend that neither we nor even deists themselves would think very highly of the sense or sanity of such a community.

Well, the cases under consideration are parallel. And he knows but little of the order and arrangements of nature and nature's God who will raise against revelation the objection we are now considering.

All the important improvements and discoveries in agriculture, the arts, the sciences, philosophy and morals, physic, surgery, navigation, the numerous inventions in mechanics, etc., have been made first by one individual or a very few individuals, and through them communicated first to a small community and then to nations; yet all these improvements have acknowledgedly been made in accordance with the perfect wisdom and impartial equity of God. Why then should we expect an essential deviation in the introduction of the great light and improvements under the Gospel dispensation, from all the dealings of God in his ordinary providences by which other great blessings have been communicated to the world? Why should we expect the Gospel to be revealed to all men and nations at once, when no other great physical or moral improvement which God has bestowed on the world has been bestowed except by slow degrees and through the medium first of one or a very few individuals? The skeptic often objects to the Gospel and its truths because he says they exhibit a great departure and deviation from all the ordinary paths and common course of nature, and yet in the objection now under examination he complains, and objects to the Gospel because in its introduction into the world God has not deviated far enough from his ordinary providence and the usual course of things in the improvements the world receives. D. S.

UNITED STATES CONVENTION.

As the time is now drawing near, when the United States Convention of Universalists will meet in annual session, it may not be improper or useless to notice several subjects, which have been published respecting that body.

1. It has been observed in amount, that the Convention was organized, and convened from year to year, not so much for the purpose of preaching—as for business and deliberation. To this, little other reply has been made, than that it was very agreeable to hear preaching—and therefore desirable to have as much preaching as possible on the annual meeting.

We have accordingly had as many sermons at each meeting of the Convention, as could well be crowded into two days and three evenings. So that business and deliberation were almost out of the question. It requires the concentrative talents of a Bonaparte, to deliberate under the constant excitement of preparation to attend church, or the absorbing influences of some spirit-stirring theme to which we have just listened.

And yet, all the business that is done, is discussed and acted upon under one or the other of these influences—and necessarily done in haste. For an hour or two in the morning, and as much more after having listened to two or three sermons, is all that can be snatched from an attendance on the sanctuary. And even this pittance is sadly diminished by the allowable interchange of salutations and inquiries, and by friendly conversation.

Whether any change in this mode of procedure be practicable, time alone can determine. But the only important obstacle seems to exist in the desire of hearing preachers whom we may not have heard before—or who

are reputed popular. Would it not, in view of the immensely important interests of the denomination—and under the actually existing variety of subjects which demand the most earnest and devoted attention, be well to repress this desire for preaching, and do more business? And would not that business be done more effectually, and the objects for which the Convention was organized be more certainly attained, by devoting more time to the discussion and patient consideration of the business in hand?

To protract the duration of sessions as things are now conducted, will not essentially remove the difficulties and embarrassments under which the Council labors. The time appears to be sufficient if employed in business. Would it not be well, then, to adopt the course recommended by Br. Sawyer—to have no preaching after the occasional sermon, except perhaps in the evening?

2. It has been objected to the Convention, that it did not give visiting brethren a seat in Council, nor avail itself of the benefits of their advice.

Whether the present organization of the United States Convention be the best, is a question entirely aside from the subject under consideration. But in its present form—it is quite clear, that the Convention has no proper power to admit visitors to a seat in Council. And if it could, the privilege should be extended to all alike—laymen as well as clergymen. For as the delegation is now composed of as many at least of the former as the latter, consistency requires that the same relative proportion be retained as nearly as practicable.

Again—of the hundreds of visitors, clergy and laity, either the whole, or merely a part must be admitted. If a part only, the discrimination so made will be productive of far worse and more painful results, than if the whole were excluded. This it seems impossible to question. But if the whole are admitted, then nothing like a proper representation of the denomination will take place; as a majority of visitors will always be present from the immediate vicinity of the session.

And were it otherwise—were the visitors from the different States in nearly equal numbers, the admission of any, or all, would effectually remodel the Convention.

Besides, if the admission of only a part of the visiting brotherhood would give offence—the admission of all would destroy all responsibility of the delegates, and all respect for the Convention. Because, the delegates might—and we can easily imagine cases where they would—plead that they were overruled. The Convention would then become a self-constituted body, its delegation useless, and its proceedings nugatory. S. R. S.

CREDIT.

Some weeks ago a piece of poetry was wanted for our paper, and Br. Hutchinson picked up an old number of the Gospel Herald, and having marked one piece entitled "Saturday Night," handed it to the compositor. It was not marked as original in the Herald, neither was there any credit appended to it. Of course, we gave it as we got it. Some person unable or too careless to distinguish between our original and our selected articles—and the distinction is certainly plain enough—copied the article, and credited it to the Magazine and Advocate. Br. O. A. Skinner, of the Gospel Sun, seeing it in this last paper, copied it thence with the false credit attached. Br. T. Whittemore immediately recognized it as an old acquaintance, and says:—

"Saturday Night, a piece of poetry which Br. Skinner credits to the Magazine and Advocate, appeared in the Universalist Magazine nearly eighteen years ago. Br. Grosh has no desire to glisten in borrowed diamonds."

Br. Price, of the Union, copies these remarks, and points the Trumpet to an article taken from the Christian Messenger without credit—and thus endeth the first lesson.

We have always endeavored to be careful to give credit—and I believe have always done so when we knew to whom to give it—and never have we taken an article from another paper, and palmed it off as original in our own. Sooner would I be found with another

man's sheep on my back. But if blunderers will not distinguish between our articles, and credit us with our selections, lay the blame where it is due. As to the article in question, "Br. Grosh" cannot even claim the credit of selecting it.

Be it forever hereafter known unto all persons, that we claim no article to be original in this paper, (except the editorial) unless it be called original, or headed, "For the Magazine and Advocate." A. B. G.

IRA SPENCER.

I see by "The Glad Tidings," published in Pittsburg, Pa., that this gentleman has located himself in Milton, Trumbull county, Ohio, and is again passing for a Universalist preacher. Dr. Davis, and our brethren generally, are respectfully informed that said Spencer came from Ohio to Livingston county, in this State, some years ago, as a Christian preacher—wished to join the Universalists, but never could obtain their fellowship for lack of some moral qualifications, and, after a time, (the Universalists having been publicly warned against him,) he was converted to Methodism, and removed back to where he now is, and again professes Universalism! I am sorry that his pretensions render it necessary so soon again to notice his course, and to ask that he may be judged by his actions and not by his professions, before he is received into a confidence he never could win in this State.

The following is the resolution of the Genesee Association above referred to, passed at its session in October, 1833.

"Whereas this Council is informed that Mr. Ira Spencer has, for sometime past, been preaching in the name, and under the pretended sanction of Universalists—therefore

Resolved, To notify the public that the said Spencer has not said sanction: that he is not, nor ever has been in fellowship with this or any other Association of Universalists." A. B. G.

LIBERAL INSTITUTE.—Gurdon Smith, Esq., Potsdam, N. Y., and Dr. Lewis, of Hamilton, are authorized to receive and transmit donations to the funds of the Liberal Institute.

DONATION.—Dr. D. Budd, West Turin, N. Y., will accept the thanks of the friends of science in the Clinton Liberal Institute, for the present of a box of about seventy specimens of minerals and fossil remains—carefully done up and labelled by him. S. R. SMITH. Clinton, August 8, 1836.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., (tomorrow,) by Br. ASPINWALL at Constableville.

There will be preaching on the fourth Sunday inst., by Br. T. C. EATON at Madison—Br. C. S. BROWN at Harford—Br. WHITNEY at Paines Hollow, A. M., and at Newville, P. M., as friends may appoint—Br. SIAS at South Champion, and at Pinckney at 5 P. M.—Br. HICKS in the schoolhouse on Twelve Thousand—Br. C. B. BROWN at the red schoolhouse, Hastings—Br. M. B. NEWELL at Cedarville.

There will be preaching on the first Sunday in September, by Br. WILCOX in Carthage at 5 P. M.—Br. EATON at Fulton, and in the evening at Palermo—Br. D. BIDDLECOM at Newville—Br. QUEAL at Widow Leonard's schoolhouse—Br. ASPINWALL at the brick schoolhouse in East Martinsburg.

Br. EATON will lecture at Oneida, September 1st, in the evening.

Br. T. J. SMITH will lecture at Preston Corners on Tuesday evening, 30th inst., at 5 P. M.

The Hudson River Association will hold its annual session at Schenectada, on the second Wednesday and Thursday (14th and 15th) of September next.

The Susquehanna Association will meet at Mount Pleasant, Wayne county, Pa., on the first Wednesday and following Thursday in October next.

The Methodist meeting-house has been obtained for the occasion, and it is hoped a full attendance of ministers will be had.

The Chenango Association will meet at Oxford village, on the last Wednesday and following Thursday in August—viz., August 31st and September 1st.

The Stuben Association of Universalists will meet at Howard Plains, Stuben county, on the first Wednesday and Thursday (7th and 8th) of September.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Havenilton, for O C and H B—Rev. J. A. G. Methuen, (Mass.)—P. M. Erie, (Pa.), for J. P. jr. and P. W.—E. C. Athens, (Ga.), for self and P. S.—P. H. Binghampton, for self and A. G.—U. C. Castile—G. D. C. Fort Plain, for J. L. A. C. N. D. T. Z. S. A. S. K. J. W. A. F. and A. S.—W. B. H. Herkimer, for self and F. D.—S. E. Leesville, for self. L. J. S. J. E. jr., L. E. and D. F.

POETRY.

For the Magazine and Advocate.
SUMMER.

BY MRS. JULIA H. SCOTT.

We welcome, beautiful Summer,
With joyous hearts and free,
The music of thy dancing winds
Through wildwood bower and tree—
Thy golden sunshine 'mid the flowers,
Thy birds so bright and rare,
And th' soft delicious scents which steal
Along thy balmy air.

A charm thou bearest with thee,
Sweet season of delight,
To turn the weeper's tears to smiles,
To glowing day the night.
The school boy's laugh is merrier now,
Upon the shaven green;
And the wild young girls play brisker far,
Beside the river sheen.

The eyes of careful wealth is seen
Relaxing from its gloom,
While gazing on thy far stretched fields
Of bright and varied bloom;
And the lips of sorrowing age are wreathed
With many a languid smile,
When sunset calls around the door
A noisy, youthful file.

Thou bindest, gentle Summer,
All spirits unto thee;
The farmer 'mid his ripening fields,
The sailor on the sea—
The poet 'mid his moonlight dreams,
The student at his lore,
All givest thou hopes of coming bliss,
Ere thy sunny days are o'er.

But mostly in the forests,
Sweet Summer, dost thou send
Thy winning ministers, the charms
Of all thy reign to blend.
The whispering leaves, the waterfalls,
The happy bounding deer,
The murmuring bees, the moss clothed flowers,
The deep streams gliding near—

The wild grape bower, through which the sun,
At midday faintly smiles;
The mimic lake, upon whose breast
Sleep fairy-seeming isles,
The rocky cells, where quiet birds
Rejoice the livelong day—
Oh, season dear to all the earth,
Why wilt thou pass away?

Yea, Summer, beautiful Summer,
Why wilt thou pass so soon?
Leaving the hopes thy beauty raised,
To perish in their moon?
Thy lovely things will seek the halls
Of cold and stern decay—
But I know a land where thou dost come,
And never pass away.

Thianda, Pa.

From the Knickerbocker.

AMERICAN SOCIETY.

"There is perhaps no region of the world where there is such an amiable docility in imitating every thing that is either praised, or imported from abroad, as in the United States. We certainly approach as nearly as animal can come to vegetable life, to the species called squashes, which are said to become pumpkins, by being planted in the same bed, and moreover to impair in no small degree the flavor of melons, by virtue of propinquity. We seem to have exhausted our independence in resisting the Stamp Act, for we receive every other stamp with the most exemplary submission."—PAULDING.

To a calm and unprejudiced observer, the society of our cities presents rather a singular appearance. From the highest to the lowest grade, it is in a state of effervescence. The struggle for place and precedence—the fancied superiority of one class over another—their mutual jealousies, their groundless distinctions, and the insane grasping for that wealth which will enable them to eclipse or rival their neighbors—these are the passions that agitate the heart of society, and whose effects are felt through all its members. In our political relations, we have one unerring standard by which to judge of our own station as well as that of others, that "all men are born free and equal." To maintain this truth, our fathers "sprinted unto blood," and to see how gloriously they

have established it, we need only to look abroad over our bright and prosperous country—the land of liberty and equal rights. In our [system of] government, all is order, beauty, and harmony; but in our social system, we are still whirling in the vortex of revolution. It is true, we are no longer the oppressed subjects of a foreign king and parliament; our bodies indeed are free, but we have voluntarily surrendered our minds to the bondage of European usages, and European opinions. Our houses, our equipages, our dress, our conventional rules, our attempted divisions of rank, are all copied after what is seen and practiced abroad. We are not satisfied to appear in the true glory of the American character—its republican simplicity and independence—but we hanker after the "leeks and onions of Egypt." As a people, we have vanity—inordinate vanity. Like Goldsmith's personage, who, not content with his fame as an author, tried to rival the tricks of a mountebank, of whose applauses he was jealous, so we are not contented with our birth-right, as noble and independent freemen, but we must servilely strive to be thought equal to Europeans, in luxury and false refinement. It is this that exposes us to the ridicule of foreign tourists, and renders us so morbidly sensitive under their gross caricaturing. Were we to respect ourselves as we ought, their satire would fall as harmless, and their criticism appear as futile, as that of one who would find fault with a noble structure, because its surface was not polished, like the slab of a pier table. It is true there are follies among us, egregious follies, that are sufficient to excite the lash of the satirist, the smile of the philosopher, and the anxiety of the patriot. Fearful of wounding the self-love of our countrymen, we pass them by unnoticed; and we are only brought to a consciousness of their existence, when we see them exaggerated and caricatured by some hireling scribe, who is remunerated in proportion to his success in hiding our glorious privileges as freemen from the European populace, by blazoning forth the weaknesses and faults that still enslave the fashionable society of our cities.

Our government, in all its fair proportions, its chaste simplicity, its noble architecture, stands on an eminence, in the sight of all the world. And the people of all nations are beginning to turn their eyes hitherward, and to desire it for a habitation. It is founded upon the rock of human rights, it is safe from the attacks of outward assailants, and if it fall it will be owing to the folly or turpitude of those who dwell within the walls. Let us examine ourselves, let us look into our society, and see if there be not imported customs and manners among us, that tend to undermine the very foundation stone of our liberties. What will be the effect of this jealous exclusiveness between fellow-countrymen—this fearful increase of luxury and display—this idolatrous worship of foreign customs—this burning thirst for gain—that is consuming the honor and the integrity of our citizens? Alas, alas! we truly have departed from that republican simplicity which should characterize our social as well as our political institutions. In this simplicity consists our glory and our strength: and thanks be to God! we have yet a host who have not "bowed the knee to Baal"—men who are worthy of the name—whose characters and whose principles show the elevated stand that man may attain when "liberty and equality" is his watch-word and his birth-right. G.

RULES FOR PREACHERS.

1. Be very sure you *understand* the text yourself, before you attempt to make others understand it.
2. Be animated—be emphatic. Convince your hearers that you are in earnest; but do not insult their judgments by extravagant appeals to their passions, without enlightening their minds.
3. Remember you are placed in the pulpit to *teach*. Study, therefore, your subject thoroughly, and do not follow right or wrong standard commentators. *Think for yourself*, and when you have new thoughts, communicate them, even if they do tread a little upon the toes of their expositors. And, at the same time, a preacher should not aim to be *original*, merely for the sake of it.
4. Approach your subject at once, and be short.
5. Study to be eloquent; if you have powers of oratory, improve them. But let theatrical affectation be banished from the sacred place.

TEACHING THE YOUNG IDEA HOW TO SHOOT.—A Western contemporary has a series of essays and memoranda on experiments in the education of children, and points out and discusses, in a forcible manner, many of the mistakes into which parents fall, in this all-important matter. He observes very justly, that the besetting sin is to arrive at a certain result with the little people, and that we care not by what means we effect a stated object, provided we accomplish it; that by this means children learn hypocrisy, and are taught to consider that duties are but forms, and that the inducement is the essential point, while the thing to be done is irksome and unpleasant, and to be got over as soon and as carelessly as pos-

sible. An apt illustration of this, is afforded in the following little story. Mrs. — is very anxious that her child should be religious, and no pains are spared to make him so, as will appear by what follows. The boy (not four years old) was brought down to the desert. In due time the nurse came in to take him to bed, when this conversation ensued:—

Mamma. "Say your prayers, my darling."

Boy. "I won't."

Mamma. "Oh, yes; now be good; show Miss — how prettily you can say your prayers."

Silent, pouting lips.

Mamma. "Come now, you don't know what grandmamma has for you."

Boy. "What?"

Mamma. "An orange."

Grandmamma. "There's Shamrock," (the dog,) "now make haste, or we'll get Shamrock to say pretty prayers."

Mamma. "Yes, dear, now do, because of the orange, you know."—*New-York Mirror*.

A PURITAN REBUKED.—"Ah, Eliza," cried a puritan preacher to a young lady who had just been making her hair into beautiful ringlets, "Ah, Eliza, had God intended your locks to be curled, he would have curled them for you." "When I was an infant," replied the damsel, "he did; but now I am grown up, he thinks I am able to do it myself."

MARRIAGES.

On the 25th ult., at Grand Rapids, M. T., by Darius Windsor, Esq., Mr. SYLVESTER GRANGER, to Miss CLARRISSA A. CLARK.

In Hudson, on the 27th ult., by Rev. Mr. Whittaker, Rev. L. C. MARVIN, of Newark, N. J., to Miss ANN M. MOORES, daughter of the late Reuben Moores, Esq.

DEATHS.

In Ulster, Bradford county, Pa., July 27th, after a long and distressing illness of several months, Mr. HENRY PLOWMAN, aged 45. In his youthful days, we understand the deceased was a member of the Methodist society, and a public exhorter, but for the last eight or ten years, after a conversion from the error of his former profession, has been enabled to rejoice in the whole truth as it is in Jesus. Willing to suffer reproach, because he trusted in the living God who is the Saviour of all men, especially of those that believe, he lived an exemplary, devoted and useful advocate of his profession, and died full in the faith of universal reconciliation. The deceased has left an affectionate family, and an extensive circle of friends and neighbors, to mourn his departure. In accordance with his request (which he made just before his death) the funeral was attended, and the consolations of the Gospel tendered to a respectable and attentive audience from Rom. viii: 38, 39, by G. S. AMES.

In Fort Plain, on the 1st inst., PETER W. EHLE, in the 48th year of his age. The whole family of the deceased have been severely ill—some of them were unable to attend the funeral. May the Lord grant recovery to all! A discourse was delivered by the writer from John xviii: 11. J. BODEN.

In Marshall, July 17th, of tetanus, Mr. ALEXANDER GREEN, aged 23 years. A bereaved wife and one child, and a large circle of relatives mourn his early death. A discourse was delivered at his funeral from 2 Cor. v: 1.

Very suddenly, at his residence in North Norwich, on the 13th ult., SYLVESTER CORBIN, Esq., aged 56 years. He had for many years been a consistent and exemplary believer in universal salvation, and so continued to the last of his mortal existence. He lived much respected, and died deeply lamented. Thus a good man has fallen. GEORGE MESSINGER, Jr.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

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For the Magazine and Advocate.

SKETCH OF A TOUR TO NEW-ENGLAND.

BY REV. L. C. BROWNE.

Br. GROSH—I must now be indulged in narrating a tour, having nothing else on hand, and never having, as yet, perpetrated any thing of the kind. I will forewarn the reader, however, to expect nothing marvellous or exciting—no "hair breadth 'scapes"—no controversial tilts or shrewd retorts. Indeed, the longer I live the more I am convinced that I am destined to live and die, a plain, plodding, matter-of-fact, every-day sort of being. But to the tour.

Left home on Friday, April 29th, having engagements to spend the first two Sundays in May at Albany, and the last three at Hartford. On the morning of the first Sunday, our friends having no morning service appointed, went with Br. Van Schaack to the North Dutch church and heard Mr. Vermilyea, a man of talents and a pointed speaker. Preached in the afternoon and evening to good congregations, and appointed three services for the next Sabbath. In the interim, visited a brother who resides in Berlin, about thirty miles from Albany, and some friends in Hancock, Mass., and preached a lecture at each place. In the former I had once spent a year in the "delightful task" of teaching "the young idea how to shoot." Here are two societies—a First Day and Seventh Day Baptist. Neither made the offer of their church, but both gave a very liberal attendance, and the pastor of the latter, an amiable and interesting man, closed the services with prayer. Took stage from Hancock on Saturday morning, and arrived in Troy at evening, having had the tedium of a rough road agreeably beguiled by the conversation of a fellow-passenger—Rev. Mr. Tison, of Charlemont, Ms., an "old measure" Congregationalist, a man of liberal education, good address, and the most candid Unitarian clergyman I have ever conversed with.

In Troy I had the happiness to meet Br. Marvin. He being there on an exchange of two Sundays with Br. Rayner, it was agreed that he should preach next day, morning and afternoon, at Albany, and I remain at Troy. Sunday afternoon, having preached two sermons to good congregations in Troy, and shared the hospitalities of Mrs. Britton and Cadwell, proceeded to Albany and preached in the evening. On Monday, finding by reference to the Magazine, that no supply had been procured for me on the next Sunday, was obliged to return home to supply my own desk, and to attend the funeral of an acquaintance who died in New-York, and was brought to Minden to be interred. Arrived home on Tuesday evening, and dropped a line to the friends at Hartford, postponing my engagement till the fourth Sunday. I will start again, patient reader, after saying a few words about

THINGS IN TROY AND ALBANY.—In each of these cities we have an elegant brick church, and in each an able preacher. The church in Albany is worth about \$14,000, and that in Troy about \$11,000. Br. Williamson has ministered for several years in Albany; and probably no society in the State are more united in their pastor, and, considering circumstances, more prosperous. Br. Rayner removed to Troy last Fall, and has a good congregation. The choirs in both churches are excellent.

Troy is unquestionably the most delightful city, for a residence, in the "Empire State." The streets are regular—several of them beautifully shaded with the buckeye or horse chestnut, and the whole city finely watered. The water is brought from an eminence so much higher than the city that the use of fire engines is, in a great measure, superfluous. You have only to unscrew the caps from

the stone penstocks, at the corners of the streets, and screw the end of the hose on, and the force given the water by the descent is sufficient to convey it to the highest roof. In front of the Mansion House is a beautiful marble urn, surrounded with a circular grass-plot, twenty-five or thirty feet in diameter, and enclosed with an iron fence. From the top of this urn there are metallic pipes branching out and bending over like the boughs of a willow, from which the water streams downward and falls upon the surrounding grass. The new church which the first Presbyterian society is erecting for Dr. Beman, is an *unique* but splendid affair. The most singular feature is the lion's head, with open teeth, at each corner of the roof, carved of wood. This, however, is quite in keeping; as the church is under the administration of one of the most *lion-like* of the new school ultraists. In the rear of the desk is an Italian painting, representing, I was informed, a front view of the church itself, and which cost five hundred dollars. When the new church shall be completed and the old one removed, the park in front of the Female Seminary will be extended down to First-street, which will be a great addition to the beauty of the already beautiful city of Priam. The Trojans are truly a tasteful and enterprising people.

Monday morning, May 16th, set out again for Hartford. Arrived in Albany at evening, and tarried with Br. Williamson. Before morning we were joined by Br. Rayner, on his return from Newark. In the morning, after receiving letters of introduction from Br. Rayner to some friends in Hartford, embarked for New-York, at 7 o'clock, on board the Robert L. Stevens.

There was a fellow-passenger, who, from the moment he met my eye, I seemed to recognize, but could not identify him. He was about middle aged, finely apparelled, tall and dignified; but quite corpulent and his face excessively bloated and disfigured, evidently from habits of dissipation. When I looked him full in the face, he seemed a stranger. But when I caught a profile view, there was something left of the prominence of a forehead and the curvature of a classic nose which seemed familiar. I had seen those features; but they were not encircled by such a carmine complexion and had not surmounted such a chest. After considerable suspense, I went to the captain's office, and running my eye over the list of passengers' names, it rested on the name of D—. Was it possible! I had known him eight years since in Troy. He was then a *spare* man, a lawyer by profession, and a model of classic taste, legal accuracy, and purity of life and conversation. The progress of intemperance had preyed no less deeply on his mental powers than his external appearance. In conversation he exhibited, (to use the language of a fellow-passenger, a legal gentleman from New-England,) "the wreck of scholarship—the twilight of genius."

The scenery along the Hudson is so familiar to most citizens of our State, and has been described by so much abler and more graphic pens than mine, that I shall not attempt it. Familiar and indifferent as the objects along the banks of this noble stream have become to the business man, who passes them four times a year asleep, or absorbed in the contemplation of stocks and merchandize, to the literary amateur it is classic ground and every mile is fraught with interest. West Point, Fort Lee, the Donderberg, Tappan Sea, Anthony's Nose, the Sugar Loaf, etc., etc., are all embalmed in the history and literature of our country. They are no longer common hills and peaks—a Cooper, an Irving, a Paulding and a Sedgewick have looked upon them

with the eye of genius, and they have imbibed a classic hallowedness.

Arrived in New-York at 6, P. M., and stopped with Br. Sawyer. Next morning visited the new church at the corner of Bleeker and Downing-streets, in company with Br. Sawyer. Dined with Br. Le Fevre, who had just returned from Europe, in excellent health and spirits, having lost none of his good companionship in the land of aristocracy. He accompanied us to Br. Pickering's, to whom Br. Le Fevre and myself were introduced by Br. Sawyer, and who accompanied us out into the city. Next day took rail-car from Jersey city to Newark, a distance of nine miles, most of the way over barren, salt meadow. Called on Br. A. P. Ely, at Newark, who accompanied me to the residence of Br. Marvin.

THINGS IN NEW-YORK AND NEWARK.—Newark is a pleasant city, containing, it is said, a population of twenty thousand. Here, for the first time, I saw canal boats ascend and descend an inclined plane. This is a substitute for locks, adopted where water is scarce, in order to save the waste which is unavoidable in lockage. The canal terminates at the top of the hill, and commences again at the bottom. When the boat arrives at either termination, it runs into a portable frame, is fastened to it, which then slides up or down the plane, as the case may be, its movement regulated by stationary machinery, so complicated that I am not mechanist enough to describe it. This work is on the Morris canal.

We have a good church in Newark, an excellent organ and a numerous congregation. Br. Marvin ministers in word and doctrine to good acceptance. Although the opposition here is chronic and malignant, Br. M. is making inroads, and will doubtless eventually succeed in silencing, if not in subduing it.

In New-York we have three churches, located in Duane, Orchard and Bleeker-streets, and occupied by Brs. Pickering, Sawyer and Le Fevre. The cause of truth in this city, although a few years since in a most wretched condition, is now highly flourishing; and there is little reason to doubt that, if no untoward circumstances occur to intercept it, a few years more will see one or more new societies organized.

Friday morning, May 20th, embarked at 7 o'clock on board the steamer New-Haven, for New-Haven, a distance of ninety miles up the sound. The breeze was fine and we had a delightful passage. The fog was so dense, during some portion of the day, that we had the satisfaction of being "out of sight of land." Arrived at New-Haven at 1 o'clock, P. M., and immediately took stage for Hartford, thirty-five miles. New-Haven surpasses in beauty any thing I have ever seen or conceived of. It is level, quiet, lovely; and the whole city, one continued feast of beauty. Its groves and walks, so beautifully shaded with tall and ancient elms, particularly about the Colleges and State House, remind you of Tempe and Academia. From this place to Hartford, we pass through the little village of Berlin, where our friends have a house of worship and a good congregation, to which Br. Stickney ministers. Arrived in Hartford at evening, and stopped at the Connecticut Hotel, an excellent house kept by Br. Denslow, where the society had procured lodgings for me.

THINGS IN HARTFORD.—Hartford is a delightful place on the western side of the river, and thirty miles from the sea. The streets are broad and cleanly, and, the situation being elevated, the atmosphere, in the outskirts of the city, was fragrant with the aroma of clover-fields and fruit-tree blossoms.

soms. Our church is a good brick building, located on the south side of State street, directly opposite the capitol, and has a ground story which yields a rent of \$900 per annum. The meeting-room above, is large and convenient, and furnished with a good organ. There is also a good choir, and in general, a good congregation in attendance. They are, at present, destitute of a preacher, and complained that the congregations had dwindled. Yet the smallest number I preached to there, (and the Sabbaths were both unpleasant,) was probably not less than 400. I afterwards learned the difference between a thin audience in New-England and in Western New-York. In the former it is a house not quite full; and in the latter, a house not quite empty. Such is the church-going character of the New-Englanders.

In this place repose the remains of Winchester. They are interred in the Presbyterian burying-ground, and the funeral sermon was preached by Dr. Strong, with whom Winchester used to spend a great portion of his time. The place of his rest is marked by a marble head-stone, erected by the General Convention. The monument is in a good state of preservation, while most of the surrounding ones, being of red free stone, are going to decay.

Hartford is distinguished for its public institutions. The principal of these are the Insane Retreat, Deaf and Dumb Asylum, and Washington College, which latter is under the jurisdiction of the Episcopalians. Visited the Asylum in company with Br. R. O. Williams, Editor of the Inquirer, who resides at Hartford; but the time of our visit being during vacation, we had no opportunity of witnessing the exercises in school. The steps and hall were crowded with little girls, as bright and interesting in appearance as I ever saw, frisking about as blythe as lambs, and jabbering away with their fingers, with as much apparent fluency as other people do with their tongues. The most interesting subject here is Julia Brace, a deaf, dumb and blind girl, apparently about 24 years of age. She was engaged in sewing, and it was interesting to see her thread her needle. In the attempt she dropped it, and after feeling about in vain to find it, she sat up a most dismal lamentation. One of the superintendents gave her another, but as soon as she felt it, discovering that it was not her own, she threw it down in anger. At length her own was found. She then laid the eye of the needle on the end of her tongue and pushing the end of the thread along upon her tongue guided it directly into the eye.

Another object of interest is the "Charter Oak"—a tree in which the charter of Connecticut was concealed, to prevent it being taken from them by Sir Edmund Andross, acting under the authority of king James II. (For a history of the transaction, see Hale's History of the U. S., page 64.) This tree is still standing, on the premises of a Mr. Buckley, enjoying, literally, "a green old age." It is about 10 feet through at the base, owing to knotty protuberances, but farther up it is considerably smaller. One large limb projects over into the road, which is lawful plunder for the antiquary. Like a zealous pilgrim of liberty, I plucked a twig to embellish my cabinet of antiquities, when it shall be collected.

A sight of the tree suggested an inquiry for the charter. This is still preserved in the State House. It is a parchment manuscript, written in the old English character, and embellished with an engraved and painted likeness of Charles II, who gave the charter soon after his restoration in 1660. Another antiquity presented in the capitol, is a sword which belonged to Sergeant Heyden, of Windsor, and was used by him in the Pequot war, in 1637. It is a rusty old affair, with iron guard and buckhorn handle, and looks as if it might have "done some service." C. A. Jones, Esq., Editor of the Hartford Times, who was a fellow-boarder, acted as my cicerone, and treated me with much politeness.

Hartford is a place of much business, and the business-like habits of the people render them, in general, somewhat distant and inaccessible to strangers, and rather unsocial among themselves.

To this, however, I found a few happy exceptions in the families to whom I had letters. The society of Br. R. O. Williams was like a fountain in a desert. He has not yet become acclimated.

On Tuesday morning, May 31st, after spending the last two Sundays in Hartford, took stage for Providence, via Windham, Willimantic, etc., a distance of 70 miles. Dined at Windham and arrived at Providence at evening, having passed through a sterile, manufacturing country, some portion of which is distinguished for the culture of silk. This is becoming a business of much importance in many portions of New-England.

Called on Col. Andrews, in Providence, with whom I had a written acquaintance, and who accompanied me to the residence of Br. Balch. Next morning Br. B. and myself procured a sailboat and made a trip of eight miles down the bay, which gave me an excellent appetite for dinner. In the afternoon we proceeded to Wrentham, Mass., twelve miles distant, in order to attend the Massachusetts State Convention, which was to be held there the next day. Here I met thirty-nine of our preachers, twenty-eight of whom I had never seen before. We had a good meeting and crowded congregation. Forty of the Providence friends came out to attend. Two young brethren were ordained to the work of the ministry. The ordaining prayer, by Father Ballou, was particularly impressive, and moistened a hundred eyes. During the intervals between the sessions of council and religious services, we united in singing those old familiar pieces which almost every one knows. The brethren gave these exercises no new name, but I suppose they were what are sometimes called "Concerts of Praise." At all events, they were interesting, and I hope to see them adopted in our own State. One good purpose they serve is, to call a council together, after the exercises of the sanctuary. After the evening service, went home and tarried with Gen. Pond, in company with Mrs. Cobb and Hastings. Next morning, after visiting Br. J. C. Newell, who resides in that neighborhood and labors a portion of the time in Wrentham, took stage for Boston, via Dedham, Walpole, etc., a distance of twenty-four miles, and arrived about two P. M. Here I tarried five days, enjoying the hospitalities of Mrs. Streeter, King, Whittemore, H. Ballou, 2d., Bazin and Mussey.

THINGS IN BOSTON AND VICINITY.—We have in Boston five good societies. Br. S. Streeter, ministers to the first, who worship at the corner of Hanover and Bennet-streets, in the same building occupied by Murray. It is an old, yellow, wooden building, seventy-five feet square, standing in a very valuable part of the city, and familiarly termed "The Hive;" the other societies in the vicinity having swarmed, as it were, from this. In the vestry of this church there has been a conference meeting every Friday evening, since the days of Murray. In these meetings there is usually a lecture, and then remarks and exhortations by all who please to speak. I attended on Friday evening, June 3d, and heard a lecture from Br. Vose, who lives down on the Cape. After the lecture, we sung in "concert" those simple effusions which give the heart-strings play and cause the eye to brighten as it moistens. There stood the fathers and mothers of our little Israel, their voices tuned in praise; above us hung a portrait of Murray, looking down with that benevolent expression for which he was distinguished, and apparently smiling approval upon the exercises of the evening. In these exercises, there was nothing noisy or extravagant; they were animated, chaste and devotional.

Br. Dean ministers to the second and Br. H. Ballou to the third society. Both have excellent brick churches and well located. The latter is the larger, and the former the more elegant. Br. Whittemore ministers to the fourth society, worshipping in south Boston, whose church I did not see. The fifth society commenced holding meetings last January, and still hold them, in Boylston Hall, a large and commodious room fitted up with settees, a rostrum and table, an orchestra and

an organ which cost \$6000 belonging to the Handel and Haydn society, this being the room where they hold their concerts. Our friends have the use of the room and organ, on Sundays, for \$300 per annum. In fair weather it is sometimes so full, that it is difficult finding a place even to stand. With this congregation I spent the first Sunday in June, and preached two sermons to large congregations, and was favored with excellent music.—They have, as yet, no settled preacher, but will probably procure one, and build next season.

Br. King ministers at Charlestown, just across the bridge from Boston, and in reality a part of it—Br. Paige, at Cambridgeport, two miles from Boston, which is the residence, also, of Br. T. Whittemore—Br. Bacon, at East Cambridge, four miles—Br. H. Ballou, 2d, at Roxbury, two miles—Br. Cobb, at Malden, four miles, and Br. M. H. Smith, at Quincy, nine miles. What facilities for exchanging!

Br. T. Whittemore, Editor of the Trumpet and our missionary at the East, being located with no society, is pursuing a judicious, mild and practical course. He gives many temperance lectures, and takes the ground of the new pledge, which excludes "all intoxicating liquors." Though not yet prepared to discountenance the use of wine, on certain occasions, and though doubtful whether community will ever come to this standard, I do not condemn those who take ground with Br. W. nor deny the expediency of the measure, under existing circumstances. When a room has become perfectly cold in winter, it requires a greater fire to bring it to a comfortable and healthful temperature, than is necessary to be kept up on ordinary occasions. So, when a denomination of Christians have grown cold and phlegmatic, it will require a warmth of preaching bordering upon enthusiasm, to bring them to a proper standard of zeal. The same argument may perhaps apply to the circumstances under which the temperance reformers are called to labor.

"The common," in Boston, fronting the State House, forms an area of forty acres, beautifully shaded, in many portions, with venerable elms, with a fountain near the middle, covering, perhaps, a quarter of an acre. The corporation have recently contracted for inclosing the whole common with an iron fence, at an expense of \$40,000.

Bunker Hill monument is twenty-five feet square at the base, composed of blocks of granite eight feet long, four wide, and two and a half in thickness. It has been extended to eighty feet in height, tapering gradually from the bottom; and if ever finished, will be creditable to the Bostonians. In the wall of Brattle-street church is a ball, I should think a twenty-four pound, which was fired in during the battle, probably from the water. The church has since been rebuilt, and the ball carefully replaced in the wall of the new church. It is sunk into the brick about one-half its diameter. Tuesday, June 7th, being the old election day, the "Ancient and Honorable Artillery Company" celebrated its 198th anniversary; and although the day was rainy, there were probably fifteen thousand people assembled on the common. The annual sermon was delivered by Rev. Mr. Robinson, in Chauncey Place, after which the Governor received the resignations of the old officers, and gave the new ones their commissions, verbally, on the common. The dome of the State House commands a fine view of the city; and in the vestibule below, is a statue of Washington, in Roman drapery, from the chisel of Canova.

Wednesday, June 8th, took car for Providence, at 1 o'clock, P. M., and arrived at 3, a distance of forty miles. Next day attended the meeting of the Providence Association, at Attleborough, Mass.—Returned to Providence after services. Next morning embarked with Mrs. Balch and Handy on a sailing excursion down the bay—made the port of Bristol at 12 o'clock; and after "procuring supplies," set sail for Mount Hope bay. Here we landed on Rhode Island, near where Sarah Cornell was murdered, for which Rev. E. K. Avery was tried and acquitted. Nearly opposite is Mt. Hope, on the summit of which there is a monument

erected to commemorate that heroic exploit of our pious ancestors, the capture of king Philip. After reconnoitering a short time, we put to sea, directing the prow of our little craft homeward, and made the port of Providence at sunset, having sailed about sixty miles, much fatigued with the "toils of the deep."

THINGS IN PROVIDENCE.—This is a pleasant and healthful city, with a population of about twenty thousand and built on both sides of Providence river, which is a part of the sea setting up into the land. Here are Brown University, under the direction of the Baptists, and a Quaker College.—There is also a steam factory, a very extensive establishment. None of their public buildings, however, are remarkable for beauty or richness, except the Arcade. This is built of granite, even to the stairs; and is not surpassed for strength and neatness, by any granite building I have seen.

Our church, which is one of the best, if not the best in the city, is conspicuously and centrally located on Westminster-street. It was originally of stone, but was burnt, and the old walls still standing, were inclosed with brick. They have a good choir and organ—a numerous congregation—a large and well organized Sabbath school—hold Wednesday evening weekly conferences, and are highly prosperous under the labors of Br. Balch. With suitable exertions, it is thought another society might be gathered on the east side of the river. For republican simplicity, hospitality and social feelings, the people of Providence stand pre-eminent. "Welcome to Providence," was the familiar salutation; and their subsequent attentions proved that this was not mere French.

On Monday, June 13th, took a reluctant leave and started with Br. Balch, in his own conveyance, for Philipstown, Mass., where Br. B. had an engagement to attend the erection of a church. On our way thither we passed the copperas factory in Hubbardstown, and stopped to observe the process of the manufacture. The soil in that vicinity abounds in sulphate of iron. This is quarried and piled in an immense heap. Water is then conducted on it by means of troughs. By this means it is leached, and the lye is conducted from the bottom of the heap through troughs into a large chaldron, where it is boiled down to a proper consistence, and then conveyed, by other troughs, into a vat. Sticks are let down into the liquid, suspended by handles, like candles suspended by the rods, in dipping; and through the perpendicular sticks are driven pegs in every direction. To these the copperas adheres, in crystalizing; and when taken out of the vat, it presents a curious appearance.

Arrived at Philipston on Tuesday evening. Next morning we repaired to the spot, where the friends had assembled to erect their church. An ingenious and highly appropriate address was delivered on the occasion by Br. Balch, in which he carried out the figure introduced by Paul, Eph. ii: 20, 21, representing the plan of divine government under the similitude of a building. We then united in prayer. After seeing two or three bents erected, with perfect order and safety, and with the aid of no stronger stimulant than sweetened water and ginger, we took leave. Br. Balch started for Providence and I took stage for Albany, via Athol, Mass., Hinsdale and Winchester, N. H., and Brattleborough and Bennington, Vt. Arriving at Brattleborough at 10, P. M., and leaving at 3, A. M., had no opportunity of calling on Br. Woodhouse and other friends. Arrived in Bennington Tuesday noon and tarried over night, in order to visit our unfortunate Br. Bushnell. Found him entirely helpless and speechless, save in the softest whisper; but with tolerable appetite, clear mind, and good spirits. He entertained hopes that he should yet be restored to usefulness. Heaven grant it!

Took stage again on Friday afternoon, and passing, a part of the way, over the yet unfinished McAdamized road between Troy and Bennington, arrived in Albany at dusk. Next morning took car for Schenectada at 6, and packet-boat thence at 8, and reached Port Plain at 6, P. M., realizing that

"Be it ever so humble, there's no place like home."

For the Magazine and Advocate.

FRIENDLY LETTER.

To Rev. Hiram Whitcher, of the Freewill Baptist connexion, Aurora, Erie county, N. Y.

BR. WHITCHER.—The importance of the subject upon which I now design to address you, will, I trust, be deemed a sufficient apology for this letter, if indeed any shall be thought requisite. You have written some, and preached much, *professedly* against Universalism, but *in reality* against what no one, that I know of, believes or professes. So far as I have learned the facts in the case, you have scarce *touched* the doctrine in your professed attacks upon it; but have employed yourself in showing the falsehood and folly of certain anti-scriptural and absurd notions, which you are pleased to call Universalism, but which are in fact no part of the doctrine.

In support of this position, permit me to place before you the following extract from a printed article over your signature, which extract will furnish a sample of your allegations, both in writing and preaching. "*Universalism teaches that the murderer, thief, robber, liar, drunkard, swearer, Sabbath-breaker, whore, whoremonger, adulterer, covetous, proud, and all other wicked men and unbelievers, shall go directly to heaven with the righteous believer in Christ.*" The above, as you are aware, is extracted from certain prefatory remarks accompanying the famous renunciations of Universalism by Lewis C. Todd and John S. Thompson, as printed together, in pamphlet form, "for Hiram Whitcher," by some printer most likely, though his name does not appear.

Now, brother, if you can find, in the wide world, a set of people who hold what you say Universalism teaches, I am perfectly willing you should visit them and refute their error. Yea, you shall have my best wishes and most ardent prayers in your behalf, that your labors may be crowned with abundant success. But I shall seriously object to your telling the people that this doctrine belongs to, or forms a part of, a religious system which in the United States is called *Universalism*; for the word Universalism is universally understood to be the name appropriated to the religious sentiments of the people called Universalists; and I happen to know, what indeed every one who is acquainted with the subject well knows, that the Universalist faith does *not* teach what you here assert. Or if you choose rather to remain in this land of Bibles, and preach against what nobody here holds, or pretends to hold, you have at least a legal right so to do, and I shall not be first to object against such a waste of time and talents; but I hereby enter my protest against any man's appropriating to doctrines of his own imagining, the distinctive appellation which for a number of years, has, by common consent, been given to the religious views of that denomination of Christians to which I have the happiness to belong.

Things by their right names. A physician would have a right to spend much time in cautioning people against the small pox; would have a right to lecture and print a great deal on the subject; to adduce the testimony of the most eminent medical writers that the small pox is a dangerous disease, and by no means conducive to health; but he could have no right, civil or religious, natural or moral, to say that in this he was opposing the *botanic system of medicine*; much less to declare in public that that system recommends the production of the small pox, as an infallible and safe preventive against all other diseases.

But such representations would not be more unfair than yours are respecting Universalism. For I am under the necessity of saying to you, that many of your representations of this doctrine are extremely disingenuous and unjust; as for example, your setting of Universalism and Christianity in opposition; as in the expression, "it is better to be a Christian than to trust to Universalism." This you said by way of enforcing the worn-out argument, usually denominated "the safe side." Again, adverting to the rare fact that some had renounced Universalism, which fact you adduced as an evidence that the doctrine was untrue, (without considering, I presume, that the many instances of people's renouncing the contrary doctrine would do quite as much towards proving that

also untrue,) you spoke of their "renouncing their doctrine and embracing religion." Again, you told us you had never heard of any one's renouncing the Christian religion on a death-bed, and embracing the Universalist doctrine; but you intimated that the contrary had often happened.

I cannot now stop to comment upon the popish arrogance displayed in these representations; but must pass to observe, further, that many of your assertions respecting Universalism and its votaries, if taken in anything like the ordinary sense of language, are positively false and slanderous. I need instance only the passage already quoted, "Universalism teaches that.....wicked men and unbelievers shall go directly to heaven with the righteous believer;" that is, as I am compelled to understand it, that there shall be in heaven both righteous men and wicked men, believers and unbelievers. (A number of kindred declarations are found in the same paragraph.) Now do not misunderstand me—I do not accuse you of *intentionally* violating the truth; but I do aver that the assertion above quoted, with some others in the same paragraph, and many representations and insinuations which I have heard from you *orally*, are wholly untrue. Such misrepresentations may have arisen from *honest mistake* respecting Universalist sentiments. If so, permit me to suggest to you the propriety and expediency of immediately setting about informing yourself what Universalism actually and professedly is; so that, in case you should still remain an opposer of the doctrine, you may be prepared to oppose it understandingly.

To misrepresent our sentiments, may perhaps subserve the interests of your cause for a while; but the time must come, sooner or later, and I think soon, when the facts in the case will be generally understood; and it certainly does not require the gift of prophecy to be able to foresee that this must occasion a reaction.

It has been suggested to me, that in the extract herein given, you may not have meant what your words most naturally import, that according to Universalism, there will be all descriptions of wicked men in heaven; but merely this, that Universalism teaches that all will be cleansed from sin, and made holy, through the operation of that grace by which Jesus tasted death for every man. If this suggestion be correct, you must have been extremely unfortunate in the selection and arrangement of words. But the Scripture you quote in refutation of what you assert Universalism teaches, fixes your meaning, in my mind, beyond a doubt. You introduce 1 Cor. vi: 9, et. seq., quoting a part of the 9th verse, and referring to the 10th. Well, what does Paul here say? He first asks his brethren if they did not know that "the unrighteous shall not inherit the kingdom of God." He next says, "Be not deceived;" and then goes on to specify various classes of the unrighteous, such as I suppose abounded at Corinth, and declares that none of these shall inherit the kingdom of God. You adduce this as proof that all shall not "go to heaven;" hence you would have us understand that heaven and the kingdom of God are the same. Very well. Did Paul in this passage mean to be understood that no individual who at any time sustains the character of an unrighteous person, shall ever inherit the kingdom of God, or heaven? Most evidently he did not; for he immediately adds, addressing his brethren, "And such *were* some of you: but ye are *washed*, but ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and by the spirit of our God."

We discover then that Paul believed that "the unrighteous" could be cleansed from their unrighteousness, and then inherit the kingdom; and as you quote a part of this passage to prove that the teachings of Universalism are false, it is evident to me, that you meant to assert that Universalism teaches that the unrighteous shall inherit the kingdom of God, or heaven, as you explain it, *without* being washed.

Having alluded to certain "renunciations," which you have taken much pains to circulate, it may not be amiss to state, what to Universalists is as obvious as the sun at noon-day, that neither of the gentlemen whose renunciations you have republished, have therein given anything more than a caricature of our belief and feelings. If the one believed, and the other felt, as they respectively say they did, I commend them for renouncing the one his faith, and the other his habits of mind. Such Universalism I have very little more fellowship for than they themselves.

It was not my design, in this letter, to go into a discussion of those points of doctrine upon which we doubtless disagree. My object has been to call your attention to the fact that you are in the practice of misrepresenting Universalism, and try to prevail on you to do so no more. I shall, with God's permission and assistance, publish before a great while, a connected view of Universalism, addressed to the clergy of the contrary faith, in this town and vicinity. Of this, I shall make it convenient for you to avail yourself, after which time, I expect to be unable to frame for you, any tolerable excuse for misrepresenting our faith. In the mean time, I am your friend and brother,

JASON LEWIS.

For the Magazine and Advocate.

THE ORPHAN'S TALE.

How dear to our minds is every thing that pertains to the recollection of a fond mother who has terminated her earthly pilgrimage. Even the chidings and chastenings which at the time seemed grievous, which we have received from her maternal hand, appear genial to our fondness.

When we reflect upon her fostering care—her guardian protection—her daily and nightly vigils to our comforts and gratifications—her continual ministrations of practical affection, we are filled with a lively happy sense of filial gratitude to overflowing, which vents its fulness in a rivulet of tears. These reflections are in their nature holy, for they swell the heart with love. Love for our heavenly Parent is holy, and genuine love for our earthly parents must be of some relative kin. But to my tale.

My father was an industrious mechanic and lived, whilst he did live, by daily toils. He struggled hard with the hypocritical and deceitful world for his livelihood; for he believed in one God and one Mediator between God and man, and in the final salvation of all men, even the Pharisees, from sin and all uncleanness—which belief called upon him such a general opposition that nothing but such a faith could have supported him and his family from hunger, nakedness and ruin. "R. (my father) is an honest man," one Pharisee would say, "undoubtedly, but then I will go without a table as long as I live before I will have one made by one who believes such a licentious doctrine." "Such a man as R.," said another, "ought not to receive one hour's employment until he renounces his heretical and abominable doctrine—he don't believe in endless punishment at all—he believes the sinners will be saved as well as church members. I guess such a man will go without bread a good while before I employ him." Thus operated the popular piety—throwing out its legitimate bitterness and corruption, and casting a blighting mildew upon virtue and worth. I am indebted to friends for what little knowledge I have of my father and his troubles; for he, poor, yet blessed man, died before my recollection.

I was an only child. My mother on the death of my father was left destitute and went to live with my uncle, her brother; a man who was a good liver and had a competence secured. My mother had, whilst living with my father, learned the truths of the Scriptures, and accordingly believed God was no respecter of persons, and that all would finally be restored to the love of God and be made holy and happy. She was a woman of that submissive and peaceable nature which forbade her to contend or dispute; but on the contrary, when her religious sentiments were opposed with violence or uncharitableness, she would return silence, though with deep sorrow.

My uncle was a professor of the Arminian faith, and a close and influential member of the church. His outward character, and devotion to ceremonies, ordinances, Sabbath and solemn assemblies, were such as to give him popularity and importance in the society in which he belonged, and which then was larger than any other in that section of the country. He felt and took pride in his standing, and he assumed to dictate matters of religion as if he was commissioned of God, and was not to be contradicted in any thing on the subject which he advanced. I must say, that my uncle, aside from the dictates of his unnatural creed, was a good man. But after he had been wrestling with his crooked, selfish and contracted church sentiments, his mind seemed to be harnessed in a kind of chafing straight-jacket, which made him morose, sternly uncharitable, and bitterly unfeling toward all who differed from him in religious belief. The idea that all souls should be made happy, he could not bear for a moment; and he at all times had some hard expression upon his tongue ready to utter against those who believed in the salvation of the world. He labored for months and years after my mother went to live with him to win, or rather drive her over to his faith. But he found her firm-

ly immovable, and he finally declared her a rebel—given over to hardness of heart, and left her, as he told her, "to be the sport of devils in hell forever." He abandoned all argument with her, but never desisted his uncharitable denunciations of her faith to her whenever the subject arose.

My mother was wretched. She would not contend. She sometimes attempted to quote Scripture in her defence, when my uncle would sternly say to her, "the devil helps you to quote Scripture, and I don't want you, with his aid, to preach such a doctrine to me—so stop. If you live with me you must not expect I shall suffer such a heresy as you believe in to be advocated in my house."

She became depressed and melancholy. Many and many a time have I seen her retire to her chamber after receiving those uncharitable denunciations from my uncle, and weep alone and bitterly. Nothing but her own cheering faith in, and reliance upon, the goodness of her God, and the ardent love she had for me, her only child, gave her strength to bear up under her troubles. As I said before, my uncle was naturally a good man. My mother had access to an abundance to eat, drink and wear for herself and me; still that cold blighting uncharitableness, the natural child of Partialism, ever practiced toward her and her religious faith by my uncle, seemed to prey upon her vitals like an insatiable leech, determined upon the last drop of blood.

How distinctly can I see, figured in my recollection, my mother sit silent, pensive, pale and melancholy, under the cold denunciatory lecture of my uncle. I can, and often do, weep at the painting. O how joyfully would I have flown to her rescue had I then been armed with the weapons of truth, and possessed of the means of life that I now am. How different would have been my mother's day, and how much prolonged would have been her years had she been taken from the frosty habitation of my uncle and cherished in the plentiful home of an affectionate child!

I was in my infancy when the trouble and sorrows of my mother brought her upon the bed of languishing and death. I was like a solitary lamb in the flock, that knew none but its mother. I was not old enough to understand the source of my mother's trouble. Even when I found her alone and weeping I felt buoyant and happy, and would hang upon her lap whilst the tears were trickling from her eyes, unconscious that they were the fruits and expressions of grief. My uncle and his family seemed to view and treat me more as the little wicked offspring of a corrupt origin—more to be shunned than befriended. Although I and my mother lived upon my uncle, still I thought all I ate, drank and wore came from my mother, and I looked upon her as the source of my being and living. I played about her room, week after week, where she lay wasting, for we were ever either's company and friend.

"James," said she, "come here to my bed." I went to her—she put her hand upon my head, and whilst stroking my hair, said she, "do you know I am going away?" "No, ma'm—when are you going?" said I. "In a few days," she replied. "Mother, may I go with you?" I asked. She wiped her flaming eyes, hushed her emotions, and said, "I am going to your father—you cannot go now, but you shall afterwards. You must be a good boy, mind your uncle and aunt, and play with your little cousins. Now remember what your mother tells you—don't cry—"

I dropped my toys upon the floor and began to cry, when I was taken and kept from the room by my aunt, until the decease of my mother, which was in a few days. I then entered the room where she lay, when I saw she was not yet gone, but, as my aunt told me, she laid asleep. I hung across and around her bed, hour after hour, as I could steal into the room, with the greatest anxiety that she should awake. At last my patience became exhausted and my hopes wasted, and I gave issue to my feelings by a burst of crying, when my uncle scolded me and sent me from the room with orders not to allow me to return. I saw the pro-

cession move to the burying ground, about half a mile distant, where I had often seen persons buried in the ground, and I conceived they had carried and buried my mother there. I stole away into the room where she had lain, and found her not there. I shall here leave the reader, for the present, to imagine the grief of a child, rather than attempt to describe it.

Being now, as it were, left friendless, I was truly a child of sorrow and grief. No tongue can describe the gloomy despondency that settled upon me. It is true that my uncle would occasionally take me upon his lap and say many pleasant things, but still I was not his child. Whilst my little cousins were caressed and gratified with toys and kisses, I was an isolated and neglected, motherless boy. How many times have I seen my aunt and uncle return from an absence with playthings and toys for my cousins, and distribute them around without a word or expression, or any notice of fondness to me. I could not happily associate with my cousins, for each and all of them, and even those younger than myself, were my masters and mistresses, and so allowed and encouraged to be, by my uncle and aunt. My uncle was a Sunday school man. Every Sabbath-day I and my cousins were sent to Sabbath school. O how irksome was the task imposed upon me of learning a lesson of the Bible, and of what they called religion, the use or application of which I could not at all see or appreciate. I could not forget my mother. I marked the mound thrown up by the people when they carried her to the grave-yard, and I, for many years, did not, could not look towards the yard without my eyes fastening upon her grave until hidden by my swelling tears. I dared not go to the grave alone, because I had frequently been told "dead folks were in the grave-yard, and that they sometimes appeared to people in their white shrouds." I many times was irresistibly inclined to go to her tomb, when I would steal along the boundary fence of the yard to the nearest point, and stand as mute as night and survey, in lonely solitude, the place of her secret rest. There seemed in even this distant visit to my mother's grave a kind of brief, refreshing consolation. But why it was so, kind Heaven only knows. My uncle, when ever he caught me making those visits to the burying-ground, would severely rebuke me, and threaten a punishment if I did not leave off. But threats of annihilation could not have destroyed the disposition I had to go to the place of her rest. I would have forgotten my troubles and have been happy if I could; but when my source of happiness was buried in the silent dormitory, I could not do otherwise than be inclined to approach the solemn place. My affection was too deeply rooted to be effaced or up-rooted, and nothing could separate between her and my love.

As I advanced more in years, my uncle used the more to give me religious advice and admonition. It seemed that he took more pains to put restraint upon me considerably, and impose more religious strictness, than upon his own children. If upon the Sabbath-day, in the buoyancy of my youthful spirit, I forgot my melancholy and ventured a little mirth, a check would be immediately put upon me, whilst my cousins could continue to enjoy their sports. "James" my uncle would say—"you should not play on the Sabbath-day—it is wicked—the Sabbath is God's day, and if you play he will punish you after you die, in fire—you must please God for you have got to die one of these days—you know your father and mother both died, and are buried in the ground, and we don't know that they will ever get out of their punishment—we don't know that they will ever get to Heaven. You should be a good boy—go to Sunday school—be still on the Sabbath, and please God, and then you will go to Heaven." This seemed to tell me I might not ever see my father or mother again, and that they both might be unhappy. O my soul! what depression and sorrow have I suffered! my spirit how it would sink within me! But I could not see but even this peace-killing admonition was kindness and truth from my uncle.

But I would ask myself why my uncle did not talk just so to his children.

As I grew up the prejudices of my uncle's sentiments were being fastened upon me, yet I recoiled at the doctrine he taught me. He would often denounce to me the doctrine my parents believed, although I had no knowledge of what they did believe. I had never heard an expression from my mother creating any dread of God or of the future. But my uncle was ever warning me against the wrath of God. The prejudices of this his belief went before, and increased my melancholy, and no hope of joy for the future opened to my mind. He finally told me I had better give up the idea of ever meeting my mother again, and become reconciled to God, and make my own salvation from God's wrath sure. Here was the dagger to my bosom—I could not forget my mother—I could not forget her last words to me—"James do you know I am going away—you cannot go with me now, but you shall afterwards." I could not give up the idea of seeing her afterwards. (See John xiii: 36.)

One evening just as the dusk was spreading its mantle over earth, I could not resist a visit to the grave-yard. I watched the absence of my uncle and stole along the fence to the place which I had so often been before, where I stood for a few minutes in sad reflection. I had yet never been to the grave. All the past seemed to press upon my mind with double force; the newly imbibed apprehensions of the future came like a two-edged sword to my heart, and subdued all fear of the dead, and I, as if frantic, sprang over the fence and went to the sacred mound. I cast myself on the green grave of my mother, buried my face in the long grass that grew over it, and gave free vent to grief. I wept loudly.

The burying-ground lay beside the highway, and my mother's grave was two or three rods from the fence. As I laid upon the grave and turned my face I saw standing beside me a stranger gentleman. He had heard me in my grief as he was riding along, and seeing me lying as I was in the dusk of the evening in the grave-yard, he had left his carriage to learn my trouble. I was startled as I saw him, but as I raised my eyes to his I saw the tears running down his cheeks. He learned by my wailings I was mourning and lamenting the death of my mother, and his sympathy had moved him to tears. "Come my son," said he, taking me by the hand, "don't feel so unhappily—don't weep—your mother is happy and at peace—you will see her again—you will be happy with her. Come my son, the dew is falling, you will be sick—dry your tears—jump into my carriage and ride." He led me along to his carriage and urged me to ride, though but a short distance, to my uncle's house. I yielded to his request. His words seemed to give me new life; for I had never received such tenderness from any one after the death of my mother. I jumped out of the carriage and went into my uncle's house, and the stranger rode away. My uncle had missed me, and saw me get out of the carriage and seemed to know with whom I had been riding. He sternly asked me where I had been. I was silent. "To the burying-ground, I suppose," said he. "Yes," he added, "to the burying-ground, and rode home with the devil. Now if I catch you going there again I shall not let you go without a severe punishment. I will let you escape, but this once on trial without chastisement."

The words of the stranger sunk deeply into my heart, and it seemed as if I could embrace him in my arms, and rest upon his bosom. But who he was I knew not, and no hope existed of ever knowing. He taught and spoke so differently from my uncle, that his words were like a soothing balm to my wounded spirit, whilst my uncle's were like the goading thorn. I reflected upon the conduct of my uncle towards me, his austere, unyielding manner, and upon the affectionate treatment of the stranger. The latter extended a kind hand and wept over my affliction, and soothed my grief with his tenderness. He was truly to me the

kindly ministering angel, for over the grave he administered, and showed to me, love.

REFLECTOR.

(To be Continued.)

From the Universalist and Ladies Repository.

EXAMPLE OF THE SAVIOUR.

BY REV. J. M. AUSTIN.

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The supper had been partaken, the benediction pronounced, and nothing now remained but the closing scene of the great tragedy which was then enacting. As the curtains of night enshrouded the earth, a little company is assembled in the retired shades of Gethsemane. While his companions recline upon the grassy couch, locked in the balmy embrace of sleep, there is one standing apart, from whom slumber has fled. A mental agony rends his soul; and lifting up his voice, he exclaims: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done!" It was the Saviour of the world. His hour had come, and the sufferings of a cruel and ignoble death, were before him. There is a simple pathos in the exclamation of Christ, which cannot fail of reaching every susceptible heart. Here was the Redeemer of men—he who had been the friend of the friendless, the assuager of human woe—he who had rolled the grievous burden of sorrow from the children of misfortune—he who had relieved the distressed, given hope to the despairing, and caused the widow to rejoice, had now himself become a suppliant for relief!

For a moment, the weakness of human nature prevailed, and instinctively he shrunk from the dreadful trial which awaited him. The dark events passed in rapid review before his mind. He was to be apprehended by a multitude, with swords and staves; he was to be arraigned in the judgment hall; he was to be spit on, and buffeted, by the priests and elders; the crown of thorns was yet to pierce his brow; up Calvary's rugged acclivities, was he yet to toil beneath his cumbrous cross; and yet was he to be suspended as a degraded malefactor, before assembled thousands of his enemies, and endure the painful struggles of a lingering death! It was a view of these sufferings and indignities, that reduced him to the depth of sorrow, and caused him to pray: "O my Father, if it be possible, let this cup pass from me." As if he had said: Have I not yet sufficiently suffered to establish the truth? have I not toiled from city to city, throughout Judea, laboring in behalf of humanity? have I not endured hunger and thirst, and every bodily privation? have I not suffered shame, reproach, and contumely? is not this enough? Must my trials still be increased? Must I become the scoff and derision of the profligate multitude, and be reduced to the companionship of thieves? O my Father, is it not possible that this last, bitter cup can be removed; must I drain it to the very dregs? And in the intensity of his mental anguish, "his sweat was, as it were, great drops of blood, falling down to the ground." Yet amid this inexpressible agony of mind, and in view of all the suffering before him, we hear him sweetly exclaim, in the voice of affection, and in full confidence of the superior wisdom of his Father: "Nevertheless, not as I will, but as thou wilt!" Oh! what deep resignation, what full trust in the unfailing benignity of the Creator; what dutiful obedience to his Parent; what entire devotion to the cause of his God, the cause of his Gospel, the cause of salvation and love, are manifested in these words!

There is much valuable instruction to be drawn from this example of the Saviour. It teaches us to repose the most implicit confidence in our Creator. The sufferings through which Christ was to pass, were extremely severe; and could he have followed the promptings of his frail earthly nature, he would gladly have avoided them. But from his knowledge of the benignity of his Father, he was assured he would not call him to endure sufferings that were useless, and with entire trust, he therefore exclaimed: "Thy will be done."

Hereby are we instructed never to relinquish our confidence in the goodness of the Creator, even amid the most trying seasons of sorrow. When clouds and darkness surround us, and misfortune and adversity overtake us, we should never doubt the unfailing love and mercy of our God; a thought of this nature should not be permitted to enter the mind for a moment. But with a perfect assurance that his infinite wisdom will cause good to flow from temporary evil, let us submit to the dispensations of his providence, with the exclamation of Jesus:—"Thy will be done."

Here was an example of filial affection and obedience. The mighty Messiah, the Prince of Life, the Saviour of the world, bows before the King of kings, and addressing him by the endearing appellation of Father, testifies his willingness to obey his severe requirements, although nature shrinks from the trial: "O my Father, if this cup may not pass away from me, except I drink, thy will be done." How confiding! Here is obedience the most perfect; here is a bright example worthy the imitation of mankind. God is our Father; and he has testified his parental love in showering unnumbered blessings on our heads. He has made requirements of us as his children, and desired us to obey his will. And it evidently devolves as highly upon us to allow God's will to be done, in preference to our own, as it did on the Saviour. Yea, more so. The sacrifice which the Deity required of Jesus, was not for the Saviour's benefit, but purely and solely for the good of others. But our Maker asks not this of us. He does not command us to make ourselves miserable, or to relinquish any real enjoyment. All he requires, is that we abstain from that which is the cause of wretchedness to ourselves and to our race; which would make us degraded and unhappy; and to practice the rules and precepts enjoined in the Gospel, and which when obeyed, will impart the purest enjoyment of which our nature is susceptible. And it Jesus unhesitatingly obeyed the requirements of God, when they led him to suffer solely for the good of others, ought we not with equal alacrity to fulfil the requirements of the same Being, when he enjoins it upon us to do that which is for our own peace and happiness? Judge ye.

The resignation exhibited by the Redeemer, is a bright example, worthy of imitation. When the path of a cruel and ignominious death lay before him, the contemplation of which caused "his sweat, as great drops of blood, to fall down to the ground," he avoided not the trial. Once fully satisfied it was the will of his Father that he should thus suffer, and he was wholly resigned to his fate. Not a murmur proceeded from his lips; not a repining thought entered his heart; not an emotion of opposition was visible. What a beautiful example for the world. There is no quality of the mind more valuable, or which should be more assiduously cherished and cultivated, than cheerful resignation to the allotments of Providence. We too often repine, because we have no clear perception of any beneficial results to flow from our misfortunes. But we should not forget that in this life we discover but detached portions of the operations of the laws of God's universal providence. Our foresight is confined to a circle very limited, while the omniscient mind of Jehovah spans eternity. From the beginning, he shapes the end of all things. We have every reason to believe that those events which we denominate misfortunes, are but counter revolving wheels in that vast yet harmonious machinery of events, which under the guidance of Infinite Wisdom, will terminate in God's transcendent glory, and man's eternal happiness. A reasonable confidence in the benevolence of the character of Jehovah, will lead us to adopt this conclusion, which will lessen every misfortune and sweeten every pain. This view of the movements of Providence, will

"Teach us the hand of Love divine,
In evils to discern;
'Tis the first lesson which we need,
The latest which we learn."

The many valuable qualities exhibited in the character of Jesus, commend him in a high degree

to our admiration and love. Let us often retrace in our minds, the history of his life; let us realize his philanthropy, the excellence of his doctrines, and the purity of his precepts; let us embalm his memory in our hearts, love his virtues, copy his examples, and obey his teachings.

MAGAZINE AND ADVOCATE.

A. E. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, AUGUST 27, 1836.

THEOLOGICAL SEMINARY.

PERSONAL MATTERS, ETC.

There is an explanation due, why Br. Smith's last article, in reply to mine, on this subject, was published as editorial, instead of being inserted as a communication, as the previous articles had been. It is this. Br. Skinner was absent at Saratoga Springs, and I was confined to my bed by a re-attack of bilious fever. There was not sufficient editorial on hand to fill out the space allotted to that kind of copy—consequently we were compelled to publish Br. Smith's article as editorial.

As I wish to avoid mixing up personal matters, motives and influence with this subject, I will here notice two items of this kind in Br. Smith's article, to save notice of them when I come to reply to it formally.

When, in his first article, he alluded to his long experience, and his constant services to advance the cause, to strengthen his recommendation of a theological seminary, I regretted that he thus based it on his merits, which are so much greater than *his own*. But in his last article he seems to intimate that my cause is indebted to merits which he attributes to me, but which it is evident no man on earth possesses—viz., that my side must be well defended, for I am "capable of conceiving every reason, and of using every argument in" its favor! Now I need not say, what every reader of this paper knows, that a theological seminary has for its advocate one who is far my superior in age, in experience, in talents, in learning, in usefulness, and consequently in reputation and in influence—nor what I might with truth declare, that if kept down, it will be because the people oppose it, and not because great talents and learning are wanting among its advocates—but, I do say, that personal considerations connected with the advocates on either side, have nothing to do with the question. And may I not earnestly entreat all, to look only at the MERITS of the QUESTION?

Under the fourth division, after declaring a separation from the denomination, for certain causes, by certain Conventions and Associations, to be "violent and absurd," and appearing to intimate that such intentions may be avowed "for the purpose of overawing the denomination," and that they arise from a determination in those who separate, to "have every thing their own way"—after all this, Br. Smith says, he has no fears that his "worthy and much esteemed friend Grosh will abandon the denomination, even if it should build a theological seminary."

I am fond of praise, and dread censure from a friend so beloved as Br. Smith—and were I silent on this personal notice, it would imply, either, that I agreed with him in the above—or, that I was too fond of the praise and too much afraid of the censure, to dissent publicly from him. Neither is true—therefore will I dissent from him, candidly and frankly, at all hazards. I am one of those whose motives Br. Smith has misunderstood, and whose declarations (that, in certain cases, they would be, in conscience, compelled to leave the order) have been wrongly construed, by many, into "threats" to "overawe the denomination." Permit me, then, to answer for myself.

Had the Universalists been aristocratic, partial or despotic in their principles of ecclesiastical government, agreement with them in doctrine, alone, would NEVER have induced me to enter their fellowship. But I found their government based on the doctrine of divine impartiality and paternity, and on human equality and frater-

nity. A minister was not a spiritual lord and master, but a brother—a man; and a layman, instead of being his slave, was his friend and equal, and might, whenever he could get hearers, and sustain a good moral character, become a preacher also. In short, I found their government to be, like their doctrine, republican—for the whole people—and I united with them gladly. Now, the adoption of any measure which will destroy this religious liberty and equality—which will take power from one portion of the people (the laity,) and bestow it on a smaller portion (the clergy)—would *compel* me to leave a denomination whose principles of government I *must* detest and oppose—whose tyranny I *would not* share; whose slavery I *could not* submit to. Nor would this be all. I would wage an everlasting war of extermination against Universalist aristocracy and ecclesiastical usurpation, as readily (if not more so) as I ever have done against that of the Methodists, or any other sect. And I need not tell Br. Smith that many thousands of us do most solemnly believe, that the establishment of a theological seminary, by our denomination, *will* ultimately lead to the usurpation of power from the people, (by making the clergy, with their literary and theological tests, the judges of who the people shall employ to preach to them,) and the consequent establishment of a clerical aristocracy among us. I will only add, that should such a seminary be established, (which I now do not fear,) and our belief in its effects be verified, (as I am certain, in that case, they *will* be,) neither the fear of ruin from present pecuniary obligations, nor the fear of destroying the pleasant hopes of a long desired competency, which glitter eight or nine years ahead, would deter me from adhering to principles which I trust to cherish through my future, as I have done through my past life. Hard as it might be to bankrupt myself and beggar my children, I had rather do both, than be either a tyrant or a slave.

But do not mistake me. I do not believe that a time will ever come, which will render this dread alternative necessary. I am persuaded that the great mass of our laity—nineteen out of twenty, if not ninety-nine out of every hundred—are opposed to a theological seminary, with its attendant literary and theological tests. And even if one should unhappily, be established, I would not deem a separation necessary until all hope of overthrowing it was gone—nor then, until satisfied that even the *development* of its baleful consequences would not rouse the people to come to the rescue. Hence, as I said before, I have no fears at present of disunion in our denomination—and hope to live long and die rejoicing in its republican and fraternal fellowship.

I have done with personal matters on this subject—I trust I am fully understood in what I have said. My hand is yet unsteady, and perhaps my mind is not quite clear and strong as usual, but these clogs on the main question I was anxious to put out of the way. As soon as our Father in his providence restores me to former health and strength, I will attend to the arguments of Br. Smith with all the candor and respect to which he and they are so justly entitled.

A. B. G.

THE UTILITARIAN.

Rev. O. A. Brownson, Editor of the Boston Reformer, a *sui generis* working man's paper, thus notices my last number of the Utilitarian in his paper of the 30th July, the "weekly" of August 5th.

THE UTICA MAGAZINE AND ADVOCATE, of Saturday last, asks the question, "Who will show us any good in being religious in thought or feeling?" and answers, after a long and very well written article, "It is good to be religious in thought and feeling, because religion is natural to man, and a conformity to nature is necessary to happiness."

We notice this not to dispute the *truth* of the answer, but to question the philosophy it involves. The utility or inutility of religion is no argument for believing or disbelieving it. We cannot believe a thing because it would be useful to believe it, or disbelieve it, because it would be injurious.

To be religious because religion is necessary to our happiness, is impossible. Religion is an end not a means. He who attempts to convert it into a means, and to measure it by its power to gain a certain end, would act as absurdly as he who should attempt to judge of poetry by mathematics, or to measure its worth by geometry.

To propose to a man to be religious for the sake of promoting his happiness, is to appeal to his selfishness, and can, in the long run, have no other effect upon him than to make him selfish. In religion there is always abnegation of self. Religion carries us out of ourselves, makes us seek a good of which self is not the centre, and binds us to interests and principles which belong to a world above and beyond all that which concerns our own immediate or ultimate happiness.

There is a species of spiritualism, or mysticism in the foregoing, with which I cannot pretend to cope, unless Mr. B. will first define his terms. "Religion" signifies, "to bind together again." If so, it is a *means*, and not an *end*. The object of the practical portion of the Christian religion is to make us god-like—if so, it is a means, and not an end. The doctrinal portion is to make us acquainted with God as our Father, "whom to know is life eternal"—if so, it is a means, and not an end.

As to utility, if Mr. B. can persuade men to be religious without any considerations of utility, I shall rejoice at it—but I find one main obstacle to people's embracing religion, to be the belief that "it is of no use—they are better off without it."

As to selfishness, only let a man become truly religious, and it will be as impossible for him to be selfish, as it will be for black to be white, and yet be black at the same time. But by "selfish" I apprehend that Mr. Brownson understands any regard for self, however connected with the good of others. If so, I must again disagree with him—for the religion of Jesus, so far from producing an "abnegation of self," (by which I understand Mr. B. to mean a total disregard or consideration of self,) makes the love of self the very standard—the very first principle—the foundation—of the greatest duties it enjoins between man and man. "Do unto others"—how?—"as you would have others do to you"—"Love your neighbor"—how?—"as yourself."

As to the absurdity of judging poetry by mathematics, or measuring its worth by geometry, I agree with Mr. B.; but I cannot see how he can compare these with a recommendation of religion because it promotes happiness. His bump of *comparison* must have got into the mist of mysticism about these days, or had its spiritual eyes opened so as to see what is, to such poor matter-of-fact mortals like myself, perfectly invisible.

LIBERAL INSTITUTE.

WELL DONE, BR. PRATT.—Truly, Br. Pratt, thine was a noble deed, and the friends of the Institute will long remember it with gratitude. We most cordially and heartily concur with thee in wishing that thine example may "stand in the rear of hundreds" of similar cases, which we may have the pleasure of recording. And we are confident that there are hundreds of places where a greater donation *might* be obtained with what Br. P. calls "a little resolute activity." Brethren, friends of the Liberal Institute, friends of untrammelled science and unsectarian education, try it—try the experiment for once—test the liberality of your fellow-townsmen and neighbors, and see what kind of stuff they're made of. I'll warrant it shall do no harm. Here follows Br. P.'s letter, which was so unexceptionable in its form, and so doubly acceptable in its contents, having the *real matter-of-fact substance within*.

D. S.

"Stockbridge, August 18, 1836.

"Rev. D. SKINNER.—I was appointed an agent sometime last Spring, to collect funds for the Clinton Liberal Institute. Something had already been said to our friends in this quarter upon the subject, but with little encouragement from them. When the appeal from the General Agent to the Universalist ministers appeared in the 30th number of the Magazine and Advocate, as there is no Uni-

versalist minister in this immediate vicinity, I resolved to act with more energy, and to do it quickly. In conversation with some of our friends, when I was first appointed agent, we thought we should be able to get *ten dollars* by asking for a dollar each from as many persons; but on applying, we found little encouragement. But when the appeal to the ministers appeared, it was resolved by the friends nearest to me, that *thirty dollars* should be raised, and I set about it accordingly; and I now send you *forty-five dollars and fifty cents*, as the result of a little *resolute activity*.

"I am persuaded that this transaction should not be a prominent case, and do wish that it may stand in the rear of hundreds that you may have the satisfaction soon to have reported to you, that I may have the pleasure of learning that those who have been the immediate guardians of the Institute, are relieved from that weight of anxiety which has so long hung upon their minds; and the liberal part of community exonerated from that censure which must be their companion, until the relief is fully given.

MATTHEW PRATT."

ANOTHER—AND BETTER STILL.

Since the above was prepared we have received the following from Clinton, dated August 22, 1836:—

"LIBERAL INSTITUTE DONATION."

"R. W. Haskins, Esq., of Buffalo, N. Y., has recently purchased the beautiful hill and other contiguous grounds immediately in the rear of the Clinton Liberal Institute, and generously presented the whole to that institution. The present cost was about seven hundred dollars. By direction of Mr. H. the hill is to be planted with suitable trees and shrubbery, and the top leveled for future use.—Communicated."

We have now only room to remark, that the above is indeed a splendid donation, and will by the officers and friends of the Institute generally, be appreciated and remembered with true and lasting gratitude. Oh, that a score of able and as *truly liberal* men as friend Haskins would give each of them a similar exhibition of their liberality.

D. S.

SECTARIANISM OF THE NEW-YORK MIRROR.

How great is the pity that as widely circulated and popular a literary paper as the New-York Mirror, which claims to be "devoted to literature and the fine arts," "To catch the manners living as they rise," to feast the intellectual man, to give tone to public morals and sentiments on an elevated key, to amuse, instruct and edify the youth of both sexes and the fashionable circles throughout our land—should stoop to the narrowness of sectarianism, and crowd into its columns, from week to week, some of the absurdest dogmas that ever man believed, and which had their origin during the darkest ages the church ever witnessed! It is bad enough, in all conscience, for such papers as the New-York Observer, the Evangelist, the Methodist Advocate and Journal, the Philadelphian, the Presbyterian, and other kindred prints, to publish such absurdities; to swallow which their most devoted followers, have as much as they can possibly get along with; but it is really too much for the enlightened public to bear with silence, to see our highest literary papers, stoop to so ignoble a calling. Take for example, the following from the Mirror of August 6.

"THE NECESSITY OF AN ATONEMENT.—It springs from the attribute of divine justice. The Judge of all the earth must do right. His justice is the regulator of his holiness and mercy in the government of the world, and maintains its universal order, harmony and peace. Man has broken the law of God. God is bound, from the holy necessity of his being, to protect his own law. He cannot permit an impeachment of that law, without an impeachment of himself. Either he must trample on his own law, or his justice must punish the offender, and thus make room for the exercise of mercy.

'Die he, or Justice must.'

To this view of the necessity of the atonement, it is frequently objected, and it may be well here to

meet the objection. If it is man's dignity to forgive without satisfaction, why should God extend pardon to a sinner only on the ground of an expiatory atonement. The reply is, because he is God and not man. The same mode of procedure that would impart glory and dignity to man, would stamp with impurity the divine government, and derange the harmony of all the divine attributes. To illustrate the idea, I will cite the case of the king of the Locrians, who, to prevent the commission of a particular crime, enacted a law, punishing the perpetrator with the loss of his eyes. His own son was the first to offend against the law. The king, yearning over his son with a father's love, yet bound by his own law to punish him, resolves that he himself will lose one eye, and thus evince his love for his son; and that his son should lose one eye, and thus sustain the dignity of the law. Now, only admit that God is what he has declared himself to be, immaculately holy, strictly just, and you have at once an argument pleading for the absolute necessity of an atonement. God has framed a law. It originated in his own principles of holiness and justice. It is a pure, equitable, and reasonable law. To suppose that he would extend the act of pardon to a criminal, who had wilfully infringed upon that law, without such a satisfaction as would maintain its purity, and illustrate its equity, would be to suppose him capable of denying his own existence. The mercy that glows in his heart would pardon, therefore he gives his own Son. The law that the rebel has broken, demands satisfaction, therefore that Son dies. Thus the law is honored, holiness secured, the sinner saved, and God is a just God and a Saviour. O the depth of the riches both of the wisdom and the knowledge of God."

"The necessity of an atonement!" yes, we readily grant the necessity. But what *kind* of an atonement was there a necessity for? Not such an one as the writer supposes by any means. For that, so far from being a satisfaction to justice, would have been a most flagrant and eternal violation of every principle of justice. No such atonement as he supposes is ever mentioned in the New Testament. The only atonement known to, or mentioned in the Gospel, is *reconciliation*—not the reconciliation of God, for he was never irreconciled; but the reconciliation of *man*. He was the irreconciled party—he needed, and he it was that *received* the atonement. See Rom. v: 10, 11; 2 Cor. v: 14-21.

This Orthodox writer says, "Either he (God) must trample on his own law or his justice must punish the offender, and thus make room for the exercise of mercy.

'Die he, or Justice must.'

Well, does God punish the offender, according to this writer? No, by no means. So far from punishing the offender, he lets him escape *all* punishment, and punishes his *innocent Son*, who, so far from being an "offender," was entirely "without sin—holy, harmless, undefiled." If then, the Deity tormented and punished the innocent, and let the guilty go clear, he must have committed the most flagrant violation of justice conceivable. Surely his justice, if he ever had any, must have expired in the act.

Again, he says, "It is objected that, if it is man's dignity to forgive without satisfaction, why should God extend pardon to the sinner only on the ground of an expiatory atonement;" and replies to it thus: "Because he is God and not man. The same mode of procedure that would impart glory and dignity to man, would stamp with impurity the divine government, and derange the harmony of all the divine attributes." Why so? we ask. Is God *holy*? yes. Well, does he not command *us* to be *holy* because *he is holy*—to be like him—to be *imitators of God as dear children*? Surely he does. We deny then, in toto, the principles laid down by this writer. It is not true, that what would be *in principle* to the honor and glory of man, would be dishonorable and inglorious, *in principle*, to the divine Being. We know that certain *overt acts* in men may be wrong, in themselves considered, without any knowledge or reference being had on the part of man, to the ultimate bearing and final re-

sults, which acts, if performed by God, might be right, as viewed in reference to their ultimate and certain results, which man did not see; as for example, the conduct of Joseph's brethren in selling him into Egypt. But if the *same motive*, or *principle of action*, operate on both, then both must be right or both wrong. The *principle* cannot be right in one that is wrong in the other, and *vice versa*.

The reference to the conduct of the king of the Locrians is a most unfortunate reference for this writer. His law must be honored and its dignity maintained, therefore he puts out *one* of his *own* eyes and *one* of the guilty *son's* eyes! Now if this story has any bearing on the question in hand, it is this: The human family all deserved endless damnation—God had absolutely threatened it. Therefore to fulfil his threatening and honor his law, he concludes to *divide* the penalty between himself and his offending creature—so he inflicts *half* of *endless damnation* on himself and the other half on man! Will this writer have the goodness to tell us at *what period* in *eternity* this *endless damnation* is to be *divided* between God and his creatures, and which is to endure the *first half* of it! But there appears to be another difficulty in maintaining the honor of the law and the veracity of the law-giver; for the former demanded and the latter threatened, not *half*, but the *whole* of *endless misery*, not to the *innocent*, but to the *guilty*! This position allows the law to be but *half fulfilled* and the threatening to be but *half true*, or half verified: and after all the position is *half heretical*. For *genuine Autodoxy* maintains that *no part* of the penalty was inflicted on the guilty violator of the law, but *all* on the *innocent Son*! Therefore *no part* of the threatening is executed on the sinner!

The law that the rebel has broken demands satisfaction; therefore the holy legislator—punishes *somebody* else with the most vindictive fury, and lets the *guilty go clear*! Admirable consistency! Dignified and glorious Justice! How art thou honored by those who profess so high a reverence for thee! And how are our polite *literary papers* honored by such articles! D. S.

LOST.

Br. D. R. BIDDLECOM, on the 8th or 9th inst., either at Madison or Cazenovia, or between those places, lost his POCKET BOOK, containing between twenty and thirty dollars, and some other papers of no value but to the owner. His name is on the Pocket Book and some papers in it by which it can be identified. The finder will please leave it with Mr. Ward, Cazenovia; Mr. Curtis, Madison; Rev. S. R. Smith, Clinton; or Rev. A. B. Grosh, Utica; and accept the thanks of the owner.

LIBERAL INSTITUTE.—Gurdon Smith, Esq., Potsdam, N. Y., and Dr. Lewis, of Hamilton, are authorized to receive and transmit donations to the funds of the Liberal Institute.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in September, by Br. WILCOX in Carthage at 5, P. M.—Br. EATON at Fulton, and in the evening at Palermo—Br. D. BIDDLECOM at Newville—Br. QUEAL at Widow Leonard's schoolhouse—Br. ASPINWALL at the brick schoolhouse in East Martinsburg—Br. GROSH at New-Hartford—Br. L. C. BROWNE at Cooperstown and Br. WHISTON at Fort Plain.

There will be preaching on the second Sunday in September by Br. GROSH at Little Falls—Br. WAGGONER at Leyden—Br. ASPINWALL at Salisbury—Br. WILCOX at Trenton Falls and at Newport at 5 P. M.

There will be preaching on the third Sunday in September, by Br. J. M. AUSTIN, of Danvers, Mass., in this city, and by Br. SKINNER at Herkimer.

Br. EATON will lecture at Salina on the evening of September 2d.

Br. WHISTON will lecture at Lawyersville, Schoharie county, Monday evening, September 12.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

E. L. L. Malone—Rev. N. S. Ann Arbor, (M. T.) for M. F. H. W., J. H. M., E. M. W., J. C. R. and H. R.—J. L. W., Hoosick Falls, for E. W. D. and G. P.—D. P., Collins, for self and J. T.—P. M. G., Juliet, (Ill.)—J. H. Meadville, (Pa.)—H. W. D., Geneva—N. T., Blissfield, (M. T.) for W. P. R. P., H. C. P., H. B., M. B. 2d, M. V. and W. B.—Rev. J. H. S., Detroit, (M. T.) for D. L. S. M., F. W. G. and R. T.—H. L. B., Middlefield, (O.) for self, A. E. G. and R. E.

POETRY.

From "Hours of Song."

IF THOU HAST LOST A FRIEND.

If thou hast lost a friend
By hard or hasty word,
Go—call him to thy heart again;
Let pride no more be heard:
Remind him of those happy days,
Too beautiful to last—
Ask, if a word should cancel years
Of truth and friendship past?
Oh, if thou'st lost a friend
By hard or hasty word,
Go—call him to thy heart again;
Let pride no more be heard.

Oh! tell him from thy thought
The light of joy hath fled;
That in thy sad and silent breast,
Thy lonely heart seems dead—
That mount and vale—each path ye trod,
By morn or evening dim—
Reproach you with their frowning gaze,
And ask your soul for him.
Then if thou'st lost a friend,
By hard or hasty word,
Go—call him to thy heart again;
Let pride no more be heard.

From the Knickerbocker

AMERICAN SOCIETY.

'Undoubtedly, simplicity of manners is one of the great pillars of morality. It circumscribes our wants, and thus diminishes those besetting temptations to extravagance and dishonesty which originate in and receive their power from the love of dress, splendor, display and luxury. Those who set an inordinate value upon the gratification of these vanities, will come in time to sacrifice to their attainment all that solid stock of happiness which is derived from the possession of integrity and independence. An age of simplicity, is, therefore, an age of morality; and hence it is, that the wisest writers of antiquity have made simplicity of manners essential to the preservation of that liberty which cannot be sustained by a luxurious and corrupt people. That our own high feelings of independence are rapidly fleeing away before the quick steps of ostentation and luxury, and that the love of wealth, as the means of attaining to these gratifications, is becoming the ruling passion, must be obvious to all observers.'—PAULING.

It is to the agricultural portion of our country that we must look for the preservation of our liberties. The simplicity of their manners, and their isolated situation, enable them to think, and judge, and act for themselves. Uninfluenced by the power of sympathy with the many, and devoid of that restless excitability which places the populace of our cities in the power of every demagogue who harangues them from the polls or the market place, and who can fire them either to acts of destruction or deeds of patriotism, this sober and independent body of freemen govern their feelings by their reason, and their actions by their sense of right.

With what consciousness of superiority must the farmer look down upon those who are childishly triumphing in the possession of fine houses, fine furniture, and splendid equipages; and with what pity must he regard those who are wearing out their lives and energies, to gain those gilded play things and gewgaws of mature age. As for him, he treads the imperial carpet with as much indifference as he does the dusty pathway; and the grassy bank affords a more inviting seat than the most luxurious ottoman or fauteuil.

From my heart, I honor the countryman, in whatever situation he may be found. Look at the wagoner beside his team; the manliness of his gait, the flourish of his whip, the very wearing of his hat, show that he is a freeman—that he feels no superior. Contrast him with the journeyman mechanic of the city. The latter is either a copyist of others, in a different station in life, or he is embittered by jealousy and envy of that class whom he styles the aristocracy, and whom he imagines to be leagued in an unholy alliance against the rights and privileges of his fellow-workmen.

Look at the wealthy farmer—the man of character and intelligence. When among his laborers, he gives them the right hand of fellowship, and converses with them as with fellow-countrymen. Conscious of his own standing and influence, he assumes no superiority, but admits them to his house, and often to his table. And in their turn, they always regard him with that deference and respect which is due not to his estate, but to his mind and character.

How different is the man of fortune in our cities, whose riches are the result of a life devoted to gain. His

workmen, his clerks, his less wealthy neighbors, are those whose society he most wishes to avoid. Fearful, lest those with whom he cannot help associating in the way of business, should make this acquaintance an opportunity of visiting him, he wraps himself up in the mantle of self-consequence, as the only way of preventing personal contact. He looks at his lofty mansion, his hired servants, and thinks all beneath him, whose means will not enable them to live in the same luxury and ostentation. Having commenced as a pedler or mechanic, he tries to banish it from his memory, and strives more anxiously to keep this unknown from his children, than he would do had he been a forger or defaulter. He would rather meet an enemy than the friend of his father, or of his own early days; and his near sightedness prevents his recognizing any one who patronized him in his former trade. Such are the pitiful shifts, the meannesses, of those whose only claims to distinction are their riches and their gorgeous display.

A country life appears to be as favorable to the moral healthfulness of man, as it is to his physical well-being; and its effects are equally manifested in the day-laborer as in the landed proprietor. It is this noble stock of American freeman that will prevent our becoming a puny and degenerate race. It is amidst this host that we must look for the true worship of liberty, which is well nigh extinct in the bosoms of those who bow at the crowded shrine of mammon.

Wherever human beings congregate in masses, there will always be found the workings of human corruption. In the society of cities, the influence of evil will ever be more apparent than that of good, even if it be not greater, as some have said. It is true, there is much that is pure and elevated, there is much that is high and holy, among the dwellers in cities; but its effects are not sensibly felt beyond its own immediate circle of action. The "still small voice" of religion and of reason is only heard in the hours of retirement and reflection. The hurrying crowd are impelled by their passions—those impetuous leaders, whose clamor overpowers the claims of truth, integrity and virtue.

The multitudes that throng our thoroughfares, are divided into two prominent classes—those who are toiling and grasping for wealth, and they who are ostentatiously spending it. Look at the money-seeker; observe his care worn, his anxious countenance. Follow him to his counting room; see him clutch with nervous eagerness, the sum he has just gained in the way of trade, but not in the way of upright dealing. Look at him as he goes over page after page of his ledger, and sums up column after column of his figures, to estimate, the profits of the past year. Newton could not have shown half the trembling anticipation, the eager delight, as he was about concluding the calculation that was to establish his great discovery, that this man exhibits as his pen writes down the thousands that have been added to his former gains.

This craving desire for wealth is the fruitful source of fraud and forgery, and of every species of gambling, from the wild speculation to the lottery and the card table. This lust for gain—this master passion that deadens every other emotion—has spread its baleful influence far and wide throughout our cities. It is not confined to the avowed worshippers of mammon; it is not only amidst the money changers in the outer court of the temple, that its corruption is seen; it has entered within the veil, and those who have openly professed to have renounced "the world and its lusts," by becoming the followers of Him, who, when on earth, "had not where to lay his head"—even these will lift the sacramental cup to their lips, while every desire of their hearts is devoted to the accumulation of money. I have heard Christian mothers try to convince their youthful daughters of the happiness to be enjoyed in the possession of splendid establishments, and in having wealth at command. I have seen Christian fathers give their blooming, lovely girls to the arms of sensualists and dotards, and then complacently and smilingly receive the congratulations of their friends on the happy occasion. Is this a false picture? Would that it were! But it is too true! The canker of gain hath eaten deeply into the very heart's core of society.

Let us now turn to the money spender, and see what was the object for which these treasures were so anxiously laid up. He has now left the worship of mammon for that of fashion. He surrounds himself and his family with the splendor that is to gain him admission into those circles that have been the haven of his desires and endeavors. At first he may meet with something like a repulse; but if he repeat his advances, and continue to increase the number and the brilliancy of his gilded trappings, he will see the gates unclosed, and find himself most warmly welcomed by those who most loudly condemned his presumption. This being gained, it is now requisite for him to copy the notions, the manners, and the fashions of those around him. He finds that these are all drawn from European models, and in order to make a faithful imitation, it is considered necessary to take his family across the Atlantic, that they "may catch

the living manners," from seeing the nobility passing in their equipages, from living near their palaces, or perhaps by the supreme happiness of gaining admission to an entertainment given by some one who is second cousin to a lord or a baronet. Oh, fashion! what follies are committed in thy name! To an European observer, these follies would be a fit theme for ridicule, but in a true American, they excite feelings of the deepest mortification. Can such an one read or hear of the conduct of some travelling Americans, and of American society in Paris, and not feel his ears tingle and his cheeks blush with honest indignation? And it is by society like this, both at home and abroad, that Americans are judged by Europeans. The fashionable world, in any country, is but an unfair specimen of national character. It is generally composed of the imitators of other nations—the idle, the vain, and the unintellectual—and this is especially so in our own country. Our men of character and intelligence are occupied on the busy arena of life. Our women of cultivated minds and simplicity of manners are found in the social circle, or at their own firesides. In fashionable society, as it is at present constituted, there is little to attract such men or such women, and it is unfortunate that this is the case. For, however pretty or light may be the materials of which it is composed, its prominence in the public eye, its blazonings, its efforts to draw attention and admiration will always give it influence. And the influence is powerful. From the Almack system of London, to its pitiful imitations in our own cities, we see the uncontrolled sway it can exercise at will. And what are the effects of this influence? It is to this we owe that love of splendor and display which has infected all classes of our citizens. It is this that has made wealth so attractive that men will sacrifice their integrity, their reputation, and even Heaven itself, to obtain it. It is this that is undermining the fair fabric of our national prosperity, by giving rise to those jealousies and heart-burnings that cause the cry of "Down with the aristocracy!" to be muttered between the teeth, or boldly to be proclaimed, in times of popular excitement. To this also is owing that fearful tide of foreign notions and foreign innovations that is pouring along our commercial emporiums, and which, unless arrested in its course, will swallow up every thing like American individuality and republican simplicity.

In tracing the unhappy effects of this influence, let us go back and see what portion of this society gives the tone to its usages and opinions. If we discover the origin of this evil, we may also find the remedy that is needed. I hope I shall not be considered a libeller of my own sex, when I lay the blame at their feet. The influence of fashionable society is the reflected influence of woman, and to her we must look for the reform and reorganization of American society.

Let the female of intellect and judgment, who has leisure at command, consider whether she has done her duty in leaving such power in the hands of coxcombs, silly women, and girls who still need a teacher. If men of integrity, when disgusted with the chicanery and corruption of some politicians, were to retire from public life, and leave every thing to mercenary office seekers, what would become of our government? But such men know and perform their duty better: exerting the whole weight of their influence to counteract the evil doctrines disseminated by designing men, and striving to bring the unthinking mass to a sense of their true interests, they firmly fix their feet on the rock of political principle, and point out the course to the ignorant and unwary, while the tide of calumny and corruption rushes by them unheeded. It cannot move them from their place, for their object is their country's good.

Our government—the bulwark of our liberties—is entrusted to the care of America's sons. And let them guard it well, for it is the Freedom of the World that is committed to their charge. And since they have left female influence to regulate society, let the daughters of America remember their responsibility. Let them speedily unite in throwing off the yoke of European bondage, and claim their independence of foreign fashions and imported customs. And then, and then only, will American society be, what it ought always to have been, a beautiful illustration of republican simplicity and republican principles. G.

Fear never was a friend to the love of God or man, to duty or conscience, to truth, probity or honor.

DEATHS.

In Rock Port, Loraine county, Ohio, on September 2, 1835, Mr. JONAS W. MILLS, in the 40th year of his age. He lived in the faith and died rejoicing in the hopes of the Christian religion. His funeral was attended by Br. D. Tenny, and the consolations of the Gospel, tendered to the congregation from 2 Tim. 1: 10.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, SEPTEMBER 3, 1836.

NUMBER 36.

THE PREACHER.

For the Magazine and Advocate.

Address to Youth.....A Sermon.

BY REV. T. J. SMITH.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. xii: 1.

In essaying to address the young, I cannot avoid the embarrassment which the delicacy of the undertaking necessarily imposes upon me. Aside from the consideration of failing to attract their attention, by anything that can be said on the subject so commonly thought loathing and disgusting, there is still another consequence which we would gladly avoid—viz., the infringement of the right of dictation which belongs to seniority, or the relative bonds of family connexion. Hence, in trying to avoid Charybdis, we may run against Scylla. Or, in other words, in trying to awaken the attention of the young to the subject of pure religion and undefiled, and to place their feet in the paths of wisdom, which are pleasant and full of peace, and to urge them to run the race set before them, as virtue and religion require—there is a fear of treading on forbidden ground and coming in direct contact with the prejudices of parents, brothers, sisters and friends, and thus dashing our little barque upon the shoals.

The father, with his attention all awake, is ready to criticise every word spoken, to approve or condemn as the case may be. He wishes to scan the counsel that is given to his son, whose actions are watched with careful anxiety, and every means tried to prepare him to fill his station in life with satisfaction and honor. And this paternal care is worthy the bosom of the father. Without it, he would not be worthy the name; and with it, he will not fail to approve all judicious advice for the well-being and happiness of his child.

The mother, likewise, wishes to hear the words spoken to her daughter, whose happiness Providence has made as dear to her bosom as her own existence. She feels a lively interest in all that concerns her, and wishes that her course in life may be bright and glorious—her character as fair as the vernal flower, and her innocence unsullied as angel purity. While the young, themselves, if aroused at all from indifference, are apt to anticipate nothing from a religious discourse but a dull monotony of dismal opinions, or gloomy advice. They are ready to exclaim, What have we to do, or what want we to do, with the many-headed thing called religion? The unreasonable and contradictory forms it has appeared in, leads us to doubt the possibility of finding religion reasonable and consistent, or pure and undefiled.

My young friends, it is the counterfeit of religion which you have seen, and been taught to believe was the true—the angel commissioned from Heaven, to bless the children of earth with the eternal radiance of her peerless form, and guide them to the haven of peace.

With these preliminary remarks, permit me to call your attention to the words of our text. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We design giving a clear explanation of these words, and the doctrine deducible therefrom; and closing with some appropriate observations addressed directly to the youth. These words were the fruit of experience and wisdom. They were penned by the wise king of Israel, where the costly and magnificent temple reared its massive walls

in the city of Jerusalem, where the ark of the covenant, overlaid with gold, was hid from all but the favored Jews. When the sacerdotal robe hung over the form of the sanctified Levite, and the regal sceptre, with all the splendors of royalty, were found with the worthy Solomon. When the rites and ceremonies of the legal dispensation were at their zenith—when the emblems and types of a better dispensation were in existence, and practiced—when the blood of the helpless lamb freely flowed through its silken fleece, and its tender form was stretched upon the smoking altar, from whence the incense floated to Heaven as an offering of peace—when the priest, bearing the breast-plate of judgment, set about with twelve stones of different colors, whereon were inscribed the names of the twelve tribes of the children of Israel; with the hem of his garment hung around with golden bells; with all these about his person, once a year he went into the holiest of all, and symbolically died for the sins of the people—when the Mosaic covenant, with its binding force, alone was known; then it was that the son of him whose simple sling had brought the proud boaster of the Philistine host low with the dust, sat upon the throne of Judah and governed his people in righteousness and wisdom. Then it was that our text had its origin. Long since then the sacerdotal robe has fallen from the shoulders of the faithful Levite—the altar has ceased to smoke with its accustomed victims, and the walls of the splendid temple, after having echoed seven years in succession to the prophetic woe pronounced against it, have had their frail materials hurled from their dizzy height into one mouldering mass of ruins—and long since, also, has the regal staff departed from the powerful tribe of Judah—for wasting time has been near them all, and touched with its crumbling hand the glorious monuments of antiquity. The circumstances of man also have changed; for since that time, one more glorious than the brightest constellations in the religious horizon, has arisen, and sounded the trump of the Gospel of peace—even the Sun of Righteousness with healing in his wings, has unfurled his golden pinions over this once benighted clime, and lighted up the concave of heaven with the matchless glories of infinite love. As the twinkling luminaries of midnight's gloom retire before the king of day and veil their faces in obscurity, so passed the legal polity away before the superior and transcendent brightness of the Gospel dispensation. Still, the words we have chosen for a motto, are worthy the careful consideration and remembrance of all concerned, and may as well be applied at the present time unto that class to whom they were addressed, as to those in like circumstances in years long gone by.

What, then, are we to understand by remembering our Creator? Are we to understand it to be our duty to remember what to us is unknown? Far from it: we have no remembrance of things of which we have had no previous knowledge; for we cannot remember until we know something to remember. Before you properly can be called upon to remember your Creator, you must possess some definite idea or knowledge respecting him. No one has lived to the years of discretion, without receiving more or less instruction respecting the Creator of all. In every scene of earth, he is found; his very being is necessary to the existence of the world. Without his energy, the grand movements of the harmonious whole would fall back to chaotic confusion, and darkness again cover the drear abyss. He is ever present, ever felt, with all that live, move, and have being, and "where he vital breathes, there must be joy." The works

of nature around, above, below, all bear testimony to the intelligence of man of the character of their Creator. The sun is a bright emblem of his goodness, glory and immutability—the stars are the workmanship of his hands; and with all created things, the marks of his forming hand are found, and his goodness richly enjoyed by every animated being, at every moment of its life.

But to the written revelation of his word must we turn, to find the regulations of which he would have us mindful, holding in remembrance to do the commands and laws he has instituted for the observance of man.

To remember him, is to remember his words and works for our good. His works are full of instruction, and worthy the careful attention and examination of man; but his words are what should be held in sacred remembrance. His requirements were made, not for the good of himself, alone, but for the good of us, his children. The laws of the physical, as well as of the moral world, were ordained for the happiness of each constituent part of his wonderful universe. It is said, in regard to what is required of man, "What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?" The Saviour tells us, the first and great command is, "Thou shalt love the Lord thy God with all thy heart, mind and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself: on these two commands, hang all the law and the prophets." These being the first commands to Christian obedience, they are therefore the basis of all religious duty.

Think not, then, that there is anything debasing in loving God; for to love him is to love his works, and give a willing obedience to his commands for our joy and peace. It is to love ourselves—the principle by which we are sustained in life—yea, to love life and all its blessings. And his commands are but guards to those blessings, to keep us from evil, and insure us the continual sunshine of happiness and love. For, "from the Father of lights cometh down every good and every perfect gift, with whom there is neither variableness nor shadow of turning." "The same to-day, yesterday and forever," loving all he has made; for he never would have created anything to hate it—whose very nature and essence is love—yea, infinite love; and his love has moved him to make ample provision for the universal and enduring happiness of all his children. Mistrust not, then, the sovereign goodness of your Creator; who does not permit a sparrow to fall to the ground without his notice, and who has numbered the very hairs of your heads—he will not be unmindful of man, but will bless him in goodness; for he is good unto all, and his tender mercies are over all the works of his hands.

Such, then, is but a brief sketch of the character of our Creator, whom we are commanded to remember in the days of our youth, when the evil days come not, nor the years draw nigh, when we shall say, we have no pleasure in them.

Again: to remember our Creator, is to keep in mind the commands he has given us with regard to one another. The love of God, of his works, and of life itself, are the foundation of religion, and indirectly lead to all the duties of man; but for the sake of more clearness we make a distinction and class the remaining duties of life under the head of fraternal obligations. The Creator has instituted, for our remembrance in practice, the command, "Thou shalt love thy neighbor as thyself." And if we wish anything more full and definite than this, let us hear our Saviour's words, "Therefore,

all things whatsoever ye would that others should do unto you, do ye even so to them; for this is the law and the prophets." Wise and holy law! Would to Heaven it were written on the tablet of every heart, in everlasting characters of gold, burnished so bright that it would shine clear and full in every action of human life. To remember these things, to do them, is to be religious—'tis to follow the steps of Christ, and entitles all who love God and their neighbor, to the name of Christian. To love our neighbor as ourselves, to do unto others as we wish them to do unto us, is but a reasonable duty for us to perform, and is far better than burnt offerings and sacrifices. The requirements of our Creator, all, directly or indirectly, have our good in view, and it is well for us to heed them in practice, thereby planting deep within our bosoms the principles of life, of love and happiness, that shall grow with our growth and strengthen with our strength, open our bosoms to love all the works of creation, and give us joy in seeing the happiness of all that move and have being. Then will you "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, I have no pleasure in them."

It may be said, in truth, that when we do not remember our Creator, the evil days will come—yea, have already come to him who disregards the laws of Heaven and abuses the works of his Creator, despises his brother man, and plunges in every scene of guilt. To him, the years have drawn nigh, and his lips declare he has no pleasure in them.

You love your parents—and why? Because they love you, and strive to procure every needful blessing for you to enjoy. How much more, then, ought you to be "in subjection to the Father of spirits and live?"—how much more reason have you to love your Creator, who is the author of your existence, and giveth ample means to your parents to provide for happiness—yea, from whom cometh down every good and every perfect gift? Even in the days of thy youth, it is well to remember thy Creator—his being, his power, omnipresence, justice, mercy, truth and love—and to practice all his commandments. This remembrance will plant within your bosoms the germ of holiness, which will root itself in the native soil there found—will vegetate and grow—will give strength to your weakness, consolation to your troubling cares and perplexities in the busy scenes of the world, and enable you to conquer all opposition that may arise, and finally will sweetly bloom and blossom, exhaling its rich odors at the portals of the tomb. Without this remembrance of these practical duties of religion, in vain may you hope for success in any undertaking in life. Darkness, confusion and doubt will be your portion—trouble, perplexity, and every evil work—grief, pain and sorrow, with bitter disappointment, will mar every scene in your wanderings from the light of Gospel truth, and the sun of your earthly existence will set in darkness, and no lingering ray of hope dissipate the impervious gloom of the grave.

There must be a fixed principle of action, in order to warrant uniform success in any enterprise of man. All the regularity of the material world is owing to such a principle, and without it all matter would tend to original chaos. Without this fixed, governing and directing principle, who could safely calculate the result of human actions from the means employed? In vain would the mariner try to guide his frail barque over the foaming surges of the trackless main without the trusty helm. Without this principle of order in creation, in vain might he stand beside his binnacle, rocked to and fro by the billowy deep—in vain might he stand, when midnight's sable curtain clothes the scene in starless gloom, and watch the trembling steel, his only pilot. Let order be destroyed, and the faithful needle in the compass no longer vibrates—the pole has ceased its attraction—the North, the South, the East, and the West are Babel terms, and the poor sailor must drift with the wind, without a guide to lead him to the ocean's

verge, or sink within the giddy whirlpool's roar. But thanks be to Heaven, there is a principle of order throughout the Creator's works. The sun knows his time to rise and set—the moon remembers her changes—the stars know their orbits in the skies—the seasons do not forget their order—the dew and rain know when to fall—the wind when to breathe her balmy gales—the ocean knows when to heave her tides—the needle, in storm or calm, in light or darkness, knows where to find the northern star.

And shall it be said that man knows not where to find his Maker—knows not his laws and his duty to his fellow-man? To find his Creator, man looks above, below, around, within, and sees him every where. Her laws are found in the revelation of his will, and he knows his duty to his brother is love—yea, his duty to all is love. This love to all is a principle of action, and it is remembering God—it is the stay and staff of life—it is the sun-beam of heaven shining over this vale of tears, and irradiating it with the rainbow of joy and peace.

"Remember, then, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Suffer me now to address myself directly to the young. You now occupy that station in life which has been called the season of dreams—a time of dreams, indeed, when happiness flutters around the downy pillow of repose, and infantile hopes give us extacies of delight. But the chill of coming years too often awakens us to a full sense of the vapory delusion. Youth has been compared to the morning—and well to the opening day may it claim a similarity, for it is the morning of human life. The sun-beams dart their rays of light through aurora's veil—the dew-drops sparkle on the spires of grass and on the painted flowrets of hill and dale—they all are in fragrant bloom—the wind awakes from its caves of rest, and begins its sport with the aspen's leaf—the birds inspired with love anew, at day's return, tune their various notes and chant great nature's harmonious hymn. All is lovely, bright and gay.

"Young thoughts have music in them,
Love and happiness their theme;
And music wanders in the wind
That lulls the morning dream.

"And there are angel voices heard
In childhood's frolic hours;
When life is but an April day
Of sunshine and of showers.

"Youth is the vision of the morn,
It flies the coming day;
It is the blossom on the thorn
By rude winds swept away.

"'Tis like the image of the sky
In glassy waters seen,
When not a cloud appears to fly
Across the blue serene.

"'Tis like a cloud of fleecy form,
Seen on a vernal day,
That veers before the coming storm,
Then weeps itself away.

"'Tis gentle as the sounds that flow
From an Eolian lyre,
When passing spirits seem to throw
Soft magic o'er the wire.

"'Tis like the soft and spicy gale
That flutters round the grove,
When morning mists ethereal sail,
Where angel spirits rove.

"'Tis transient as the vivid gleam
Of forked lightnings in the sky,
Or, like the fitful morning dream,
With waking hours—to die."

This season is now yours. The beams of morning shine upon you. The opening scenery of life, in perspective, extends the flowery lawn to your longing visions. The hope of happiness lures you on with hasty steps. You now begin to emerge into the busy scenery of the changing world. You are forming habits or moulding characters that will go with you through coming years. Then

how important—how all-important, that you have some principle fixed and sure, that shall temper, guide and control your every movement in life—some polar star, with its attractive powers, toward which all your various actions shall uniformly tend.

And what shall this principle—this power of attraction be? what can you expect it to be but your Creator's character—the lovely features of the Christian religion—the choice moral duties of human life? Think not that the great Creator is unworthy of remembrance—imagine not that religion is a many-headed monster—"God is love"—"pure religion and undefiled before God and the Father, is this, to visit the widows and fatherless in their affliction, and keep oneself unspotted from the world." Superstition and bigotry, alone, are of hydra form. The Saviour's "yoke is easy," and his "burden light." "The ways of wisdom are ways of pleasantness, and all her paths are peace."

Your Creator is not an enemy to the innocent amusements of youth. He who has painted the flowers of the field, is no cynic to censure them for vanity and pride, and to excommunicate them from the ranks of the faithful. He who has given the powers of risibility to the human system is not offended with the playful smile. He who has caused the quivering leaf to play, and given activity to the various grades of animated being, is not offended at the sprightly play of healthful activity and grace, or displeased with the mellow tones of the human voice in cheerful song. He loves them all—beauty, order, activity, music, combined with innocence, are his delight. And he who shuts his eyes because there is beauty around—who stops his ears at the sound of harmony—who mourns over the innocent sprightliness of youth, and draws his face into a sanctified frown, at the levity of childhood's hours—he is himself the child of superstition, the disciple of ignorance, the votary of bigotry. God does not require this—to rightfully serve your God is to serve yourselves, and to serve yourselves aright is to happy your fellow-beings. Oh, then, "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, I have no pleasure in them."

Let it not be said that we stand here the advocate for vice, or the justifier of sin. We are not the friend of either; and we say, lest we may have been misunderstood, let all your amusements be tempered with innocence, and let modesty be the companion of your sports. When intemperate excess or any vice or disorder, makes its appearance, withdraw in haste from the scene, and shun every appearance of evil as you would the cruel jaws of the grave. Put far from you the intoxicating bowl, and be temperate in all things. Be consistent in word and deed. Let not your lips be polluted by taking the name of your God in vain. Suffer your right arm to drop from your shoulder—your tongue to cleave to the roof of the mouth, before you are guilty of a malicious deed, or of one wilful lie. And on all occasions, as you prize life and happiness, never fail in ceasing to do evil and learning to do well.

A little time, and the hours of youth will pass, and you will become your own dictators in life. The guardian protection of your parents will cease—the warning voice of age will be hushed in the stillness of the grave, and you, alone, will be the actors in the drama of life. Then be induced to lay hold of pure religion and undefiled—imbibe the spirit of your Master, act on his principles, then will your hearts like the needle, continually vibrate to one fixed point, the polar star of universal love. Receive religion, it will be the chart to direct you safely over the billowy ocean of life—it will enable you to pass unsullied through the vices of the world, and teach you the pleasant practice of every virtue, to love your God supremely, and your neighbor as yourself.

A short time and you will climb from the vale of youth up the busy eminence of middle age—the sweet and endearing scenery around you now,

will then only be seen through the dimness of distance, in memory's train, and the place that now knows you, may know you no more forever. The song of hilarity will be hushed in age, the gambol of youth will cease, the withering hand of time will pluck the roses from your cheeks, and leave the wrinkles there. Then remember, oh, "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." When the hoary locks of age are low in the dust—when the voice of him who now stands before you is stilled in the chamber of death, remember your Creator still.

Let pure religion be your companion—go with her hand in hand through the journey of life, and when the frosts of age shall chill your brows, and your change shall come, she will be near to give you peace, she will seize the flattering spirit in her snowy hands, and bear it above to mingle in the joys of infinite love. Which may God in mercy grant as your portion, and that of our race.—*Amen.*

For the Magazine and Advocate.

MATTERS AND THINGS.....No. VIII.

BY EV. J. LEWIS.

The Bible contains sixty-six books bound together, or that number of volumes in one. It is literally therefore, a book of books. And if we take into consideration the importance and value of the religious information contained in it as a whole, we shall be justified in styling it "the book of books."

The Bible contains the most ancient historical records which have come down to us, also passages, both in prose and poetry, which present the finest specimens of the ancient style of writing that are now extant.

The Bible contains, among many other things, an account of a revelation to mankind from the invisible God, accompanied with many specifications of the subject matter thereof. We learn from this the perfect and all-glorious character of the Deity, his providential dealings with the children of men, his gracious designs toward us with respect to our ultimate destiny, our duty to him, to our fellow-creatures, and to ourselves.

The Bible contains (see the Gospel of Jesus Christ) the most conclusive and convincing evidence that can be afforded to man in the present state of being, of the fact of an after-death existence for all mankind, in an incorruptible and immortal organization, exempt from decay, disease, dissolution and death, where we shall be saved from sin, be strangers to transgression, be perfected in holiness, be equal to the angels, be like our glorified Redeemer, be the children of God.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE GENESEE ASSOCIATION OF UNIVERSALISTS FOR 1836.

1. Met at Buffalo, on the 17th of August, agreeably to the adjournment of the last year.
2. Organized the council by choosing Br. J. S. FLAGLER, Moderator, Br. A. Peck, Clerk, and Br. T. P. Abell, Assistant Clerk.
3. Opened the business of the council with prayer, by Br. Archelaus Green.
4. Received the credentials from the delegates.
5. At the request of the Boston society, Erie county, said society was received into the fellowship of the Association.
6. Heard the report of the committee of discipline—"No cause of complaint"—Report accepted.
7. Chose Brs. Skeele, Flagler and Peck a committee of discipline for the ensuing year.
8. Voted, That there be as many Conferences within the limits of this Association, as there are fifth Sabbaths in the months of the coming year.
9. Council approved of the doings of their committee on letters of fellowship, etc.; in conferring ordination on Br. T. P. Abell.
10. In consequence of an unexpected call upon the Moderator, to return and minister the consolations of the Gospel at a funeral—chose Br. Skeele, Moderator; *pro. tem.*

11. Chose Brs. Tomlinson and Lewis, ministers; and Br. B. Caryl, layman, of Buffalo; a committee on letters of fellowship and ordination for the ensuing year.

12. Resolved, That all requests for letters of fellowship and ordination, be presented to the standing committee chosen therefor, at least three months previous to the time of acting thereon, or granting such letters, or conferring such ordination; and that said committee report their doings to the next session of the Association.

13. Resolved, That all ministers, holding letters of fellowship in connexion with this body, shall devote one-half of their time to the work of the ministry, while in the possession of health; or return their letters to this body. And in case such neglect shall continue during the term of one year, the council of this Association shall require from such delinquent his letters to be returned. And it shall be the duty of the committee of discipline, to make examination in relation thereto, and report such information to the council, at the next subsequent session, for their deliberation and decision.

14. Resolved, That we will recommend to all Universalists and societies, the organization of churches, and the adoption of that discipline, which shall be calculated to restrain them in their conduct, and guide them in the practice of the examples of their Lord and Master—and also to preserve those ordinances that may be thought to belong to the Gospel institution, subject to the conscience of individuals.

15. Inasmuch as the cause of temperance is closely allied to, and inseparably connected with the advancement and prosperity of the doctrine of Universal grace, therefore—

Resolved, That we do earnestly and seriously recommend to every individual of our denomination, a strict observance of temperance in all things, but more especially in the use of ardent spirits.

16. Voted, That the Clerk prepare the minutes for publication, and send them to one of our papers, with a request that other Editors in the State copy them.

17. Voted, That this Association adjourn to the village of Perry, Genesee county, to meet on the third Wednesday and following Thursday of August, 1837.

ALFRED PECK, Clerk.

ORDER OF SERVICES.

Wednesday morning.—Introductory prayer, Br. J. Potter. Sermon, Br. W. Andrews, 1 John iv: 16—"God is love."

Afternoon.—Prayer, Br. E. Gage. Sermon, Br. A. Peck, Luke ix: 55, 56.

Evening.—Prayer, Br. J. E. Holmes. Sermon, Br. L. L. Sadler, Eph. i: 6-14 inclusive.

Thursday morning.—Introductory prayer, Br. A. Green. Sermon, Br. H. Roberts, Isa. i: 18, 1st clause.

Afternoon.—Prayer, Br. Williams. Sermon, Br. J. Potter, 1 Cor. iv: 20. After which the celebration of the eucharist took place, administered by Br. Skeele, assisted by Br. Potter—and the usual addresses by Br. Tomlinson.

Evening.—Prayer, Br. Tomlinson. Sermon, Br. Townsend, Matt. iii: 8, 9.

MINISTERING BRETHREN PRESENT.

A. Peck, Pavilion; J. S. Flagler, Darien; S. A. Skeele, Bennington; L. L. Sadler, *At large*; T. P. Abell, Perry; H. Roberts, Rochester; J. Lewis, Boston; J. Potter, Lockport; A. Green, Virgil; R. Tomlinson, Buffalo; E. Gage, Michigan; W. Andrews and L. L. Spaulding, Gaines; J. E. Holmes, Michigan; A. Williams, Carroll; K. Townsend, Victor.

The following eight societies were represented with but eleven delegates—viz: Alden, Boston, Buffalo, Covington Darien, Le Roy, Middlebury, and Perry.

We were received with abundant kindness, and had a very good session. A. P.

For the Magazine and Advocate.

ANECDOTE.

The following anecdote will show that there are some females in the country, who can put to silence the armies of the Philistines.

Not long since some half a dozen women met at a neighbor's house for the purpose of spending the afternoon, and making a social visit. They were all members of different Partialist sects except one, a Universalist. During the interview, they severally, A. B. and C., expressed their views of a sermon they had just heard, as follows:—

A. What a good sermon we heard yesterday—I don't know when I have been so well entertained.

B. I was much delighted—the idea which he set forth, comparing Solomon's temple to the church of God, was entirely new to me.

C. Yes—and how just it appears; the different denominations are like the stones of the temple—now, there are the Baptists, the Methodists, the Presbyterians, etc., all striving for heaven, and no doubt will be saved.

D. Well, I have charity to believe they will all be brought from the mountains, and fitted for the great church triumphant.

Our sister who had listened for some time, at length concluded to put in for a share. "But your building is not finished yet—you know there was one stone which the builders rejected—they threw it to one side, and thought it did not belong to the building. But the temple could not be completed until that identical stone was brought and put in its place. Now that is Universalism—it is despised by all the rest—by all the builders refused and rejected." (Silence reigned throughout, and every countenance manifested surprise). "Remember, that this *must* be brought in to complete the work. The design of the Great Master Builder will not be accomplished, until universal holiness and happiness shall pervade the whole. When this head stone (which shall complete the work,) is brought in, there will be shoutings, crying, grace, grace, unto it."—No response. Good. RURAL.

For the Magazine and Advocate.

LETTER.....No. III.

To Rev. Mr. Smith, Boston, N. Y.

Br. SMITH—At the close of my last letter to you, I partly promised to write you again, and to give you a brief statement of the Universalist faith. It proved inconvenient for me to do this at the time I intended; and circumstances which have since transpired, have led me to form the design of taking up the subject more extensively than I then proposed, and to address not yourself alone, but also your fellow-laborers in the promulgation of the doctrines of the endless existence of sin and misery, who reside in this town and vicinity. The communication will appear, the Lord willing, in due season. Inquire at the Post-office.

Yours, etc.

J. LEWIS.

For the Magazine and Advocate.

CONFERENCE.

The Conference at Perry, was held on the 30th and 31st ult. The following twelve preachers were present—A. Kelsey, L. L. Spaulding, N. Brown, L. Paine, J. Babcock, J. Todd, O. Roberts, J. Gage, 2d, T. P. Abell, J. S. Flagler, L. L. Sadler and A. Peck. We had an unusual attendance; a very interesting season to the believer, and in all seven sermons were delivered. On Sunday, in the afternoon, Br. T. P. Abell was set apart to the work of an Evangelist by the laying on of hands. A part of the ordination service was as follows:—Sermon, by Br. A. Peck. Consecrating prayer, by Br. L. Paine. Charge and delivery of the Scriptures, by Br. L. L. Sadler. Right hand of fellowship, by Br. O. Roberts.

August 3, 1836.

A. P.

Love for love is but justice and gratitude; love for no love is a favor and kindness; but love for hatred and enmity is a most divine temper, a steady and immutable goodness that is not to be stirred by provocation, and so far from being conquered, that it is rather confirmed by its contrary.

For the Magazine and Advocate.

BR. FULLER'S LETTER.

BR. SKINNER—In the Magazine and Advocate, for July 16th, I was happy to meet with your notice of my sermon on the sin against the Holy Ghost. In thus commending it to the attention of the public, you have done me a favor for which I return you my sincere thanks.

The sermon was published that it might be read, not that it might be implicitly believed. You were right, therefore, in saying, "I do not believe the author will blame me for the exceptions I take to one or two points in his sermon, while I so cordially agree with him in all the rest." Permit me to observe, that my long and intimate acquaintance with you justifies me in saying, there is no man with whom it gives me more pleasure cordially to agree in religious sentiment than with yourself; while at the same time there is no one to whom I should express a difference of sentiment with less reluctance. For I well know it would induce no abatement of your fraternal good will.

I do not, therefore, write you this letter because you have taken exceptions to one or two points in my printed sermon, but because your doing so has furnished me with an opportunity of enlarging upon those points which the limits assigned to my discourse prevented me from laboring at length therein.

1. You say, "If sinners are not saved from their sins in *this* state of being, and it is impossible they should ever have any sins in *another* state, then it is impossible they should ever be saved by Christ, in the sense of Matt. i: 21; Acts iii: 26; Rom. xi: 26, 27." I will quote these passages in the order you have cited them, that the reader may have a full view of the Scriptures upon this point. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." "And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."

In these passages we are plainly taught, that Christ shall save his people from their sins—that he was sent to bless them in turning them away from their iniquities—that he shall turn away ungodliness from Jacob and take away their sins.

But how is all this to be done? By what means are these results to be secured? Jesus says, Matt. xxviii: 18; "All power is given unto me in heaven and in earth." You will agree with me that this power was given to him to fulfil the purposes of his mission—the salvation of his people from their sins. Christ has power to chastise. But for what purpose does he exercise this power? Only in fulfilling the objects of his mission. Punishment is one of the instruments by which Christ "saves his people from their sins." If a man is saved from his sins by chastisement, is he justified in denying that Christ saved him? Certainly not. Christ is none the less his Saviour because he employed means in effecting that salvation. How then is it *impossible* that men should be saved from their sins by Christ, if death is the grand instrument by which he saves them or frees them from their sins? I can conceive of nothing that will subdue, even annihilate every fleshly passion and appetite that leads to sin like the all-conquering power of death. I know of no good reason why he who has all power given unto him, and who certainly has power over death, should not employ death as an instrument in delivering his people from their sins. Nor do I consider those who are saved from sin by the instrumentality of death less indebted to Christ for their salvation, than those who are saved by any other means at his command.

2. You say, "you do not consider Rom. vi: 7, to relate at all to natural death." I think

otherwise. But what I have to say is not designed to convert you to my view of the text. I wish only to give my reasons for holding the views I have of it.

I think the good sense of all the context depends upon its relating alone to natural death. And had the apostle intended to be understood of death to sin, it is very singular that he did not insert the words which are virtually added to the text when understood to relate to any but natural death. It would then read, "For he that is dead [*to sin*] is freed from sin." But so it does not read. And it is manifest, from the whole tenor of the apostle's reasoning and exhortation, in connexion with the text, that the disciples were not so free from sin, in one sense at least, as he wished them to be, hence he earnestly entreats them to live up to their profession of being dead to sin.

Again, in the 11th verse, the apostle says, "Likewise, reckon ye yourselves to be dead in deed unto sin," etc. Like whom, I ask. Who else *reckoned* themselves to be dead to sin? Nobody. Who else was dead to sin? Had the apostle just asserted, verse 7, that they *were* dead to sin, in reality, and then, verse 11, called upon them to "*reckon*" themselves so? I cannot see the propriety of such an interpretation.

Now if they were to look upon themselves as having experienced in an emblematic and moral sense what they would have experienced in a literal sense, had they been literally dead with Christ and risen again, according to verse 8th, "Now if ye be dead with Christ, we believe that we shall also live with him," then the whole matter is plain to my mind; and may be paraphrased thus:—

The disciples had been planted in the *likeness* of Christ's death—his literal death. This was done by a figure or emblem, viz: baptism. And as Christ not only died but rose again to a new life, the disciples were called upon to put on as distinctly, the *likeness* of the new life, in which they believed, as they had done the likeness of death. And as he that was literally dead and risen again was entirely free from sin, so they, to be consistent, must be free from sin in their lives, else they did not imitate the new life, as they had imitated the death which precedes it by baptism. So I understand Rom. vi.

In confirmation of my view of this subject, I beg leave to add, that as the apostle's reasoning and exhortations, chap. vi, are founded upon the fact, that he that is literally dead is freed from sin, so in the commencement of chap. vii, his reasoning is founded entirely upon the fact, that the woman whose husband was literally dead, was loosed from her husband, according to the law of Moses. The plan of these arguments illustrates the subject.

3. You say again, "Nor do I consider it true that man can carry nothing out of the world with him but what he brought with him into the world." You refer to knowledge, moral principle and love to God, as attainments of this life, and deem the idea irrational and untenable which denies that we carry these things with us to another state of being.

As nothing is more foreign from my mind than controversy upon these topics, I shall barely give my views upon them. It is certain then, that we are gifted by our Creator, with all our mental and moral faculties upon our entrance into this world; and these I believe, we shall carry with us to eternity. And these, being gifts independent of flesh and blood, may, for ought I know or *believe* to the contrary, carry with them to another state all impressions or improvements made upon them in this state. But I do not believe that sinful impressions, made upon the faculties of one who dies without being converted in this life, will mar the happiness of the individual in the resurrection state, any more than evil impressions made upon Paul's faculties will mar his happiness there. I cannot see why the impressions of one will not be as distinctly retained as those of the other.

Our fleshly faculties, or appetites and passions, we derived from a different source, viz: the earth.

They are of the earth, earthy. Their range is, I believe, confined to this state of being. And whether abused or used for the purposes for which they were given, they must, with all their consequences, be annihilated by natural death.

But if all our knowledge, our present knowledge should "*vanish away*," according to 1 Cor. xiii: 8, I believe it will be succeeded by a wider range of thought, and a vaster field of intellectual glory—by a knowledge of God and his works in the resurrection state, which will so far transcend the little we now know, that it will be cast in the shade of inconceivable distance. And should our present, imperfect ideas of right and wrong, be supplanted by a perception of the righteousness which God has, I am sure we shall not be losers by the exchange. And for one, I feel sometimes that I should be ashamed to enter that better world and more perfect state with so little love to God as I now possess. So feebly can I now reflect his boundless love. Nay, I believe we shall all have inconceivably more love to God, in a future state, than we can carry with us through the valley of the shadow of death.

4. I know not on what authority natural death is esteemed a "*mere physical change*." It seems to me, that the dissolution of any one sinful organ is always attended with moral effects in man. And why the destruction of every unruly member at once should not be a moral as well as a physical change I cannot tell. Several times I have been brought apparently near the gates of death, and thought myself that the time of my departure was at hand. I imagine my feelings, my moral feelings were very different from what they would be, were I to approach the shores of England with the expectation of landing. Besides, should I land in England, I should find myself possessed of all my fleshly passions and appetites—be still a subject of hunger, thirst, anger, hatred, love, *fatigue* and ennui. Moreover, the wicked might trouble me. I should not be where "the wicked cease from troubling; and the weary be at rest."

5. I have often met with those among our Partialist brethren, whose cherished feelings seemed to revolt at the idea of God's making wicked and wretched men good and happy in any other way than that which they had marked out. Nothing seems to afflict them more than the supposition, that the antediluvians arrived to heaven before righteous Noah—that the Sodomites were in glory sooner than Abraham and Lot, and that Judas outstripped John, the beloved disciple, in the race to glory, etc. They are grieved at the idea that these and other similar characters should escape endless punishment and become good and happy at any rate. They seem not to be satisfied without an exhibition of human misery without end. For my part I have learned to feel very differently upon this subject. I never saw a sinful, miserable man made better and happier too soon to suit my feelings. I am sure it would give me no pain to see scores and thousands of my sinful fellow-creatures made better and happier in the twinkling of an eye. Dead or alive, I envy not the wicked, nor can any representation, exhibit them in happiness so soon as to be grievous to me. And I cannot believe that *you* would be displeased, if it should be true, that God frees men from sin at the article of death, and prepares them for glory by the spirit and power of the resurrection. But whether this *is true* or not is another question. Let us be fully persuaded in our own minds.

To conclude, I have said much upon this subject, much more than I intended to say. But if you see no impropriety in so doing, please lay it before your vastly numerous readers. I have not written for controversy. But whatever instructions you are pleased to give me upon the subjects of this letter will be thankfully received, without my feeling called upon to reply.

I take pleasure in subscribing myself fraternally, yours, etc. S. W. FULLER.

Philadelphia, August 10, 1836.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, SEPTEMBER 3, 1886.

REPLY TO DR. FULLER'S LETTER.

Bless me! what a long lecture Dr. F. has read us on the subject of the very brief remarks I made in the few exceptions I took to his sermon on the sin against the Holy Ghost! I did by no means intend to provoke, nor did I anticipate so long a chapter from him. However, he is abundantly welcome to the room he has occupied, and shall be to twice as much more at any time he is pleased to occupy it, with this or any other subject, on which he may please to write. I can most cordially reciprocate the sentiment he expresses towards me, when he says, "there is no man with whom it gives me more pleasure to agree in religious sentiment than with yourself; while, at the same time, there is no one to whom I should express a difference of sentiment with less reluctance. For I well know it would induce no abatement of your fraternal good will."

With a full view, and I trust under the influence of this sentiment, I shall proceed to make a few remarks by way of reply to Br. F.'s letter.

1. Under the first division of his letter I see nothing calling for any special remarks except what is said towards the conclusion of it, on the means, or "*instruments* by which Christ saves his people from their sins." And here, too, I most cordially agree with Br. F., that "punishment is one of the instruments" which Christ employs for the salvation of sinners. But I cannot agree with him in the idea, that *under any and all circumstances, death is necessarily "the grand instrument of saving or freeing all sinners from iniquity."* For if I did thus believe, I should be compelled to admit and argue that however great in number or magnitude any man's sins might be, he has only to add one more to the black catalogue, viz., *suicide*, to enter into and at once enjoy the salvation of Christ to its full extent! I should be obliged to consider the *suicidal act of the greatest sinner, and salvation by Christ, as synonymous phrases*; or at all events, that the former was the direct and certain method of obtaining the latter! That to every person vexed with remorse, harrassed by guilt and pursued by justice, there was the greatest inducement and highest premium offered for suicide, inasmuch as he could "with a bare bodkin" at once free himself from all sin, and guilt, and misery, and enter on the full fruition of immortal beatitude in heaven! That, if the disciplinary punishments and emendatory chastisements of God, and the death of this mortal body, by whatever means effected, were alike, and always with equal certainty, to be regarded as the *means of salvation by Christ*, then two great sinners, both equally guilty of the blackest of crimes, might be detected in the perpetration of their nefarious deeds—the one, conscious of guilt, and dreading a public trial and ignominious death on the gallows, at once plunges a fatal dagger in his own heart and dies in an instant. The other shudders at the thought of adding to his crimes the act of suicide, submits to the officers of justice, is for months imprisoned, has a public trial where all the long catalogue of his crimes is rehearsed, endures the most pungent remorse of conscience, and after many months, perhaps years, of severe suffering, he experiences a genuine reformation of heart, and undergoes a disgraceful execution on the gallows. Now of these two sinners one has experienced the salvation of Christ by a momentary act of suicide, but the other by the instrumentality of disciplinary punishment, which required years of suffering on his part, while the first was, by means of his own rashness, all that time, in the bosom of perfect bliss! Which mode of salvation, allowing both equally sure, but the first much the quickest, would be preferable to sinners? Which would they be most likely to choose? From a system involving such conclusions, consequences and tendencies as the above, we must beg leave to dissent. We cannot, Br. F., no, no,

we cannot go with you in these ideas: and we cannot believe that a man of your excellent heart and naturally clear head, would ever have espoused or undertaken to defend such ideas, unless it had been through the blinding influence of that *devotion* to a particular system that warps the better understanding of too many excellent men in our world, or through *prepossessions* that should have been shaken off, or at least carefully examined.

2. The reasons assigned by Br. F. for supposing Paul spoke of a literal or natural death instead of a metaphorical, in Rom. vi: 7, are far from being convincing to my mind. It appears to me very clear from the whole scope of the passage and context, the whole that is said on the subject in the 5th, 6th and 7th chapters, that death to sin and a moral renovation to newness of life, and new obedience, in view of the life, example, sufferings, death and resurrection of Christ, was the principal and main object of all the apostle says in this passage and its dependencies. He begins the subject in the 5th chapter and says that "sin entered into the world by one man, and death by sin," (to be carnally minded is death), that "death passed upon all, for all have sinned,"—"by one man's disobedience many were made sinners"—"sin hath reigned unto death," etc. Then in the 6th chapter he continues and enlarges on the subject, makes the practical application of the principles he brings to view, and asks, "Shall we continue in sin that grace may abound? God forbid. How long shall we that are dead to sin live any longer therein?" He next speaks of the believers being baptized into Christ—and into his death, verse 3, and then exhorts them as follows: "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Then, verse 5, he says, "For if we have been (not shall be at natural death) planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The 6th verse is still more conclusive in fixing the meaning of the context, thus: "Knowing this, that our old man is crucified (not shall be at death) with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Why? Because "he that is dead is freed from sin"—i. e., in exact accordance and confirmation of what he had before said, the body of sin being destroyed, the old man with his deeds being crucified, the believer having put on the new man, which was renewed in knowledge after the image of him that created him, (Col. iii: 10,) was, as declared in verse 22, made free from sin, or its reigning power, and had become the servant of God, having his fruit unto holiness and the end everlasting life, or the enjoyment of God in the Gospel of his Son, being thus made "the Lord's free man." The whole of the following context goes to confirm this view. The only literal death spoken of was that of Christ—the believer's was metaphorical. Verse 8, "Now if we be dead with Christ, we believe that we shall also live with him," i. e., after his example, in his spirit and temper, with his precepts and life constantly before us. Verses 9 and 10, "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died he died unto sin once; but in that he liveth, he liveth unto God." Verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Br. F. seems to think the words *likewise* and *reckon* imply a very different construction from that which we suppose, and asks, "Had the apostle just asserted verse 7, that they were dead to sin in reality, and then verse 11, call on them to reckon themselves so?" I answer yes, he had in substance asserted that he that was dead to sin was freed from its dominion or reigning power, agreeable to verse 16, for "to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death or obedience unto righteousness." The word *likewise* refers to verse 10—to Christ's dying unto sin once and living unto God—hence, the follower of Jesus should, in like manner reckon, i. e., count, consider, and regard himself, and act in all his conduct in accordance with that fact, as dead indeed unto sin, but alive unto God, etc. That

such was his meaning is apparent from the very next words, where he says, "let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are *alive from the dead*," etc. "For sin shall not have dominion over you; for ye are not under the law but under grace." "*Being then made free from sin* (the same phrase that occurs in verse 7) ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become the servants of God, ye have your fruit unto holiness," etc.

Then again, in the commencement of chapter 7, I think I see, so far from a confirmation of Br. F.'s views, a direct refutation of them and confirmation of mine. Thus, the introduction of the woman, bound to her husband as long as he lived, but released from him by his death, was designed to show the obligation of the subjects of the Mosaic law to regard that *as long as they lived under it*: but as he had before declared, "ye are not under the law but under grace," so he explains the figure of the woman and her husband in verse 4, thus: "Wherefore, my brethren, ye are also become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Thus I understand Rom. vi: 7, with all its context: and the whole appears to me so perfectly clear and conclusive in this light, that it seems difficult to conceive how any good mind, unworped by prepossession or prejudice, can understand it differently.

3. Br. F. admits that "our mental and moral faculties" may "carry with them to another state all impressions and improvements made upon them in this state." Such then being the admitted fact, I see not how the conclusion can possibly be avoided that sinful impressions may last longer than this life, or extend beyond this state of being: for the above admission allows *identity* and *consciousness* to remain. It matters not from what source the impressions were received, whether earthly or heavenly; identity and consciousness remaining, the impressions themselves must of necessity remain, according to all the moral and intellectual laws of man, until they are eradicated by some other cause beside the mere dissolution of the body. For though the mind be not naturally impure or corrupt, yet by reason of sympathy with the body, the *mind itself*, becomes *contaminated*, and descending from its naturally high and exalted station, it sympathises with the body in all its debasing passions and evil propensities, and calls all its mightiest powers into requisition to aid the body in these unworthy pursuits. The conscience becomes seared as with a hot iron, so that it ceases to act or feel. Paul speaks of men of "*corrupt minds*," 1 Tim. vi: 5 and 2 Tim. iii: 8, and in various other scriptures the same sentiment is reiterated. In Titus i: 15, after speaking of men of corrupt practices, he adds that "even their mind and conscience is defiled." The mind, the conscience, the soul may be corrupted; and though there is a mode of purification for the same; yet we no where read in the Bible that *natural death* is the means or mode of purification. Peter says, 1 Epis. i: 22, 23, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently, being born again, not of corruptible seed, but of incorruptible, even by the word of God, which liveth and abideth forever." This was a gradual but efficacious work performed in the soul. And John says, "Every man that hath this hope in him purifieth himself even as he is pure."

I have not said that sinful impressions made on the intellectual and moral powers in this life would mar the happiness of man in the consummation of his resurrection glory. I have said nothing about the resurrection but about the condition of man immediately after leaving this earthly state. I believe that a lapse of time intervenes between the death of the body and the consum-

mation of man's resurrection glory, and that during that lapse of time man may experience such discipline and change in his mind and affections as are not incompatible with the nature of man and the laws of God's moral government with which we are acquainted here. What will be the duration of that period I pretend not to determine.

As Br. F. admits that "our mental and moral faculties" may "carry with them to another state all impressions and improvements made upon them in this state," (which I most firmly believe,) it follows as a matter of course, that those who have received no favorable impressions and made no improvements in this state, must enter on the next *without* those improvements which others carry with them. Therefore, I think he is bound to admit that either there will be an *eternal difference* in the improvements and happiness of men in the resurrection state, or that a moral process (besides merely natural death) will be necessary to *precede* the resurrection, by and through which those departing this life destitute of those moral improvements shall be prepared for enjoying the same advantages as those who attained them here. I shall make no objections—for I have no ground for any—to what Br. F. says in the closing part of this division on "the wider range of thought, and vaster field of intellectual glory, and the inconceivably greater love to God" which we shall be permitted to enjoy "in the future state, than we can carry with us through the valley of the shadow of death." I fully accord with him in this sentiment.

4. The fourth item I shall dismiss with two brief remarks. 1. An effect may last after the *primary* cause has been removed. The putting one's hand into the fire will occasion severe pain certainly while it is in: and after it is taken out, the pain will be likely to continue a length of time at least. The destruction of a knife or instrument with which we wound ourselves, will not heal the wound—it may prevent its repetition. 2. Br. F.'s approach apparently to the gates of death was by no means a parallel, to many real deaths that occur among men. His mind and all his moral powers were in exercise—and in exercise too, on the very subject of death and his approaching change; so that had death actually ensued at that time, his change would have been both of a *physical and moral* nature. But how many are cut off, instantly without any mental or moral exercise whatever! The lightning's flash, the axe of the guillotine, the assassin's sword, may terminate one's earthly being instantly, while engaged in acts of the deepest depravity and wickedness, without one moral, intellectual or spiritual thought or feeling being awakened. And what is this but a *mere physical change*, or dissolution of the body? Is this operation alone sufficient to fill a deeply depraved and corrupted mind instantly with love supreme to God and holiness? Nay, it cannot be.

5. If by what Br. F. says about some of our Partialist brethren feeling grieved at the thought of the wicked becoming finally holy and happy, and the Sodomites and Judas, etc., getting to heaven so much sooner than better and holier men, he meant to insinuate that I was unwilling men should become holy and happy as soon as he really supposes they will, he is entirely mistaken in such a supposition. He however disavows attributing any such feeling to me. In this he does me justice and has my thanks for his candor. It would not be at all *grievous to my feelings to believe*, or even *know*, that all men throughout this country and the world will become perfectly holy and happy *to-morrow*; but however congenial such an event might be to my *feelings*, I cannot admit, I cannot *believe* such an event will occur; for I see no cause, or train of causes, in operation capable of producing such a result. Were I to see a little child thrust its hand into a bed of burning embers, and hear a by-stander remark that it would feel no pain after taking it out; and were I to say, I cannot believe it—I am confident the burn is deep and will require a number of days or even weeks to restore it to perfect ease and soundness; what should we think were the person then,

to charge me with an utter destitution of compassion and mercy, and say that I felt *grieved* at the thought of that little child's being free from pain and well of its burn so soon? The truth is, our *feelings* alone are not to be the criterion of our faith. But we are constrained to believe according to the weight and force of evidence, taking into consideration both the physical and moral laws of the universe, so far as understood, together with our own observation and experience in regard to the operation of those laws, and the probable results from the existence of well known causes. But if Br. F. does in reality believe what a writer of a set of wretched doggerel verses against Universalism a few years since says, viz:—

"That all the filthy Sodomites,
When God bade Lot retire,
Went in a trice to paradise,
On rapid wings of fire—

"That Judas, that perfidious wretch,
Was not for crimes accurst,
But by a cord out-tripped his Lord
And got to heaven first!"—

and that the instantaneous death of the vilest wretch in existence, is certainly the instantaneous transition of that wretch into perfect bliss, why, then it seems to me he must totally disregard all the known laws of God's moral government, so far as they relate to the character and object of punishment, or the requisite preparation for perfect spiritual happiness. It seems to me, also, that this view of the subject takes away one strong restraining motive from vice, and offers but poor encouragement for virtue. I need not here stop to explain the why and wherefore. They will occur to every reflecting reader.

To me there appear connected with this subject three very strong reasons in favor of a future disciplinary punishment. The *first* is, that many crimes of the blackest dye do not appear to be punished in this life. Such for instance as those of the monster Varndall, of Paris, in this county, who lately deliberately murdered his innocent wife and the amiable young Babcock, and then immediately cut his own throat; and innumerable instances of robbery, rape, arson, murder and suicide, immediately following each other, all by the same hand.—When and where I ask, are such crimes punished if not beyond this life? If it be answered they are punished in the death of the perpetrator; I answer this cannot be, for they *merely* suffer death; and this they must suffer sooner or later either by their own or other hands, or by natural diseases, or old age; and they frequently suffer much less in such death than many virtuous men who die by disease. If it be argued that they got their punishment *before* perpetrating their crimes; I answer, this would be to suppose the *effect precedes its cause*! Or else that the Deity acts on the principle of a certain Baptist deacon in New-Hampshire, who a few years since, prepared in the Spring to make maple sugar in company with one of his neighbors. The buckets, kettles, etc., were all prepared for the operation, and the plan was for the boys of the two neighbors to gather the sap, boil it into sugar, and then divide the product between the two. At length the good neighbor bethought him that there might some mischief occur to frustrate their calculations: so he posts over to Deacon V.'s and very gravely addresses him thus: "Deacon, 'twill be of no use for us to set our boys to work making maple sugar, for they will surely eat it all up as fast as they make it." "No, no," says the Deacon, "never fear that, I'm sure *mine* never will, for I've *whipped every one of them before hand*!" Now unless it be maintained that *effects precede their cause*, or that God acts on the principle that this Calvinistic Deacon did with his children, it appears obvious that some heinous sins are unpunished in this life, and therefore must be punished in another state, if at all. But we are expressly assured that the wicked shall *not* go unpunished—that he that doeth wrong shall *receive* for the wrong that he hath done, and there is no respect of persons. Therefore future punishment follows of course.

My *second* reason in favor of this doctrine is this, viz., punishment in very many instances does not produce its destined end in this state of being; therefore its con-

tinuance in another is a legitimate and necessary inference. Br. F. says, and every Universalist I believe will allow, that "punishment is one of the instruments by which Christ saves his people from their sins." The design, or at least one prominent design of punishment is, to humble, subdue, correct and amend the sinner. As the infliction of punishment upon sinners is often commenced in this life, and continued for a time without humbling, subduing or amending the sinner, but he rather grows worse under it, (as some refractory child grows still more refractory under his chastisements,) and finally dies in the most determined and hardened rebellion against God, it appears to me impossible to avoid the conclusion that the punishment will be *continued* by a wise and righteous God, in another state, long enough to accomplish the end for which it was commenced—until it "yield the peaceable fruit of righteousness to those who are exercised thereby." If such is not the case, then what has been inflicted has apparently been worse than useless, and God has acted like some foolish parent, who begins to correct his child; but because the child does not submit at once, but flouts, and raves, and bites, and kicks at him, he relinquishes the job as a bad one, gives up the stubborn child to his own course, and thus his chastening only *hardens in iniquity*, instead of reclaiming the child. Now I believe as God chastises men for their profit, that they may be partakers of his holiness, he will never leave his work half done, but will "accomplish that which he please—his counsel shall stand, and he will do all his pleasure." Myself and brethren who hold to future limited punishment, are sometimes accused by brethren disbelieving it, of holding to a "cruel and unmerciful doctrine—of not being satisfied without having men tormented in another world—we must have some hell for them hereafter—the miseries of this life are not sufficient," say they, "to satisfy the vindictive spirit of those who hold to future punishment—indeed, they might as well hold to endless misery and done with it, and have no half-way work about it," etc., and yet these same brethren will maintain that all the punishments inflicted on mankind in this life are mercifully intended—inflicted by a parent's hand, with a view to the benefit, the emendation of the sufferer—evinced the benevolence of God, so clearly, that were he to withhold them from the sinner, he would be both unjust and unmerciful to them and do them an essential injury. Now when we believe—and give our reasons for believing—that these *same merciful chastisements* will be *extended into the future world*, with the *same parental design*, the *same benevolent purpose*—that they will be continued till they have accomplished the purpose for which they were allowedly commenced, and terminated in the *lasting benefit* of the sufferer, why, we ask, should we be accused of holding a *cruel doctrine*, and these punishments be denounced as *unmerciful*? (I do not include Br. F. in thus alluding to what some say of the sentiment I hold).

My *third* reason is that many go out of the world with such deep stains of guilt and sin upon them, and so utterly devoid of all virtue, holiness and love to God, that they are evidently entirely unfitted and unprepared for heaven and happiness, and therefore must in the very nature of things, endure for a time, either actual punishment, or negative punishment from the deprivation of happiness which is to be enjoyed only by those in love with God and goodness. The removal of this unhappiness and alienation from God, and the implanting of holiness and love in its stead, must be the work of time, or a *progressive* work, according to all the mental and moral laws of man with which we are acquainted. Man did not become deeply depraved and hardened in crime, *instantly*, or at once; nor will he be transformed instantly, from this character when formed, to one of perfect holiness and supreme love and obedience to God. It requires the exercise of the mental and moral powers, the act of conscience, and volition, the reflecting, weighing, and choice of objects. Though a miracle were wrought in the conversion of Paul, yet he was three days blind, and the *progress* of his mind was gradual from the bit-

terness of his bigotry and the depths of his moral darkness up to the light, and liberty, and glory of his Christian faith and hope. It is true, doubtless, that none of the human family in this life are perfectly holy, entirely free from folly and fault, from darkness and error; yet it is also true that there are many who truly love God and goodness, and are prepared to relish and admire all that is holy and excellent; while there are others who have no relish whatever for aught that is holy and good. Therefore, it appears to me unavoidable that the latter should experience for a limited period, either a positive or negative punishment; and as positive punishment, consequential and corrective in its character, is by me regarded as a *merciful and necessary process*, I can see no objection to that, so long as its design be the same as that of *present punishment*.

I have now done. What I have said has not been said for the purpose nor for the love of controversy; but simply with a view of stating more definitely my faith, and the grounds of it, touching the subject of future punishment. I thank Br. Faller for the freedom he has taken, and having myself used the same, and twice as much room as I intended to occupy, I part with him on the subject, as since our first acquaintance I have always lived, with undissembled friendship and sincere brotherly affection.

D. S.

UNITED STATES CONVENTION.

The different delegates to this body are reminded that it meets in New-York city, on the third Wednesday and Thursday in this month. As the facilities for travelling are so great, and the season a pleasant one for journeying, it is hoped *all* will attend—or, at least, appoint substitutes who will attend.

The friends in New-York are busy in making ample preparations to entertain the delegates and ministering brethren during the session, (which, be it remembered, will begin on *Tuesday evening previous*, by organizing the Council,) and ask of the delegates and preachers, in return, the following observance, which will be found a benefit and convenience to all who attend.

A. B. G.

“GENERAL CONVENTION.—The General Convention of Universalists for the United States will hold its next annual session in this city, (New-York,) on the third Wednesday and following Thursday, of September ensuing, agreeably to the adjournment of last year. It is expected that services will be held in both the Orchard-street and Beeker-street churches, on the Tuesday evening previous. Of this further notice will be given. It is designed to have ample provision for all the ministers and delegates present, and it is earnestly hoped there will be a full attendance. Ministering brethren and delegates will please call at the office of the ‘Union,’ No. 2 *Chatham Square*, foot of the Bowery, immediately on arriving in the city, and enter their names in a book to be kept for that purpose, and they will then be directed to their respective quarters. This is especially desired of all; whether they have friends with whom they stop or not; as this record will serve as a directory to the stopping place of each individual, and will be found very serviceable to friends in seeking out each other. We ask particular attention to this matter, as it will save much trouble during the session, and will enable the committee to be sure that the members of the Convention are all provided for.”—*Union*.

THE GLAD TIDINGS.

Br. S. A. Davis, the Editor of this excellent two-weekly periodical, assures us that the Sentinel and Star has but two subscribers in Pittsburg, and but few within a distance of one hundred miles from that place, and that, consequently, it will *not* injure that elder periodical. I am really glad to hear this, for I had feared that it would be otherwise. As to any injury it may do the Magazine and Advocate, if it does more good to the cause, without injuring its proprietors, we shall never fret about it. He may rest assured he is beyond the reach of our “jealousy,” for we have none now and had none when we wrote our notice of the Glad Tidings.

But our brother’s comparison about societies getting popular preachers from a distance, once or twice a year, in preference to employing one oftener, nearer home; and getting a popular periodical from a distance, in preference to starting one at home, will not hold good—it is out of tune. The pay of the popular preacher, and his travelling expenses, swallow up as much as would support a preacher at home for five times as many days. But the periodical at home being poorly supported, gives less matter at a proportionally greater cost, than the well supported periodical from a distance. The popular preacher can be had but twice or thrice a year, while, for the same sum, the preacher at home can be had for

ten or fifteen Sundays. But the periodical at home can be had but twenty-six times a year for one dollar, while the well supported paper can be had, with more matter, twice that often, for one dollar and fifty cents—to which add twenty-six cents *difference* in postage, when both are sent by mail.

However—as I said before—if Br. D. can do the more good, without any injury to himself, I shall rejoice at the result—and I sincerely wish that he may succeed to the full extent of every lawful and laudable wish of his heart.

A. B. G.

PHRENOLOGY.—[CROWDED OUT FROM OUR LAST.]

Mr. Dunkin, late of Harvard University, is now delivering a course of lectures on this interesting science, in the hall of the “Young Men’s Association,” to numerous, respectable and apparently deeply interested audiences. He is evidently no quack or empiric in his calling. He is a most fluent and interesting speaker, master of his subject and of language in which to express himself in relation to it. We have been highly edified by the lectures thus far, which our health has enabled us to hear; and we doubt not but all who have attended or may attend will be able to say the same. He has effectually and triumphantly met the puerile objection which some anti-phrenologists raise against the science, on the ground that it necessarily runs into and supports the doctrine of *materialism*, (in its modern acceptance,) or that it stands necessarily opposed to the doctrine of man’s *spirituality*; or that it is at war with religion in general, or Christianity in particular. He speaks with the most profound reverence of the Creator and the Holy Scriptures, and seems to be a devout believer in Christianity. To all who are fond of the study of the science and phenomena of nature, we would cordially say, you will be both gratified and edified by Mr. Dunkin’s lectures on Phrenology.

D. S.

A HINT.

The following is from the pen of Br. D. D. Smith, of Portland, Maine, Corresponding Editor of the Gospel Banner; which is not only an excellent paper, but contains many of the neatest and best dums for subscriptions, and solicitations for new subscribers, etc., I have ever seen. All Editors and newspaper proprietors are interested in having the Banner well supported, if for this merit alone.

“Reader, are you now perusing a borrowed paper? or have you become a subscriber to the ‘*Gospel Banner and Christian Pilot*?’ If you are not a subscriber, do not read another word, until you have handed in your name as a subscriber: for your assistance is much needed. If you are a subscriber, *have you paid for the paper?* If not, you will not enjoy yourself in reading this journal, until you pay the subscription. Send on the money due, and you will read with a clear conscience, and your soul will delight itself in fitness. If you have done all this, go one step further, viz., persuade your neighbor to go and do likewise.”

To this I would add, for the especial benefit of our own subscribers, who may be persuaded by the above to send in what is now due to us, that the amount for each subscription of more than three month’s standing, is now *two dollars*—but by sending a new subscriber, or paying for next year in advance, they may save *fifty cents*. We will take *three dollars* in such case, for the two subscribers, or the two years.

This is as they please—yes, even if they prefer waiting till the year is up, and their paying us *two dollars and fifty cents*, we shall not complain. The main point is that they be *sure to pay*.

A. B. G.

FUTURE PUNISHMENT.

The two long articles from Br. S. W. Fuller and myself, on this subject, published in this day’s paper, occupy more room than we ever have at one time, or probably ever shall at any one future time, allow to this subject in our columns. We have generally, for reasons that must be obvious to our readers, avoided the direct discussion of this subject to any considerable extent. We have now admitted each side to a hearing for several reasons. Br. F., in a private note, says his reasons for wishing the publicity of his article are these: “1. Many of my old friends, readers of your paper, have repeatedly requested me to publish my ideas upon those points which I had from time to time advanced in preaching. 2. Several of my brethren in the ministry have wished me to say what I could in favor of my views on those points. 3. I thought by addressing you, my ideas would perhaps receive more attention than in any other form.” The same reasons offered by Br. F. have operated with me to induce me to lay my views on this subject, with my grounds of faith, more distinctly before the public. I was glad of the opportunity of publishing Br. F.’s article, because it breathes so kind and good a spirit throughout, and chose rather to publish my own views in connexion with his than either by themselves. And I have endeavored not to depart in

language—and am certain I have not in feeling—from the good spirit his letter breathes. Having each of us expressed ourselves freely on the subject, I hope we may feel as much better for it as a certain New-England divine was, by his servant, supposed to have felt after and in consequence of preaching. He had been in quite ill health, and doubted on Sabbath morning whether it was prudent for him to preach during the day. He finally ventured the experiment, and on his way home remarked to his servant, the driver, that so far from feeling any injury by preaching, he thought he felt even better than in the morning. “Yes, Massa,” said the shrewd servant, “me tink you feel great deal better after gitin so much trash off your ‘tomach!’”

D. S.

GIVE CREDIT.

My name has been several times *Sum-ned*, and *Trum-pet-ed*, and put in *Union* with complaints about *no credits* and *wrong credits*, within a few weeks past; and all without any cause or provocation on my part. I must rouse up, and look out for my own in these dis-crediting times. What is worth copying is worth crediting, if you know who or what to credit.

Br. Everett of the Southern Pioneer copied from our paper, “Incidents in the life of a Preacher,” by our correspondent “Barnabas,” (an excellent article, by-the-by, and well worth copying,) and forgot to give us credit for the same—he must, surely, have *forgotten* it. Well—what was the up-shot? Why, Br. Davis, of the Glad Tidings, copies it from the Pioneer, and forgot that it appeared there as a *selected* article—he, surely, must have *forgotten* it—and so he credits it to the Southern Pioneer! Be careful, brethren! look, before you give credit—and be sure to *give credit*.

A. B. G.

ERRATA.

Two typographical errors, calculated to destroy the sense, and which every reader may not have been able to correct, have been pointed out to us. In number 29, last page, first column, sixteenth line from the top, for “breasts,” read “breath”—and in number 33, first page, first column, ninth line from the bottom, for “indefinitely,” read “independently.” Also, same number, last page, second column, seventeenth line from the top, for “elocation,” read “elevation”—and same page, third column, twelfth line from the top, for “Wayne,” read “Hayne.”

A. B. G.

TO CORRESPONDENTS.—It is with regret we are obliged to defer the conclusion of the tale till our next number; in consequence of a miscalculation of our own.—“Nemo,” and Br. Kingsbury are also deferred till our next. Several other articles which have accumulated during our illness, will appear as fast as we can find room for them.

A. B. G.

The Star in the West, and the Southern Pioneer have commenced new volumes. The latter has been enlarged to about the size of the Universalist Union, with four columns however, and presents a very fair appearance.—The former has the name of Br. George Rogers added as Associate Editor. Br. R. will travel extensively, correspond, collect subscriptions, etc. Both are filled with interesting matter, and we hope will do much good and be well supported.

A. B. G.

Editor of Universalist and Ladies Repository—send current volume, from commencement, to D. Dickey, P. M., Siloam, Madison county, N. Y.

Br. T. P. Abell has removed from Wyoming to Perry, Genesee county, and desires all letters, etc., directed to the latter place.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. GRISH at Little Falls—Br. WAGGONER at Leyden—Br. ASPINWALL at Salisbury—Br. WILCOX at Trenton Falls and at Newport at 5 P. M.—Br. BODEN at Nelson Flats.

There will be preaching on the third Sunday inst., by Br. J. M. AUSTIN, of Danvers, Mass., in this city, and by Br. SKINNER at Herkimer—Br. WHITNEY at Newville, and at Paines Hollow in the evening—Br. WILCOX at Corporation, in the town of Bern, and at Rensselaerville city at 5 P. M.

Br. O. WILCOX will preach on the evenings of Wednesday, September 7th, at Sheldon’s schoolhouse in Remsen—Thursday, 8th, at Webb’s in Russia—Monday, 12th, at Newville—Tuesday, 13th, at Middlefield Centre—Wednesday, 14th, at Leesville, as friends may appoint, and Thursday, 15th, at Middleburg Bridge, as Dr. Wells may appoint.

The Ontario Association will meet at Geneva, on the second Wednesday and Thursday (14th and 15th) inst.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. L R, Rosie, for self and P B—P M, McIntosh, for A C.

POETRY.

For the Magazine and Advocate.

FAITH AND UNBELIEF.....A DIALOGUE.

BY MRS. Z. PORTER.

ABRAM.

Hager, I bid thee go! This bottle take, the water
It contains will serve to allay thy thirst, while lonely
Through the wilderness thou roam'st.
Take Ishmael and begone; your mistress' watchful eye,
With jealous thought intent, inspects us both, and fain
Would grudge my blessing on this child, with whom I now
Forever part. That God to whom I've taught thy humble
Knee to bow, will condescend to hear thy prayer,
And lend a gracious ear to thy support; he'll not
Forsake, or e'er refuse his faithful aid to
Unprotected innocence and thee. Be quickly
On thy way, for God ordains thy lot. Farewell.

HAGER.

Not for myself I crave a boon, or favor ask
Of one whose heart is callous—deed to each demand
Of soft humanity—whose ear is deaf to nature's
Voice, whose soul melts not before the quick'ning rays
Of pure affection, sympathy and love.
Not for myself I sup—I spurn the humbling thought!
Let thine own offspring plead, this tender blossom here,
Thy son, thy first born son, him whom thou'st fondled
Of upon thy knee with gentlest kiss—in soft embraces
Wrapped his infant form, and smiled to see his opening
Graces shoot, expand, and twine around thy heart.
How oft I've seen thee weep, and mingle tears and blessings
On his head! and dost thou cast him out an exile
From the world and thee? O, do not quench, nor strive to
Stifle now, a father's ardent love that's kindling
In thy breast; for if thou dost, thou too shalt feel
The dire corrosive fangs of conscious guilt, when
In thy rambles through this dreary waste, thou'lt call
The bones of this, my son and thine, not clothed as now
In nature's blushing robes, and artless innocence
Divine, but stripped by beasts of prey, and whiten'd 'neath
The blast—

ABRAM.

Hold, Hager, hold! I need not this rebuke. The hand
Of the Supreme I view, his voice I hear. Obedient to
His high command, I bid thee go; from danger, and from
Harm of every kind, he'll save thyself and child.

HAGER.

My lord, I do beseech thee, name not a Supreme—
In each perfection of his nature, say he is infinite!
Then tell that he commands a deed so black with crime!
A crime that reads our nature's kindest sympathies,
And makes a whirlwind in a mother's breast.
The gods, to whom my fathers bowed, an act so base
Would scorn, and also blast the tongue, that such aspersions
Vile, should cast on beings styled as gods.

ABRAM.

O, Hager, Hager! weak thy faith, but powerful
Is thine unbelief. 'Tis thine begets in thee
Disquietude and grief; trust thou in God,
And be at rest.

HAGER.

Tell me, alas! what arm shall save, what being
Succor this our helpless boy, when beasts voracious
Round his hapless form shall roam, and howl, and snuff,
In midnight gloom, for prey? What power defend him
From their furious rage? And what alas, if they should
Spare, will save his soul from parching thirst,
Or hunger's deadly gripe?
If Ishmael, at the feast, in sport or scorn did err,
As foul mendacity, in guise of truth did broach,
He being thy son, once thy delight, why not with
Mildness chasten him, for his reform, and therefore
Act a parent's part, and him reduce to due
Obedience to thee? 'Tis jealousy with envy mixed,
Which long in weakful fermentation strove for vent,
And now hath burst—emitting fire brands—arrows—death—
Aimed to destroy—and would this innocent deprive
Of that prerogative which nature gave, and from
A father's heart, and safe protecting care, supplant
A tender scion from the stock where all its
Nourishment it drew, and thus the feeble tendrils
Withers, droops and dies.

ABRAM.

Hast thou forgotten, Hager, say! when from thy mistress'
Ire thou fled'st, while on thy way, the angel of the
Lord that spake from heaven to thee, and Ishmael's
Destiny made known—that he a nation should become—
A countless multitude of beings should descend
From him, as sands upon the ocean's shore?

And hath he not with me renewed this promise, since?
Then, wherefore doubt? He is not slack concerning these
His promises confirmed, because there was none greater,
By himself. Believe, therefore, his word, and
Peace be unto thee!

Henderson, N. Y., 1836.

THE SOLITARY.

BY MISS MARTINEAU.

In the early morning, a Solitary went forth to worship
on the sea shore.

The sea was calm, and the beauty of the bright ex-
panse delighted his eye, and the solemn murmur of the
waves soothed his soul.

And he mused awhile, and was about to begin his
prayer.

But children approached, and as they sported on the
sands, their cheerful voices met his ear.

And he was vexed that the calm of his thoughts was
disturbed. And he frowned on the little ones.

Soon some fishermen approached; and they cast
their nets into a skiff which was on the beach, and com-
mitted it to the deep.

And the wife of one of them was there; and the Soli-
tary heard her thank God that the sky was clear and the
ocean calm.

But again he was vexed that he was not alone.

Soon he beheld a busy scene. The boatmen returned
from their night voyage, and were met with a joyous
greeting. Young and old also came forth to enjoy the
freshness of the morning. Sea birds spread their long
pinions and rose and fell on the surface of the waters.

Then the Solitary said, "I cannot worship here, where
I love to behold the waves advancing to my feet; I will
go higher, where all is still."

He climbed a cliff which rose from the beach, and
there he found an open down where the turf was soft
and green. The blue sea spread a wider expanse be-
fore him. The small boats were cradled on the deep
beneath, and fleets pursued their course along the horizon.

The Solitary composed his thoughts to prayer.

But soon music fell on his ear. To him it was harsh,
for he wished for silence.

Then he turned, and beheld a shepherd leading forth
his flock.

And the face of the shepherd was marked with
thought, and a mild light beamed from his eye. The
music of his pipe also was soft and sweet.

Yet the Solitary looked on him with anger, and arose
hastily, and plunged into the depths of a wood which
skirted the sunny down.

And he traversed its shades till he came to a quiet
nook, where a spring burst forth from a thicket, and the
closely woven boughs shut out the sunshine.

"I can see no more the spreading main," said he to
himself, "but here I can be at peace. No eye followeth
me here, and no cup is dipped in this spring."

He drank thereof, and his soul was once more hushed
to stillness.

But after a while the breeze brought a sweeter music
than the rustling of the boughs or the plashing of the
spring.

Infant voices were chanting near. The song of their
praise was sweet and the words thereof were holy.

The Solitary left his covert, and beheld a cottage which
the thicket had hidden from him. It stood on a sloping
grass-plot. It was open to the heavens. The sun shone
on its humble roof, and the ivy which twined around
tossed its branches in the breeze.

An aged woman sat on the bench beside the door, and
around her were little children gathered.

She had read to them the word of life; but her feeble
voice was not heard afar off.

She taught them to sing hymns, and their praises were
holy as the hermit's prayer. But his soul was not as a
little child's, and he could not bend to listen.

And the aged woman rose up, and the children be-
sought his blessing. But he hardened his heart, and yet
again hastened away.

A rock towered high above the wood. The ascent
thereof was steep, and the path rugged. But wrath
glowed in the breast of the Solitary, and impelled his
steps.

He paused not until he had reached the summit, and
planted his foot where the step of man had never before
trod.

There again he beheld the sea spreading farther than
eye could reach. The roar of its waves ascended not
so high. The ships appeared to be motionless on its bo-
som; and the small boats were no longer seen.

Then the holy man exclaimed with joy, "Now at
length I am alone!"

But, as he spoke, a living cry arose. He turned and
beheld! the nest of an eagle. And the flapping of wings
was heard.

The young eagles arose at the approach of their pa-
rent; and she fed them from her beak.

Then the hermit saw how she spread her wings, and
bore her young thereon, and flew gently a short flight,
and returned again, that they might not be weary.

And the Solitary looked down abashed and sighed.

And a still, small voice whispered within his breast,
"Behold! in all the universe of God, praise abound-
eth unto Him; and is thy worship so pure that none
other may mingle therewith?"

"Lo! the eagle hath wings that bear her up to the gate
of heaven. She can battle with the storms of the sky.
She can also gaze on the noonday brightness of the sun;
for her eye shrinketh not, nor is weary."

"Yet she heareth the cry of her little ones, and bear-
eth with their weakness till they can soar with her on
high."

"Therein is her wisdom greater, and her heart more
expanded than thine."

HUMILITY.

They who in reality know much, are the most easily
satisfied that they know but little. The last sentence
uttered by the distinguished La Place was, "What we
know, is little; what we are ignorant of, is immense."
Sir Isaac Newton, before his death expressed a similar
sentiment. "I do not know what I may appear to the
world; but to myself I seem to have been only like a
boy playing on the seashore, and diverting myself in
now and then finding a smoother pebble or a prettier
shell than ordinary, while the vast ocean of truth lay still
undiscovered before me." What a lesson to those who
are puffed up with vain ideas of their own great attain-
ments.—*Star*.

SABBATH MORNING.

How calm and serene are all things around me. Wor-
shipping mortals are bending before the altar, and the
men of God, are calling down from on high the blessings
of Omnipotence. "Nations are hymning his praise,"
Princes are lifting up their voices and kings are bending
the knee on a level with the subject. "On the solitary
ocean, the mariners prayer is heard amidst the dashing
of the wave," and yet thousands of sinners remain si-
lent—even when the Saviour of the world is waiting to
hear their confessions of penitence and their songs of
deliverance.—*Intelligencer*.

MARRIAGES.

In Penfield, Monroe county, June 30th, by Rev. W.
E. Manley, Mr. ABNER W. BROWN, to Miss CORNELIA
M. SMITH, both of the former place.

In Litchfield, August 22, by Rev. S. R. Smith, Mr.
ANSON COWLES, of Natches, Miss., to Miss MARIA GAGE,
of the former place.

DEATHS.

Of inflammatory fever, at his father's residence in New-
Hartford, August 18, Mr. DAVID BIRGE, aged 17 years.
He was a youth of reputable habits, and a worthy stu-
dent in the Liberal Institute. The estimation in which he
was held, was evinced by the attendance of his associates
and young friends at his funeral.

At Clinton, Lenawee county, Michigan, on the 31st
July, SIMON BINGHAM, Esq., aged about 50 years. He
had recently removed from Vernon, Oneida county, N.
Y., where he had long resided, and where he will be long
remembered as a good citizen, an honest man, and a
most devoted believer in the salvation of all mankind.
To the preachers of the restitution, his house ever offered
a home, and his heart accorded them a cheerful welcome.
Peace to his ashes, and the ample consolations of the
Gospel to his bereaved family. S. R. S.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, SEPTEMBER 10, 1836.

NUMBER 37.

For the Magazine and Advocate.

THE ORPHAN'S TALE.

[Concluded from page 274.]

Time advanced, and forgetfulness, like a friend, gradually wore away the poignancy of the recollections of the loss of my mother; still I cherished a remembrance of her and refreshed it in my devotions by prayers, with religious fondness, and still do. But whilst God in his providence thus gradually assuaged my grief, the sentiments of my uncle were wearing upon my mind like a thorn in my flesh. I was allowed to read nothing except what was first adjudged proper by him, and his library was composed of such books only as inculcated his peculiar religious sentiments. His meetings I was compelled to attend; and this manner of life gave preference in my prejudices to his Arminian views although nature could not fellowship, and be satisfied with, so cruel and unreasonable a doctrine. I could not give satisfactory assent to the articles of faith framed by the church, but at the same time I had fears of refusing assent. I heard so much said about "the church" that I had a kind of negative belief that it was the ark of safety. I advanced to my fifteenth or sixteenth year. One day I heard that Mr. M. was going to preach the next Sabbath-day at the schoolhouse in our neighborhood, which information I gave to my uncle, who immediately told me not to think of going near the house, for he taught nothing but lies and abominations. I had heard that Mr. M. believed just as my father and mother used to, and I had, in my doubts and apprehensions, an ardent desire to hear the stranger preach, but dare not think of going because of my uncle's prohibition. My uncle always took me with him to his church and saw and guided me home again. And I cannot at this day believe but that he was my friend and desired my welfare, but was led away from real affection and kindness by the influence of his creed. The Sunday came and as usual all day I attended church with my uncle. At evening it so providentially happened that my uncle was somewhat indisposed, and so told me he could not attend evening meeting, but that I must go.

I started on my way, and having to pass the schoolhouse in which Mr. M. had been preaching, I concluded I would, if Mr. M. preached that evening, attend and contrive some way to keep my uncle in ignorance of it. I saw a light at the schoolhouse, and with fear and trembling I approached and found he was to preach there that evening. I went in and took the most retired seat, but felt most wretchedly in apprehension of a judgment from my uncle if he should find me out. The house soon became filled, and I saw many who belonged to the church which my uncle attended, who would not attend in the day time. This somewhat reconciled me.

Soon the clergyman arose, and after the usual ceremonies gave for his text, James i: 27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

His manner of reading and emphasising made an impression upon my mind so different from the preachers I was accustomed to hear—and the character of the text so variant, that I doubted whether he read from the Bible; for I never heard of such a definition of religion before—never read it, or if I ever read, I never noticed it. But he proceeded with his sermon. The house was perfectly silent and every word fell distinctly upon my ear.

He pictured out the character of God—the benevolence of Christ—the love imposed upon us by

revelations to direct our practical lives, and the need we stand in of exercising love toward one another. The fatherless, he showed why they should be visited with kindness; and he disclosed the reasons why the widow should be treated with attention and love. "It is in their afflictions, that they are to be visited, and they are to receive religious ministrations of kindness, consolation and affection from their fellow-children of God—in their afflictions when they feel as if their heavenly Father was forgetting his parental love and bearing a grievous burthen upon their souls—it is then they need to be visited, and strengthened, and assured that God forgets not his love nor willingly afflicts the children of men, but will return in a little season to be their Father and their God." O! the happy impression his words made upon me. He pictured out the widow in affliction, and I saw my mother in every trait. He described the afflictions of the fatherless, and it seemed as if he spoke from a knowledge of my life and even of my very thoughts and intellectual pains—every word applied to me, and the effect was such as to subdue me and I sunk down upon my seat and covered my face with my handkerchief. Nature seemed to respond to the teaching of the speaker, as if in embrace—yea the "spirit bore witness with my spirit, of the truth." I saw many of the hearers were affected by the discourse, but none could receive it with the application of myself.

He concluded his sermon with a warm exhortation to charity, and showed from the many manifestations of God's kindness to us through the advent and sufferings of Jesus Christ, that we as children of God ought, in imitation of him, to love one another; and ended with these words—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (1 John iv: 10, 11.) This was a new doctrine to me. I felt as if a mighty weight was being raised from my troubled spirit. I looked upon him as something more than man, but whether an angel of heaven, or a subtle fiend of hell, I did not know. The audience left, and as the clergyman approached the door and toward me, something fastened my eyes upon him, when I soon recognized the features over which the tears had rolled in sympathy for me in the burying-ground many years before.—I was agitated—greatly agitated. He came within my reach and some unknown power raised my hand and I grasped his, but my tongue refused to move. He was somewhat surprised to witness my conduct and appearance, but seeing me full of agitation and apparent sorrow, he asked me to sit down and be calm. As soon as I collected myself I told him I must apologize for what I had done, and then asked him if he recollected of ever having found a boy in that section of country weeping and mourning at the dusk of evening over the grave of his mother. He replied he did. I told him I was he. I shall not describe the affectionate counsel and exhortation he gave me. I was satisfied that he was a minister of love, as well as an exhorter to it.

I returned home, when I learned that my uncle had been informed where I had been to meeting. He had retired to his bed, but called me to him and said—"James, to-morrow morning I shall disclose to you my determination which I have formed since I learned you attended meeting at the schoolhouse. Go to bed and be prepared for the morning." I said nothing, but retired with an additional bitter in my cup, expecting some serious accounting in the morning.

In the morning I arose with a heavy heart. I saw my uncle was calm and of thoughtful countenance, and I knew at once that a judgment was resting upon me. As I passed him he, in low accents, told me to meet him in the sitting-room immediately after breakfast. At the time appointed I went into the room where my uncle was sitting and took a seat near him. I saw he was much affected. "James," said he, "the time has come when you must give pledges of a reformation or you and I must part. I have discovered in you for years past an opposition to the religious sentiments I profess, and a seeming determination not to embrace them. I have viewed your destitute situation, and have felt for you. The indifference you have for the religion which my years of experience have taught me is true, is a very unfavorable expression of your future welfare and final lot. You seem to be going in the same road to ruin your parents went, notwithstanding my watchfulness and prayers. I see the germs sprouting in your bosom of that tree of evil which is a Upas to the soul—the licentious and damning doctrine of universal salvation. I cannot suffer such a poisonous tree to grow in my garden to whose fruits my children may have access. I pity you James, but God's will be done—the goats must be separated and taken from the fold of the sheep. You are old enough to earn your living. This is my determination—that you pledge yourself to me that you will discountenance in every way the doctrine taught by the heretic Mr. M. and give yourself over to instructions and the religion of our church, or else leave my house forever. I will give you until evening to think of this, so that if you conclude to leave you can start in the morning." On concluding thus, my uncle left the room, but, as I plainly saw, full of grief. Even though I was a slave to my uncle and aunt, and a servant of my cousins; my uncle's house was a home—I knew not where else to lay my head. I reflected upon the injunction put upon me, and saw I must choose that day which course to take. My prospects of happiness at my uncle's were dubious and dark, and to discountenance the teachings of Mr. M. seemed like discountenancing everything parental, friendly and kind; still I knew nothing of the distinguishing characteristics between the religious sentiments of my uncle and Mr. M.

After laboring in affliction through the day I resolved to quit my uncle's house and venture into the world, and let my fate abide blind fortuity. Evening came—I disclosed my determination to my uncle, and I saw it struck him heavily. His sedate, manly countenance gave way, and the uncontrolled tear rolled down his cheek. He said nothing. The family were all present, and I saw my cousins and all were sad. I felt a kind of sorrowful pleasure in witnessing the scene. I thought that they manifested the truth that instead of an innate depravity in every child of man, there were links of natural love associating all as one family. My uncle, I saw, seemed to repent of his resolution, yet his unyielding spirit would not allow him to change his determination. He first ordered my clothes to be packed up—then hesitated—then ordered them again. How it was I do not know, but my burthen seemed to be lessened, as it seemed to be increased on my friends. My uncle was greatly troubled, for he suspended his evening devotions, which I never knew him to do before.

I passed a sleepless night, and so I think did all the family. In the morning I found my clothes all neatly packed and prepared to lash upon my back, but I saw nothing of my uncle. I felt as if it would be a great relief to my uncle's family if I

were absent. So I arose early, took my clothes upon my back and started from the house. I had gone but a short distance before I heard a noise in the house, and as I turned my eyes, I saw the whole family had rushed to the windows, to witness my departure. All expressions of a formal leave were swallowed up in intensity of feeling. I travelled on two or three miles before it occurred to me that I knew not where I was going. I was penniless—knew no person beyond the town in which I was born, and my course seemed completely blocked. I sat down beside the way, and half concluded to return—and then death appeared the preferable alternative.

I sat but a short time in this sad mood before I saw a carriage coming, and I sought to evade discovery by concealing myself behind the fence, but it happened the man saw me in my efforts to hide, and when he came up opposite me he stopped his carriage and said to me, "be not afraid, 'tis I." I at once recognized the voice of Mr. M. I left my hiding place and went to him. I expressed by my appearance, trouble.

He recollected me—I briefly disclosed my difficulty and the cause of it, and he sympathized with my misfortune. It appears to me that in my greatest afflictions, Mr. M. was sent to me of God to be my comforter. "The world is before us and full of troubles, and apparently hard to be borne," said he, "but then we are in the hands of a God who does all things after the counsel of his own will, and will temper the storm to the shorn lamb—he is a Father as well as a God, and chastises only for our profit, that we may be partakers of his holiness. Come, be of good cheer—go with me—I will find you a home, in about two days' ride." I got into his carriage, and we rode on.

I had dressed myself but plainly when I started away, and having fallen in company with the stranger who had taken me in care, I concluded, that at the first opportunity, I would put on my Sunday dress. So when we had stopped at an Inn after a few miles travel, I took out my clothes for a change, and as I took out my vest I saw the pocket was closely pinned up, and upon examining I found in it, rolled up in a piece of paper, two ten-dollar bank notes, and on the envelope was written in my uncle's hand-writing—"Good-bye James;—be saving." This incident again aroused a keen sense of feeling. I saw a friendship in my uncle, and I did not know but that I was greatly in the wrong and returning ingratitude to a fond protector. And as a wounded heart is ever subject to the frailty of weeping, I felt wounded afresh and wept, but determined to pursue my course. I was now enabled to defray my expenses of travelling, and relieve my kind friend from this burthen, though he valued it as no burthen. We travelled happily along. I say happily, for my friend and protector so beguiled my hours with so much apparent affection, that I forgot all my troubles. Toward the latter part of the second day we arrived at his house, where I was treated with the attentions of a son. The next day after our arrival, Mr. B., a member of Mr. M's. church, came to me with Mr. M., and offered me terms of living with him until the age of one-and-twenty. Mr. M. acted on my behalf and secured the best terms I could be taken upon, and I become a member of Mr. B's. family—a member and not a slave or a servant.

Several years had taken their rapid flight—when I received a pressing and warm-hearted solicitation, by way of letter, from my uncle to pay him a visit. I had in the mean time had no communication with him; for he and his house had lost their endearing attractions, although a fresh occasional recollection of by-gone years, even with their troubles, would cause me to bedew my pillow with my tears. Early impressions seem always to hang around the heart with a sort of magic power, and take full possession of the soul on every retrospective glance of the mind. O! that those impressions could bring happier pictures to my mind!

My means had by this time enabled me to travel upon my own resources, and in a comfortable

and respectable style. Mr. M. used to take his occasional pilgrimages through the country of my uncle; and it was by that means that my uncle obtained information of me. I had a longing desire to revisit the tomb of my mother and erect to her memory, as well as that of my father, the marble slab. I pondered long, sadly, and happily upon the letter of my uncle, wondering what should cause such a change of feelings in him towards me as that kind letter evinced.

I started upon my journey to visit him. The peculiarity of my feelings on my way—the thought of once more meeting him and my cousins, and of the dormitory of my mother, I shall not attempt to describe. I arrived at my uncle's in his absence and met with a happy reception by my friends. I had, in my growth, very much altered in my appearance; and it was desired of me by my aunt and cousins, that on my uncle's return I should remain undisclosed and see if he would recognize me.

On the second day he returned. I was spoken of as a stranger who had called for a passing entertainment. I saw afresh the noble, manly expression of my uncle's countenance which I had ever recollected as gracing him. His head had received additional frosts of age, and had acquired almost a matured whiteness. I saw his eyes were frequently fixed upon me as if in an anxious inquiry.

He walked across the room and carelessly viewed the olden picture of my mother which was there suspended, and returned again to his seat and again scanned my countenance.

I observed his movements, and as he cast his eyes again upon me I smiled. This subdued him; and trembling with internal emotions, he arose and advanced towards me—I met him—he took me by the hand—"James—James—James," said he, "you have wronged me. How could you seek to deceive me so. You are here—yes, you are here—sit down." We were both full, to silence. But I must close my tale. I was most happily entertained for some days by my uncle. A most radical change had visited him—not so much of his heart as of his faith and practice. His heart I believe was ever good, but restrained and held in bondage to an unnatural, partial and cruel system of religious belief.

He had been brought to see the truth as revealed from heaven, "that of a truth God is no respecter of persons," which gave full scope and exercise to nobleness of heart. He had emerged from his intellectual bondage, and had got into the liberty of the Gospel, and was free indeed.

He had erected marble monuments to the memory of my parents as a kind of satisfaction for the wrongs he felt he had committed against them, by the many uncharitable attacks he had made upon them because of their religious sentiments. "They were true believers," said he; "yes, saints they were, else they never would have braved the persecution and trials of this wicked world in the manner they did. Your father would have labored with sleepless nights to earn a morsel of bread for his poverty-stricken family, before he would have denied his faith and acted the hypocrite, even though hypocrisy would have brought him worldly opulence. Yet I abused him. And your mother, as firm in her faith as your father—how happy would she have been in the exercise of her faith if she could have had freedom and society to enjoy it in. I visited her without charity—I sought to compel an abandonment of her sentiments—I was honest—Heaven knows I was honest—I knew no better. O! the thoughts of my persecutions are intolerable; and this house—the room to which she has so often retired and wept because of my severity, is a hell to me. The thoughts of my persecuting cruelties is an undying worm—an unquenchable fire. I repent—I sorrow—'tis all that I can do."

Thus talked my uncle over the recollections of my parents. He had kept himself ignorant of the truths of divine revelation against opportunity, and confined himself to the teachings of his "church rulers." Although he openly and boldly opposed

and denounced the doctrine of the restitution of all things, still it was owing to his gross ignorance of what he thus opposed. It had so happened in the dispensations of Providence, that he was inclined to attend a funeral occasion where Mr. M. administered the consolations of divine truth, when the faith of "that sect which is every where spoken against," was truly and powerfully portrayed. A gleam of light entered his mind, and inquiry increased that gleam to a perfect illumination of the soul. His family with slow and gradual steps followed him in his new faith, and in proportion to their advancement in the knowledge and profession of the doctrine of impartial grace, they received the frowns and persecutions of the professedly exclusive children of God. I was received and deeply engaged in his friendship, and so continued until he departed for heaven.

Through the remainder of his life his benevolence shone around him. Often he used to utter these words—"if we would be children of God, we must imitate him and be kind to the unthankful and the evil!"

He is gone—gone to heaven. Peace to his spirit. I am yet here, the lone, and now bewidowed orphan, peacefully awaiting the time of my departure. My head begins to cast its frosty covering, warning me hourly to set my house in order, preparatory to my departure. It is ready. I look with deep solicitude to the future, often reflecting upon that spirit who wept over me at the grave of my mother, as the spirit of a guardian angel, that directed me in the way to meet the spirits of my earthly parents in the blissful presence of my celestial Father.

And may I continue to hold in grateful remembrance my benefactors and friends, in obedience to the supreme will of Heaven, and be prepared on my exit to say in the dying expression of my uncle—"O happy thought—I shall soon be permitted of Heaven to greet with happy salutation my departed first minister of light and love—the sainted Murray."

REFLECTOR.

For the Magazine and Advocate.

THE TESTIMONY OF DR. CHALMERS.

BY REV. J. M. AUSTIN.

I have heretofore had occasion to advert to instances wherein writers of celebrity, in their efforts to establish a favorite theory, have advanced and defended propositions, which, when applied, will entirely undermine some prominent trait in their religious system. I deem it of importance, occasionally to notice these cases, because some of the most valuable truths connected with religion, often in this way, receive the support of powerful minds, who, in other circumstances, would oppose them as errors. When a writer in expatiating upon a religious topic of a general character, which is elevated above doctrinal differences, advances arguments which militate against some sectarian tenet which he entertains, his evidence is deserving of more weight, than when writing in direct reference to that peculiar point in his creed. In the former case, his mind being drawn off from the disputed doctrines of sects, by an absorbing interest in the more general point he is endeavoring to establish, is freed from prejudice and every improper bias, and is at liberty follow untrammelled, the dictates of reason and judgment to their legitimate conclusions. But in the latter case, when his mind is especially directed to the distinguishing doctrines of his sect, it is extremely liable to be warped by prejudice, superstition, interest, popularity, and all those improper influences, which darken the judgment and drown the reason.

These remarks are exemplified in Dr. Chalmers' Astronomical Sermons. It must be evident to all who peruse these sermons, as well as his other writings, that the Dr. is a staunch believer in the doctrine of endless suffering. And yet he frequently supports propositions, which, when applied and followed to their conclusions, utterly sweep away that dark and unholy sentiment.

The Deist contends that the science of Astronomy reveals such an infinitude of worlds and systems, scattered through immensity of space, that

it is unreasonable to suppose the Deity would lavish so much attention upon our small, dark planet, as Christianity teaches. Dr. Chalmers, in his third Astronomical discourse, opposes this argument as follows:—

"The more we know of the extent of nature, should we not have the loftier conception of Him who sits in high authority over the concerns of so wide a universe? But is it not adding to the bright catalogue of his other attributes, to say, that, while magnitude does not overpower him, minuteness cannot escape him, and variety cannot bewilder him; and that at the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not one individual principle of rational or of animal existence, there is not one single world in that expanse which teems with them, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention."

This sentence is as eloquent as it is true; and affords an ample refutation to the objection of the deist. But again he exclaims:—

"I cannot fly from His presence. Go where I will, he tends me, and watches me, and cares for me; and the same Being who is now at work in the remotest domains of nature and of providence, is also at my right hand to cke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties. Now, what God is doing with me, he is doing with every distinct individual of this world's population. The intimacy of his presence, and attention, and care, reaches to one and all of them. With a mind unburdened by the vastness of all its other concerns, he can prosecute, without distraction, the government and guardianship of every one son and daughter of the species."

This sentence is also equally beautiful and reasonable. But the attention of the Dr. in penning these truths, was directed exclusively to the overthrow of the deist's position; and their equal bearing upon his own sentiments, probably did not occur to him. They can, however, be applied with the same propriety and force to the partial doctrine of ceaseless woe. Dr. Chalmers maintains (and with the utmost consistency) that notwithstanding the vastness of God's works, he being infinite in his perfections, exerts all the energies of his nature as directly in watching over, governing, guarding, directing, and upholding each individual of the human family, as though they were the only objects of his attention. Let us illustrate and apply this argument. Suppose the Deity had never created but one intelligent being, whom he endowed with the faculties, and propensities, and powers of man; and that from eternity his sole attention had been engrossed wholly, in upholding, guiding and instructing this one human being. Now is it to be believed, that, under these circumstances, the Creator would allow this individual to stray so far away into sin and error, as that he would be compelled to condemn him to unending misery? Is it to be supposed that Jehovah does not possess a sufficiency of power, or influence, or of inducement, to cause this single being, however depraved he may have been, to come into a participation of his own holiness and happiness? There, can in reason, but one answer be returned to these inquiries. Every mind which can reason from cause to effect, must perceive and acknowledge that, in this case an infinite God, could whenever he thought proper, so bring his boundless capabilities to bear, as to influence and induce the creature to become righteous and happy. Now, remember, the argument of Dr. Chalmers, above, is that the attention, the influence and the power of the perfect Jehovah, is not distracted or weakened by the multiplicity of its objects; but what he *could* do, were there but one being, he *can* do with countless millions. And thus he furnishes a most powerful, irrefragable and convincing argument in proof of the final purity and felicity of all mankind—*inasmuch as God, would unquestionably be able and*

willing to induce one to comply with all his requirements, were he the sole object of his care, and therefore is able and willing to induce all to do so!

The Dr. reiterates the same truth in another paragraph—

"It is a cheering evidence of the delight he [God] takes in communicating happiness, that the whole of immensity should be strewn with the habitations of life and of intelligence; but it would surely bring home the evidence, with a nearer and more affecting impression to every bosom, did we know that at the very time his benignant regard took in the mighty circle of created beings, there was not a single family overlooked by him, and that every individual in every corner of his dominions, was as effectually seen to, as if the object of an exclusive and undivided care!"

We have seen that were but one individual "the object of the exclusive and undivided care" of Jehovah, he would lead him from sin and error into the paths of righteousness and peace. And if "every individual, in every corner of his domains, is as effectually seen to, as if the object of an exclusive and undivided care," then, beyond every possibility of doubt, "every individual" of the human family must eventually be brought from the power of transgression into a state of endless purity and joy.

Speaking of the fall of this world into the power of sin, he exclaims—"Nor should we wonder, though, among the multitude of other worlds from which the ear of the Almighty was regaled with songs of praise, and the incense of a pure adoration ascended to his throne, he should leave the strayed and solitary world to perish in the guilt of its rebellion. But tell me, oh! tell me, would it not throw the softening of a most exquisite tenderness over the character of God, should we see him putting forth his every expedient to reclaim to himself those children who had wandered away from him?"

As the Dr. here asserts (by way of interrogation) that the omnipotent God is "putting forth his every expedient to reclaim to himself those children who had wandered away from him," does not the idea that he will fail in these laudable and holy efforts, amount to an absolute absurdity? Yea, does it not become a certainty that *he must succeed* in his righteous exertions? And "tell me, oh! tell me, would it not throw" a still more "exquisite tenderness," a superlative beauty, and glory, and excellency, and majesty, over the character of the benevolent Father of spirits, to believe that he will *accomplish* his beneficent desires, and finally brings all his intelligent offspring to enjoy the purity and happiness of heaven, than to believe that he will fail, and millions will blaspheme his name forever?

Again—"Is it for us, in the face of all this experience, *ungratefully* to draw a limit around the perfections of God—to aver, that the multitude of other worlds has withdrawn any portion of his benevolence from the one we occupy—or that he, whose eye is upon every separate family of the earth, would not lavish *all the riches of his unsearchable attributes* on some high plan of pardon and immortality in behalf of its countless generations?" If it is ungrateful for the deist "to draw a limit around the perfections"—the power, wisdom, or love of God—is it not equally ungrateful for the Partialist to do so? If the Deity, as Dr. Chalmers asserts and the Scriptures confirm, has "lavished all the riches of his unsearchable attributes on some high plan of pardon and immortality in behalf of the countless generations" of earth, is it not plainly drawing a limit around his perfections, to contend that he will fail in accomplishing the heavenly plan? It assuredly is; for a perfect being would never form a plan which he could not fully execute. And to say that God will fail in his plan to save the world, can be nothing less than attributing to him the most glaring imperfection—can be nothing less than limiting the operation of all his powers!

Referring to the deist's objection, Dr. Chalmers once more observes—"The perverse interpretation

we [the deist] put upon the fact, that God *can* diffuse the benefits of his power and of his goodness over such a variety of worlds, is, that he *cannot* or *will not* bestow so much goodness on one of those worlds, as a professed revelation from heaven has announced to us." Now observe how fully this absurdity of the deist corresponds with that of the Partialist. It is proclaimed in the Bible, and professors now almost universally admit, that Deity designed to save the whole world, through his Son. And "the perverse interpretation," which Partialists put upon this fact, that God designed to save all men, "is that he *cannot* or *will not*," bestow that righteousness and salvation upon *each one* of the human family, that he declares he intended for the whole race!! What ingenuous and candid mind, on beholding this absurdity, will not forsake the doctrine which cherishes it? To believe that Jehovah with his infinite perfections, really designed to save all men by the mission of his Son, and yet will fail in fulfilling this design, through lack of means, is exceedingly unreasonable and unscriptural. And to suppose that a pure and holy God has ample means at command to accomplish it, and yet rather than effectually to apply them, will permit sin, and error, and ignorance, and misery forever to live and triumph over his offspring, appears to me to be not only sinful, but absolutely bordering upon blasphemy!

The testimony thus afforded in the suggestions of Dr. Chalmers, affords as strong a groundwork as can be desired, to prove the doctrine of universal salvation. No deductions can be more clear to this point than those they furnish. Let the reader duly reflect upon them, and the propriety of this assertion will be perceived. And should these brief remarks tend to throw light upon the minds of any who have been cherishing error, the object of the writer is fully attained, and he is abundantly rewarded.

Danvers, Mass.

For the Magazine and Advocate.

SERIOUS QUESTIONS.

When a person has become so lost to decency, as to refuse to attend a *funeral*, because a minister whom *he* judges to be a heretic, is expected to preach the sermon, does his righteousness exceed the righteousness of the Scribes and Pharisees? If not, can he enter into the kingdom of heaven?—Matt. v. 20.

Are there any such characters in this enlightened age? If there are, who are they? Will some of them answer the above questions? W.

For the Magazine and Advocate.

QUESTIONS FOR EVERY PROFESSED UNIVERSALIST.

Do you sincerely desire the prosperity of Universalism?

If so, Do you do your duty as an individual in exerting your influence in its promotion?

Do you openly and fearlessly stand forth in defence of the doctrine when you hear it reviled or its advocates slandered?

Do you attend Universalist meetings in preference to those which are termed the most popular by the world?

Do you, by your example, encourage virtue and strict integrity, and in short, do you, in every respect, live up to the principles of Universalism? X.

For the Magazine and Advocate.

I DO NOT LIKE.

1. I do not like to see people who profess to be Universalists, act as though they wished the community to look upon them as the *shining ones*, and the *fashionables* of the meetings which they attend. Such conduct shows that the heart is governed by some other ism than *Universalism*.

2. I do not like to see people, especially Universalists, make *vinegar faces* when strangers get into their pews. To me, it looks too much like saying, "Begone! you shall not hear the Gospel preached in *our* pew." W. R.,

For the Magazine and Advocates.

ENJOYING ONE'S OWN OPINION.

BY REV. W. E. MANLEY.

In conversation between persons differing in opinion on religious subjects, the following remark is often made: "I am willing that every one should enjoy his own opinion." The intention of the remark is evidently to make known one's charity. And so far as the intention or the exercise of charity is concerned, the author of it has our entire approbation. But in the remark itself there are several inproprieties which I wish to point out; and I trust that they will be corrected.

We should endeavor to make use of language expressive of the meaning we intend to convey. But is this the case with the language under consideration? Is there a Christian or philanthropist that is willing every one should enjoy his own opinions?

The fact that every denomination of Christians and every sect, religious, political, and of every other kind, is striving to advance and propagate its own opinions in opposition to those entertained by others, gives a negative answer to the question. Knowing that there are many false and pernicious opinions in the world, the man who entertains the least regard for his fellow-men, cannot be willing that every one should enjoy his own opinions, i. e. continue to entertain them, provided he has the power to change those opinions.

I have heard Universalists say of Limitarians, that they were willing they should enjoy their own opinions. And I regret to say that many *professed* Universalists act up to this concession, in that they make use of no means to remove from the minds of their Limitarian neighbors the false and pernicious sentiments that are harbored there. But the *real* Universalist, believing as he does, that the distinguishing sentiments of Limitarians are not true, is not willing that they should retain them. And his unwillingness to see error, and consequent vice and misery, prevail in the world, will arouse him to active exertion to propagate the truth, knowing that, as light advances darkness will recede.

To say we are willing that every one should enjoy his own opinion, is inconsistent in, at least, two respects. The first is, that the remark stands in opposition to our conduct, which is constantly aimed, and ought to be, against many opinions that are entertained in the world. Why labor to remove from the mind of a man, his opinions, if we are willing he should enjoy them? The second inconsistency in this remark is, that there are many opinions in the world, that *cannot be enjoyed*; and many others that *ought not to be enjoyed*, if they could. And since we know this to be the case, it is improper for us to say that we are willing every one should enjoy his own opinion. To *enjoy* an opinion, I understand to mean, *to receive the happiness it imparts, to relish it*. Now, since there are opinions which can impart no happiness or enjoyment; and which the benevolent mind cannot relish; and others which, though they may be relished and enjoyed by the most wicked and abandoned of our race, are of the most pernicious and ruinous tendency, is it, I ask, proper to apply to them the remark in question?

1. Among the opinions prevalent in the world which cannot be enjoyed, there is none that stands out to view more prominently than the doctrine of endless misery. It not only has no enjoyment to impart, but the belief of it is attended with the keenest anguish. The prospect of the endless damnation of a part of mankind fills the reflecting and benevolent mind with the utmost horror. To say that a man can enjoy a doctrine, that exhibits before him such a prospect, is wholly preposterous. If there be any beings in the universe by whom this doctrine can be enjoyed, they are those that inhabit the fabled hell of Limitarianism. And to express a willingness that men should enjoy this doctrine, is equivalent to saying that we are willing they should become demons.

For my part, I am *not* willing that men should become demons, and thus be deprived of all regard for mankind, and filled with infernal satisfaction in view of their misery. Neither, indeed, am I

willing that men should become saints, if the same result is to follow. In other words, I am not willing that people should be so changed, whether it be by going to the Limitarian heaven or hell, as to *enjoy* the doctrine of endless misery. In this world, I am satisfied that they cannot enjoy it; and as it can afford no enjoyment, but on the contrary produces the most heart-rending sorrow, and the bitterest anguish, I am not willing that they should even harbor it. It is a deadly viper that constantly infuses its poison into the vitals of human enjoyment. How gladly would I wrest the devoted victim from its influence.

2. Among the opinions prevalent in the world that ought not to be enjoyed, if they could, I will name only one, which I regard as most destructive of the virtue and consequent happiness of mankind. It is the doctrine that, in this world virtue produces misery, and vice happiness.

It is in vain to deny that such a doctrine exists, even among the most popular religious denominations: for it is often asserted, and brought to bear against the doctrine of the final salvation of all men. "Do you not see," says the popular religionist, "that the most virtuous and most pious people are miserable in this life; while the wicked and profane are revelling in all the enjoyments which this world affords? How, then, can you vindicate the justice of God, if the righteous and wicked are all to fare alike at last?"

I do not introduce this Limitarian remark for the purpose of replying to it; for this has often been done; but to show that it teaches the doctrine which I before said, ought not to be enjoyed. To *enjoy* such an opinion is to avoid every virtuous action, and to commit every possible crime. As no man wishes to be miserable, so no man that enjoys this opinion, will seek to be virtuous. And on the contrary, as happiness is "the being's end and aim" of every man; so every man who enjoys this opinion, will seek to be vicious. It is in vain to bring the doctrine of endless misery to counteract the influence of this opinion; for the history of the world proves that endless misery never exerted any influence in the prevention of crime. And it is reasonable that it should not; for it is placed at such a distance; and is to be avoided on such easy terms, any time before the expiring moment, that it loses all its terrors.

Besides, it is contended that the most vicious man is not only the most happy man in this world; but that there is the most prospect of his repenting, and consequently avoiding all punishment hereafter.

Thus it is that the man who is very wicked in this world, is more happy than the one who is not, and has more prospect of happiness in the future world! Is there any way to avoid the conclusion that this doctrine is licentious? There is not; and hence every lover of humanity must desire its suppression. No one can be willing that such an opinion should be enjoyed, whose eyes are open to its pernicious tendency. And it would seem that no one, but the blindest bigot, could help discovering that such is its natural influence.

For the Magazine and Advocate.

QUESTIONS FOR PARENTS.

BY REV. J. WHITNEY.

1. Can disobedience destroy the tie that binds the parent's heart to the child?
2. Can parental love be weakened by ingratitude, or alienated by vicious habits?
3. Will a good parent hesitate to save a child, because it has become wicked and depraved?
4. Does the strength of your love depend on external circumstances?
5. Is not love an active principle?
6. If so, will it not always lead you to promote the happiness of your child?
7. Could you become the willing tormentor of your child, except for its subsequent happiness?
8. Could you willingly entrust your child with a weapon which you knew would destroy its life?
9. Are you willing to compel your child to disobey you through life, because it has fallen into a few errors?

10. Are you happy in anticipating that you shall live again without affection for your children?

11. Would not the destitution of this love, leave us a principle which we ascribe to demons?

12. Can we conceive of perfect happiness where those we love are not permitted to associate with us?

13. If you believe your unconverted children will sink to eternal despair, is your faith "the substance of things hoped for"?

14. Which would afflict you most, for a child to go to the penitentiary, or die in an unconverted state?

15. If the former, as would doubtless be the case, is not your faith in endless misery a dead faith?

16. And if it is a dead faith, can it be a means of uniting you to Christ?

17. If you should hear your child was suffering in a strange land, would you not seek expedients to save it without regard to its character?

18. Could you exclude a child from your favor, because it had been deluded into the service of your enemy?

19. Does the love of God differ from yours, except in degree?

20. Is it possible for a "mortal man to be more just than God, or more pure than his Maker"?

21. If not, how many, think ye, will be left to linger out an eternity of hopeless sorrow?

THEOLOGICAL SEMINARY.

Some of our lay brethren have a desire to express their opinions on this subject; we therefore give the communication of our well known correspondent, Nemo, a place in this paper; and, to save room, we have omitted a few unimportant and prefatory remarks in the following from our venerable brother, Col. Kingsbury, of Sheshequin, Pa. His very extensive acquaintance with the Universalists in that region of the Lord's heritage, enables him to speak with confidence respecting the views of our brethren on this subject—while his high standing in our order, for many years as a prominent and active lay brother, entitles his opinions to a respectful consideration. Let them be judged by their merits; as the question must be, by its merits.

A. B. G.

"I have been an opposer of this scheme of a theological seminary, from the first time I ever heard it mentioned. It appears to me, that it would be laying a foundation for a kind of religious *feudal* system, unworthy to be based on the pure principles of the Gospel. The time has been when it has answered a very good purpose for the leaders of the Partialists; but this *vassalage* even among those orders, is now becoming very uneasy, and is being shaken off by thousands. It will never do for Universalists—they will enjoy the pure liberty of the Gospel.

"I have often been astonished at the zeal of some of the advocates of this *feudal* system—astonished, because I could not impugn their honesty. As Universalists we are yet *too young* in organization, and *too poor*, to adopt any measures to stimulate aspirants for *ecclesiastical distinctions*; it could not be brought about in the days of the promoters of the scheme—and if *seen darkly* in prospective, why should they want to introduce discord and confusion among us, to bring about *that* which they could not participate in themselves? It ought not so to be. But how shall we account for this strange infatuation? I am unwilling to say (prompt as I usually am in expressing my sentiments) that the advocates of this theological scheme, manifest more zeal than knowledge. But I *must* say, that, in my humble opinion, they have in their zeal to promote the *popularity* of the cause they would advocate, overlooked the fatal consequences which would follow the *means* they would adopt to promote their object. It does seem to me, that these brethren *want to get along too fast*—and that they do not see that the progress of the Gospel, though slow, is *sure*—that it appears evidently to be the special work of almighty God, and that all we ought to do, is to *preach it*, love one another, and live in peace and harmony, that the world

may know that we are indeed brethren. Pursuing this course, we should gain more members to our societies, than could be gained by any number of artificial priests—whose habits, manners and way of living, would not assimilate in all these things, with the working class of the community. Besides, this sort of priests would be expecting a *homage* they could not receive, except from *sycophants*—and therefore, to manufacture priests in the way proposed, would be a sure means, in the end, to make hypocrites, also.

"Moreover, as you say, none but the rich could be made priests. Now, some of our most eminent preachers sprang from the working class of our citizens. Father Ballou, in the early stage of his life, shouldered his axe, and went from Vermont to Chenango county, N. Y., where he worked, one summer at least, on the trees of the forest. Has he been the less respected—less useful as a preacher and writer? Surely not. I could name many others. Indeed, the most of our preachers were from the working class of the community. What of all this? They can *preach*, (and so could the fishermen and shepherds of old,) and that to the acceptance of the people. I am apt to think that the greatest geniuses, generally, spring from the working class of the people. And should we adopt a plan that would cut off from preaching, this class of our citizens, because they happened to be born of parents that were poor and not able to send them to a theological seminary, we should be laying the axe at the root of the tree of our prosperity. I hope, therefore, that this measure will never succeed. Indeed, here, there is not one in favor of it. And so far as my knowledge extends, but very few, among the laity, any where else.

Sheshequin, August 7, 1836.

J. KINGSBURY."

For the Magazine and Advocate.

THEOLOGICAL SEMINARIES.

Mental acquirements are, in this era of the world, peculiarly necessary in order to shine in society, or press our way through the crowd to an eminence in the pursuits of life, either as agriculturalists, mechanics or in any of the learned professions. *Literary attainments* seem necessary, in this age, more than in the preceding, to cause that shining in society, that qualification which commands, and carries a kind of license to respect.

It is likewise conceded with pleasure, that a public teacher ought to possess a perfect knowledge of the art, or mystery, which he proposes to communicate to others; and if he teaches as a public lecturer, to his other knowledge, that of rhetoric, ought to be superadded, that his pronunciation may be clear, and his diction elegant. If he seeks to enlarge the boundaries of science, or to push the march of intellectual knowledge beyond the ground already occupied, he must give his nights and his days to hard study and mental toil; must learn all of that particular science which preceding adventurers have recorded, and after having digested the whole in his mind, he is then, and only then, in the way of making fresh discoveries, and adding new trophies of mental triumph.

The preceding remarks may apply with propriety, to any of the learned professions, or more common avocations of life, not by any means wishing to exclude *divinity* from the catalogue.

It will, I think, be admitted by all, that the *quantum* of knowledge really needed to expound any science, may be supposed to bear some proportion to the abstruseness, or simplicity, of the subject which the teacher undertakes to elucidate. There are very few universal geniuses, who are capable of learning and teaching many, or all of the sciences; and hence those who have professed to apply their time and talents to one particular art or science, are called professors of that art or science, and open seminaries for public education. Some of these are patronized only by those who wish to reap immediate benefit from them. Others have been endowed by the public, or by individuals, that the professor may have a constant salary, whether he gets pupils or not. It is his duty to teach—it becomes to him a routine of business, consisting of a beginning, middle and end,

They are thought to keep up the spirit of a thing, which would else languish, or be forgotten. And an attendance on them is called fashionable, and increases the consequence, as well as celebrity of the pupil.

Amongst other abstruse sciences which retain professors' chairs, theology has endowed hers. To the gone-by ages, perhaps some apology might be made as a way to clear up what was held to be most mysterious, and give an air of dignity to a subject the most sublime. But the age has vanished—the era has gone by; it now becomes the duty of all to assert the benefit of revelation, and no longer to study at, or endow seminaries of theology; but forget the term, or at least neutralize it in the more comprehensive idea conveyed under the word *Christianity*.

Call, if you please, Christianity a science; it is one of the most simple of the simplest. Call it an art, the practice of it is the pleasantest in nature; whose constant application wearies not, but the more it is practiced, the sweeter it becomes.

Christianity has, it is too true, been long split up into sects; and professors of theology have perpetuated those sects, and marked the outlines of each with geographical accuracy; and received their well-earned endowments in defending this or that well-defined territory: thus theological professors have become mutually belligerents, and given lessons to skeptics and infidels. They are, in fact, *hirelings*, as much so as hired soldiers who defend with courage, that party which hires and pays them. Their instruction is a routine of words, their pupils too often *pedants*: they are more likely to be corroded by the rust of learning, than to shine in the beautiful practice of their calling.

The grand *desideratum* in all public teachers, is, first that they learn what they wish to teach; a knowledge of the first rudiments, as well as of the higher deductions of science, is an indispensable requisite. And who cannot learn Christianity without the aid of a professor, endowed at a theological seminary? And who, having thus learned it, but may become a teacher of it? What tenet is there so abstruse, that the humble disciple of Jesus cannot demonstrate it? For the express purpose of its *easy* acquirements, a revelation was made of it: and the terms revelation, and mystery, for ever stand opposed to each other.

But it is said, that "until we have a theological seminary, the denomination will be deficient in biblical learning and theological knowledge." The denomination here alluded to, is doubtless the Universalist, who as a denomination will ever be deficient in biblical and theological knowledge—they will never study at a theological seminary, if there is one established. But I suppose, *students for the ministry* are meant.

And what part of biblical knowledge is beyond the acquirement of a warm-hearted, determined seeker? If he has funds to spare for the pay of a professor, and time to attend his teachings, those funds would buy him books, if he could not borrow them; and that time rightly used, would master them; and his industry would be crowned with success. How many have, by dint of application, learned enough of the learned languages to read the sacred books in the original? and how many more will, if they are excited by proper emulation?

If Universalism is to become a sectarian dogma or mystery, let it have professors appointed, like sentinels, to guard the passes, and instruct novices in the avenues and labyrinths. But then, remember, Universalism will not be Christianity; it becomes a feeble party—it wants support—while Christianity soars like an eagle—unaided and independent. In vain may theological seminaries endeavor to paint the diamond, and such is Christianity.

The first step towards a good Christian teacher, certainly is piety, ardent love to God and men, the next, a good critical knowledge of the Bible, church history, etc.; and the acquisition of these is attainable by any person of industrious ha-

bits. Lessons in elocution and rhetoric are, perhaps, the only embellishments he need seek to learn by a teacher; a professor of which, would be of more real use to a young tyro, than one of merely book theology. Then would the Christian teacher be an ornament to his profession; his acquirements would be his own—earned by the sweat of his brow—and he would never relax his studies, having once tasted their sweets, but progress all his life time. Not like one dismissed after an ordeal of probation for a fixed period, as a qualified practitioner; who has learned all his teacher knew; and received his diploma; proud of his acquirements; little anxious to improve them. Those things Cowper speaks of, "who skip into the pulpit, and then skip down again."

If Universalism will not stand and flourish by its intimate union with Christianity, as being parcel of it, it must fall; and those who, by human hands, seek to support the ark, may find their meddling worse than useless.

It is lamentable to reflect, as it is also ridiculous to observe, what an apparatus is put in motion—what large sums are expended—what a world of trouble taken, to educate a select individual, for the ultimate end of placing him in a pulpit—from whence he discourses to the people in a language scarcely one-tenth of them understand; of matter, which it may be almost said, has ceased to have a meaning to them; which seldom reaches their intellect, their imaginations, or affections, and has lost all power over the will. While the same ends are obtained by a far easier process, more simple in its movements, more powerful in its operations, and more certain as to its results.

Nature's maxims are; When any one has first learned, he is authorised to teach. His commission to teach is not derived from any man, or set of men, or from any society; it is a thing no one possesses, therefore none can confer what they do not possess. A teacher's commission to teach, or preach, commences with a number of persons to hear him: it continues as long as his hearers attend on his instructions; and when he can no longer obtain auditors, his commission, *ipso facto*, ends, to be renewed at any subsequent period, or when he again gets hearers. Nemo.

For the Magazine and Advocate.

OCCASIONAL PREACHING.

I was lately perusing some Universalist papers, in which I discovered some remarks by Messrs. Hammond and Grosh, relative to preachers of the order who "only preach occasionally." I am a friend to the doctrine, and feel interested in the prosperity of the denomination. Therefore I take the liberty to say a few words to the gentlemen above named.

I am well acquainted with a preacher of your order, living in my own neighborhood, who doubtless would be grieved were he subjected to such a resolution as you seem to require. True, he is not one of your greatest preachers, but he preaches to the satisfaction of the society in which he resides—they put great confidence in him, and respect his every-day example as a Christian. He manifests a sincere devotion to the cause of truth. He owns and occupies a farm, on which he maintains his family by the labor of his own hands, receiving little or no support for preaching. He lays no claims to talent and eloquence—makes few pretensions, but those are chosen and permanent. His learning is trifling—he can read so as to be understood, and write a tolerable old-fashioned hand, well enough at least to keep his own blotter and do his little home business. His best friends say that *diffidence* is his greatest failing—and, indeed, if this is a crime, I think it is less hurtful than its opposite. Many would become discouraged were they placed in his situation. He preaches steadily in his own society, of which he cannot collect more than eight or ten at a time, and about the same number generally, (sometimes more,) at others.

But the time has been, when, surrounded by various discouragements, he has not preached

more than "one or two sermons," or "some few times in a year." What should he have done to have suited you? you would not have him leave his home, and especially his business, (his only support,) to preach in distant towns, or take a tour to the West—or, like the travelling tailor, stick his needle in his coat-sleeve, catch his thimble and run to some other place, for the sake of preaching more than "a few times in a year"—and all this to retain his letter of fellowship, which would otherwise be discontinued. I think, gentlemen, that circumstances will alter cases. Of course, you see the necessity of an amendment in some of your constitutions—but I believe a deliberate cautiousness should be exercised previous to the forming, or "reviving resolutions" of this nature. "Look before you leap," or you may ruin some of your "field and workshop preachers," who "may preach acceptably and usefully to country congregations—may possess good common sense, general knowledge and excellent moral characters." It may be no hard matter to feed some, while you starve others.

Some years ago, a worthy preacher of your order, living not a thousand miles from Rochester, became discouraged about the preaching business—concluded to preach no more, and sent in his formal resignation—all done in good faith, no doubt, believing it was the best course he could take. What was the consequence? Why, many sorrowful hearts—exultation and ridicule from the enemies of Universalism. And what more? Before a year came round, he regretted the movement, came forward at the next session of the council, and again requested fellowship. I mention these things, gentlemen, to show that through fear, a man may sometimes run into error, or neglect his duty, or, in some way give advantage to the enemy. "I have written in sincerity, and with fulness of charity to all." Read it, gentlemen, and if you will, notice it as seemeth good to you. MINOR.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, SEPTEMBER 10, 1836.

SCRIPTURAL INTERPRETER.

"And he [Elisha] went up from thence [Jericho] unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; Go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them." 2 Kings ii: 23, 24.

An inquirer asks concerning this passage, whether there is not some error—some mistake—for as it is, he conceives it affords much ground for the cavils and objections of the skeptic. Firstly, the offenders are called "little children." Could they be so deeply responsible for, and conscious of the criminality of their language? Secondly, the language itself is but trifling—playful—though contemptuous; and such as heedless, saucy children might readily offer to any aged, poorly clad person. Thirdly, the spirit of the prophet—his cursing the children—is inconsistent with that which should be borne by a man of God. And, fourthly, the punishment is too severe for children—disproportionate to the offence—revengful and cruel. Such are the objections.

To which I reply, there is an error in the translation of the passage—and a greater misunderstanding of the facts of the case, as I shall show.

1. The original Hebrew word, *nearim*, rendered "little children" in our common version, also means young persons who have attained to years of maturity. The same word is applied in the original Scriptures, to Isaac, ("lad,") when he was twenty-eight years old; to Joseph, when he was thirty; and to Rehobam, when he was forty years of age. See Horne's Int., p. ii, b. ii, ch. vii. sec. v, and art. 18. Hence, and from considerations yet to be named, it is most probable, if not certain, that the "little children" were actually dissolute, profane and irreverent young persons, upwards of twelve years of age and under forty.

2. The language is not playful—not merely saucy—not merely contemptuous—but irreverent, scoffing and irrereligious in the highest degree. Consider the prophet merely as an aged, wayfaring man, and they deserved severe punishment; for the abuse of a stranger, and especially of an aged stranger, is a great crime. But they alluded to Elijah's ascension, and to Elisha's succession to his prophetic office, when they said Go up, thou bald head—meaning, tauntingly, "Ascend thou, also, thou bald head." Hence they ridiculed the wonderful act of God, and the departed and living messengers he had chosen and honored, thus insulting God and man. Why they did this, is evident when we consider that Bethel, the place of residence of these scoffing young persons, was a principal seat of Ahab's idolatry—that they scoffed at the work and servants of the true God, because of their adherence to Baal, and their hatred of all opposed to their impure, cruel and idolatrous practices.

3. It is manifestly unjust to apply to the people of that remote and partially barbarous age, the standards by which we measure characters and actions in this more civilized and enlightened period. Still more unjust is it, to require of the patriarchs who lived in, and were governed by the imperfect and dubious twilight of the Mosaic dispensation, the same perfection which is required in the full meridian light of a dispensation irradiated by "the Sun of righteousness." Reflect that God adapted his revelations to the circumstances, wants and capacities of his people—that he led them on from light to light, and from glory to glory, until they should be prepared for greater knowledge and more perfect principles—that even now, he is gradually preparing even the Christian world for the better understanding and more perfect practice of the Christian religion—and surely, you will not expect nor require Elisha to act on principles he yet knew not, neither could have understood, and the practice of which were not adapted to his age nor its circumstances.

But even this extenuation is unnecessary in Elisha's case before us—for he manifested no more a revengful spirit, than does the judge on the bench, in pronouncing the sentence of death on a murderer duly tried and convicted. The punishment of idolatry, or of blasphemy, or of speaking against the spirit of God manifested in miracles, was death. These persons were guilty of all these crimes—crimes, which, under the theocracy, were high treason, because committed against God as the supreme ruler of the Jewish people. And Elisha, acting as the ambassador of God, pronounces this sentence ("cursed them") not in his own name—not as of private pique or revenge, but "in the name of the Lord."

4. Consider, now, all the foregoing circumstances—the nature of the crime, and peculiar customs of the age—and you will not call the punishment unsuited to the Mosaic dispensation, or too cruel for its provisions, or disproportionate to the crime for which it was inflicted, viewed, as it should be, in the light of that dispensation.

A. B. G.

A DREAM.

The following article is from the pen of my deceased brother, Rufus K. Grosh, who departed this life in March last. It is published for the sake of his many friends, (and I cannot but believe it will also be interesting to many of our readers who knew him not,) who will doubtless be gratified in reading and possessing these few lines written by a beloved friend, who is now "mouldering in the dust." It bears evident marks of having been hastily penned, is uncorrected, and possibly unfinished. I found it among his papers. He wrote but little, excepting letters to his friends, and that little he mostly destroyed as soon as written. He never could be persuaded that he wrote well—and though gifted with great talents, for description, a keen perception of the beautiful, and of the ridiculous, and an exhaustless fund of sly, chaste humor, yet the determination never to indulge in the petty ambition of publishing what he deemed but common place, prevented him from ever writing for the public; or even

for the private amusement of but a very few friends. I mean not this as a panegyric, but simply to explain why this is, probably, the only piece of his that any of our readers ever saw, or will see.

In order that the article may be fully understood and its humor be relished, I will briefly explain the circumstances connected with it. It was written during one of the numerous protracted meetings held in this city, (then a village,) probably in 1832. Many of the most popular, and well paid, and highly fed, and richly clad Presbyterian clergymen, were collected here to aid and participate in the meetings. Dr. Lansing, then a resident in this city, was very active and important in their promotion, and was easily distinguished from the other speakers by "a slight impediment in his speech." Much merriment was indulged in about this time, in regard to a warm recommendation of the "Welch Medicamentum," given by Dr. L., and published in the newspapers. I think the Doctor certified that he derived much enjoyment, or comfort from its use; and I believe many suspected that it was more in consequence of the brandy or other stimulus, than of the *drugs*, contained in the medicamentum. The following is the dream. A. B. G.

On Sunday evening last I attended the preaching of Mr. Kirk, [of Albany,] in the First Presbyterian church in this village. The text was the parable of the rich man and Lazarus—one which, in my mind, has always excited interest; and when he commenced I hoped he would, by his explanation, relieve me from the many distressing doubts, which possessed me in relation to this peculiar parable. But I was disappointed—for, instead of sound argument, logical reasoning and common sense, I heard but furious rant, poor declamation, and the horrible fancies of a diseased brain.

After treating it as a historical account—saying that it was told us by one who had been an eye-witness of the scene, Jesus Christ—he withdrew the curtains of the invisible world—described the misery of its inmates, on account of the excruciating pains of its fire and the tormentings of their consciences—told us that our memories there, would be far more tenacious than in this life—that we would recollect the good offers of salvation which we had refused, the "good things" we had enjoyed in this life, the charities we had neglected to perform, etc. On finding by the drift of his discourse, (which was intended to terrify rather than convince,) that I would derive but little information from hearing him, I locked myself up in my own thoughts, and pondered on the meaning of the awful words of the text.

Our Father! (I ejaculated inwardly) is *poverty* the only test of admission to thy blessed kingdom? and will riches (no matter if they are employed in benefactions to our fellow-beings, relieving the distressed, furnishing the poor with thy Word, or what not) land us in heart-rending agonies in the eternal world? I groaned in spirit at the thought. I remembered my many friends, who are blessed (or cursed?) with wealth, and many who use it in a proper manner—dispensing good gifts to all around them—relieving the distresses of the widow and the orphan. Yet all this availed nothing when the alarming words of the text flashed across my brain; for there, nought is stated against Dives, save, that he enjoyed the good things of this life. It is not even intimated that he did not feed the hungry, clothe the naked, etc.; nor that he was an infidel, a Sabbath breaker or a hypocrite—his only crime stated, is, that he was a rich man—that he "was clothed in purple and fine linen, and fared sumptuously every day."

Ah, thought I, if this is "the head and front of his offence"—if this is the damnable crime—what, oh Father, what will be the portion of the watchmen on the walls of thy Zion—the ministers of thy Word—even those who, this night, are calling on sinners to flee the wrath to come, and seem almost willing to give their natural lives for the salvation of the poor sinner's immortal soul? Are they not, respectively, receiving from five hundred to three thousand dollars per annum, as salaries, besides other perquisites—do they not clothe in the

best superfine cloths, and wear the finest linens—do they not fare sumptuously every day? And must they, after all their labors to save the souls of the poor, be themselves consigned to that ever during prison of fire, “where their worm dieth not, and the fire is not quenched”?

To relieve my agitated mind, I reclined my head on the front of the pew, and (what I never before done in church) fell asleep. But it was a sleep full of horror! My thoughts were still troubled, and in my dreams I was transported to that “tormenting Hades” described by Mr. Kirk. The description given by him was but too true, and my worst fears as to who would be its inmates, were fully realized. The question of my mind, whether riches would consign their possessors to hell, was answered by seeing none but those who, in the upper world, had been wealthy—enjoyed the good things of that life—clothed well and finely, and fared sumptuously every day. Kings, nobles, men of wealth and influence, well salaried priests—these seemed to compose the whole population. It was very affecting, indeed, to hear their vain regrets and various cries. One, (as if he thought good deeds could have saved him,) lamented that he had not aimed more at being truly pious, instead of striving to become popular; and instead of wearing a seventy dollar coat, he wished he had expended at least fifty dollars of that amount in providing for the poor of his congregation. Another, a long-visaged, cadaverous looking genius, who appeared, by his pomposity, to hold some office under his satanic majesty, was yelling out, with a slight impediment in his speech, for “another bottle of Welch Med—Medicamentum!”

Just then a loud noise at my side, resembling thunder, awoke me. It appeared that, while I was sleeping, they assembled the anxious in that part of the church where I was, to be prayed for—and their cries, sobs and groans had formed the Hades of my dream. The noise which awoke me, came from the nasal organ and throat of a poor, snoring sinner at my side, who feared going to Mr. Kirk's hell so much, that she was, like many others around me, terrified to—SLEEP!

A CIRCUIT.

Br. Sias informs us that, in connexion with Br. C. B. Brown, he intends establishing a circuit for the supply of destitute places in the bounds of the Black River Association. Any persons wishing to have appointments made in their vicinity will please address either of the brethren, giving the requisite information, in order that the appointments may be made in this paper. Br. Sias resides in Henderson—Br. Brown in Mexico. The circuit will be continued at least until May next, if supported in their labors by the brethren in the places visited. For appointments, see this and succeeding numbers of this paper.

N. B. I owe an apology to Br. Sias, for the delay of the above notice, as well as its imperfect details. My excuse is this. On the reception of his first letter, I condensed its statements into an editorial article, giving a full account of the intended circuit, and sent it to the office. Being very unwell, I did not notice that it was not published—but on the arrival of his second letter, really believed my notice had duly appeared. An examination convinced me it had not. His first letter is—I don't know where; consequently I can give no more of it than the above, which is all I remember. My former notice, also, cannot be found. I regret it—but know not how to mend the matter further than is here done. A. B. G.

BROKEN APPOINTMENTS.

A respected correspondent at Lyons, in this State, requests us to publish no more appointments for our preachers at that place, unless they can be fulfilled, or a reason given why they are not attended to. They have twice been disappointed, they do not know why or wherefore, and people who came ten or fifteen miles to hear the preacher have had their ride of twenty or thirty miles for their pains.

As be very justly remarks, we are not to blame for publishing the notices; but really it is a vexation to be

often disappointed, and never even informed of the reason why. These remarks are intended for the benefit of all to whom they are applicable. The brethren referred to directly, had, undoubtedly, good and sufficient reasons for not keeping their appointments. We beg our friends at Lyons to have faith enough, at least, to believe this. A. B. G.

BENEVOLENT.

I have been informed that the ministering brethren who attended the Chenango Association at Oxford, generously waived their shares for travelling expenses in the usual collection taken up for that purpose, in favor of our long and much afflicted sister, Laura Eggleston, now of German, Chenango county. The people present, were also generous, and the collection amounted to about fifty dollars; which, with about ten dollars remitted from this vicinity, will, we trust, for sometime aid in defraying the great expenses incidental to, and procuring the many small comforts necessary in, a lingering and wasting illness. It was well done, and much needed, and deservedly bestowed. A. B. G.

UTICA BEREAN INSTITUTE.

This society has been noiselessly pursuing the “even tenor of its way” for several weeks, and may be said fairly to have surmounted all the little vexations and difficulties that attend a first organization—the difficulties of getting a good Constitution, judicious by-laws and inuring the members and officers to their duties and labors. Last Tuesday night, the discussion—the first discussion—was very animated and interesting. The question was continued, as many wish to speak on it who then had no time to do so. (See religious notices.)

A word to many. The society is trying to raise a library—those who can make donations in books or money are requested to see what they can give, and will give, and let us know it—we will call or send for the donations.

Another word. The terms of admission are peculiarly low, (though morally, high,) and there yet is room—young and old, males and females who will make good (by which I mean active) members, will undoubtedly be gladly received. A. B. G.

TO READERS AND CORRESPONDENTS.—The sermon from Br. Mauley is gratefully received. The extract from a sermon, by Br. Aspinwall will appear soon, to the pleasure and edification, we are certain of our readers. Three sermons from the pen of an excellent young brother, now deceased, have been on hand a long time, but are carefully preserved. One or more, after some corrections have been made, will appear. Several inquiries for explanations of Scripture, will be attended to soon—also the Utilitarian will be continued in due time.

Br. Peck is informed that all—sermons and shorter articles—will be very acceptable. The delay in the publication of his obituary notice, was my fault, or rather misfortune. It was in my possession when I was taken sick, and I forgot it entirely. I know he will excuse me. A. B. G.

REGISTER AND ALMANAC FOR 1837.

This valuable though small periodical has been published at Geneva, and will be for sale in a few days at this office. Price \$4. per hundred, 63 cents per dozen, 6 cents single.

We will give a table of its contents in our next.

A. B. G.

HARD TIMES.

Almost every necessary of life is now enormously high, from food to eat to fuel to cook it by. What will poor printers do? Our subscription price is fixed for easy times and cheap markets, and will not increase with the prices of other articles. If the present state of things lasts through any considerable period of time, mechanics and all laborers will raise their prices to correspond with other things, and our state will be still

“worse and worse.” May we not ask an increase of support—a rigid adherence to our terms—and prompt payment of what sums are due, without being deemed too importunate? A. B. G.

APOLOGY.

Since the last day in July, with the exception of a few days, up to the 1st inst., I have been confined to the house, and a part of that time to my bed, with sickness. During the greater part of the same period, Br. Skinner has been very unwell with a severe cold—a species of influenza—which almost disqualified him for business. He is now slowly recovering, and I am gaining strength daily. Consequently, we have been obliged to select many articles from other papers, to save the labor of preparing original articles on hand, for the press. Some items were also forgotten—perhaps some errors were committed in those we have prepared—some letters have been suffered to lie unanswered—and, in short, “we got along the best way we could.” If health continues her advances, we shall soon be able to clear off old scores, and do as we were wont in former days. Patience, dear readers and correspondents; it is a valuable article as I can assure you from my own experience, especially in pain and illness. A. B. G.

P. S. In addition to the above I would now state that my own family (wife and child) have been sick during the same time—for some days dangerously—though we hope now convalescent. This must account to any of our readers, correspondents or friends, for any seeming neglect, either in editorial matter, the preparing of communications, answering correspondents, or attending to any other business. We fondly hope all the invalids are now improving in health, and in all respects our business affairs will improve in the same ratio. D. S.

NEW PREACHER.—Br. Alanson Kelsey, has lately commenced preaching. He is a young man of good talents and unimpeachable moral character. He preaches at the new meeting-house in Stafford, in his own neighborhood, to large congregations, and to good acceptance.

RELIGIOUS NOTICES.

THE UTICA BEREAN INSTITUTE will meet in their room, in the basement of the Universalist meeting-house, on Tuesday evening next, at 7 o'clock, precisely.

The question for discussion, (continued from the last night,) is—“Unaided by Revelation, would man have arrived at a knowledge of the true God, and of a future state?”

By request my appointment for to-morrow, at Little Falls, is recalled—in lieu thereof, Br. C. S. BROWN will preach at Eatonville to-morrow. A. B. GROSH.

There will be preaching on the third Sunday inst., by Br. J. M. AUSTIN, of Danvers, Mass., in this city, and by Br. SKINNER at Herkimer—Br. WHITNEY at Newville, and at Paines Hollow in the evening—Br. WILCOX at Corporation, in the town of Bern, and at Rensselaerville city at 5 P. M.—Br. S. R. SMITH at Russia—Br. GROSH at New Hartford—Br. ASPINWALL at Collinsville, and at the schoolhouse near Major Coe's at 5 P. M.—Br. Sias at Hastings, as Br. Devendorf may appoint, and at Parishville in the evening—Br. BODEN in Lebanon, and Br. WOOLLEY in Marshall—Br. C. B. BROWN at Williamstown—Br. H. ROBERTS at Wellington Square, U. C.

There will be preaching on the fourth Sunday inst., by Br. SKINNER or Br. WAGGONER at Newport.

Br. Sias will preach in the evenings of 12th inst., in Hannibalville—13th, in Wheeler schoolhouse, same town—14th, Weed's Basin—19th, Williamstown—20th, Sandbanks—21st, Washingtonville—22d, near Br. Wright's, Ellisburg. (See Sunday notices.—The rest did not reach us in time for publication.)

Ohio Western Reserve Association.—Each society in this Association will appoint a person to confer with those appointed by the other societies, to ascertain the amount that can be obtained for the purpose of employing and supporting a circuit preacher in this Association, and report to the council at the next quarterly Conference, to be held in Austinburg, on the first Saturday and following Sunday in October next. H. H. BURN, Standing Clerk.

** Proceedings in full in our next.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

Rev N W, Cincinnati, (O.)—B F H, Boonville, (Mo.) for J McF, C H, J I, J H F, J N and J N—F G, Jacksonville, (Ills.) for self, J C, J C, W W, W R and W H McC—P M, Painesville, (O.) for H E P and Rev J B—E F, Fall Creek, for S C, J C and S S.

From the Knickerbocker.

SUPERSTITIOUS TENDENCIES.

"Opinionum commentadelet dies, naturæ judicia confirmat."

Nothing more strongly attests the weakness of the human intellect than diversified forms of mythology, and prevailing systems of superstition, among beings created by the same divinity, and looking with the same eye upon the stupendous manifestations of His power. They have, however, left their features on every age and nation. They have imparted coloring to character, and given direction to conduct. They have controlled the current of human action, and governed the tide of human destiny. While monuments of material grandeur proclaim their power in the darker places of the earth, the light of reason has not yet revealed all their odiousness in the more enlightened lands of wisdom and learning.

We should search in vain for the origin of superstition in any age or in any country. Although it first assumed a systematic form in Egypt, it was because the human mind there made its first advancement in intellectual cultivation, and was first capable of embodying its absurdities into a written language; we find it existing however in the earliest periods of every nation. So that we must seek its origin in the first dawns of mind—in the natural feelings of the human heart. It doubtless arises from that glorious aspiration after an intelligent first cause, which is among the earliest breathings of the soul—from that instinctive belief in the immortal principle within us, which proclaims our triumph over the grave, and the correspondent beautiful conception, that disembodied spirits hover around us, and, with the sacred guardianship of angels, watch over our destinies. The imagination of an ignorant age has modified these sublime conceptions into the various forms of popular superstition. Ignorance is always dangerous. The relations of nature can be understood, only by rigid and careful investigation. By neglecting to trace effects to their true causes, and by considering only the relation of proximity of time, men have been led to the most startling errors, and glaring absurdities. Such has always been the case in barbarous and uncivilized nations.

Imagination, lending its assistance to ignorance, forms the wildest and sometimes the most fantastical associations. The white vestment of the ghost contrasted with the darkness of midnight has struck terror even to the soul of the brave, and the chirping of the cricket has changed the plans of the statesman.

Of the dangerous tendency of ill-regulated imagination, its influence over enlightened minds affords striking illustration. It has even been regarded as the most uncontrollable of the faculties, and hence, required the most philosophical discipline. When subjected to the dominion of the judgment, its influence is salutary; but when allowed to usurp the throne of reason, how disastrous the results!

There is also, especially in the infancy of society, when all the phenomena of nature are new to the observer, a period of peculiar sensibility of character. The imagination, dazzled by novelty, associates every change with the operation of invisible agency. The solitude of the forest and the darkness of the grove teem with swarming diversities. Departed benefactors, whose virtues have been revered, and whose goodness venerated, appear to be recognized as the invisible protectors of mankind. Hence the gorgeous fiction of Grecian mythology, a superstition which two thousand years ago lost its authority over the useful occupations of man, but which still preserves a real power over their elegant amusements. Its temples still survive, in mouldering magnificence, though their deities have long since departed. The coral grove still springs up in the depths of the ocean, though the sea-nymph no longer sports in its branches.

We should to no purpose attempt an enumeration of the modification which superstition receives from variations in national character. The far hunting grounds of the Indian, and the luxurious paradise of the Persian, are as dissimilar as might be supposed, from the difference in their modes of life. The indolent Hindoo finds his highest hopes in annihilation; while the war-like Goth believes that in the other world, in the halls of Odin, he shall sing the song of triumph over his slaughtered enemies.

The effects of superstition, however, under whatever form it may exist, are always the same—degrading to intellect—debasing to morals. A voice from the remotest antiquity echoes this truth, in deep reverberations. The dark ages of papal superstition—the black conspiracies of the prince and the priest—the ignorance and degradation of an enslaved people—these will forever speak a language of fearful import. The smoke of the widow's funeral pile still darkens the sky of Hindostan, and the waters of the Ganges ever and anon close over a new victim to a cruel delusion. From the burning sands of Africa comes a boding wail, and the spicy gales from the land of myrrh are the messengers of sad tidings.

Turn we from the darker colorings of the picture. The effects of superstition are visible in the literature and science of a nation. The dim light of tradition, and the deceitful glare of fable, reveal not the true colors of things. The treacherous tongue of fiction and the deceptive song of poetry, possess a dangerous power of fascination—often favoring the deception which reason would condemn, and enthralling error, instead of enlightening truth.

It is the tendency of superstition to conceal and distort nature, by fixing upon its casual instead of its constant relations. Thus in the movements of the heavenly bodies, the wandering astrologer beheld only the finger of Fate, tracing the destinies of men; hence to him, the celestial host of midnight performed their ceaseless revolutions with reference solely to the fortunes of an individual. Science has long struggled with innumerable obstacles; but when reason has pointed out her true and only legitimate province, her advancement has been triumphant and glorious.

Generally the effects of superstition are, to give the supremacy to passion, to contract the intellect and corrupt the heart—to engender prejudice, produce illiberality of mind, and exhibit erroneous conceptions of the character of God.

But light breaks in upon the gloom. Christianity has brought life and immortality to our view. Where its reign is established, superstition is abolished, reason ennobled, imagination purified, and man exists in the noble image of his Maker: while the nescient world, contemplated in the pages of revelation, is radiant with ineffable glory.

N. K.

MARRIAGES.

At Richfield Springs, on the 24th ult., by Rev. T. J. Smith, Mr. ISAAC DELONG, of Warren, to Miss PAULINA PALMER, of the former place.

Long may the bands that gently bind
Their hearts and prospects, now, in one,
Prove of the pure and tender kind,
Until the scenes of life are gone.

In Auburn, July 20, by Rev. G. W. Montgomery, Mr. THOMAS HAMILTON, of Huron, Ohio, to Miss SARAH STANDART, of Auburn.

DEATHS.

In Dansville, on the 31st July, LEWIS CANFIELD, aged 67 years. Br. C. was a native of Granville, Mass. From thence at the age of 22, he emigrated to Green county, N. Y. After a few years he removed to Rutland, Vt. From thence he removed to Washington county, N. Y., where eighteen years ago his wife died. Since which time he has resided with his children there and at this place. He has relatives in Massachusetts and Ohio. In early life Br. C. embraced the doctrine of Universalism. For several years before his death, I enjoyed with him a familiar acquaintance, a social friendship, and a heartfelt Christian fellowship and affection, which grew more and more strong with the lapse of time. For some years he suffered a tedious affliction—and for eight months past, he has been drawing perceptibly and rapidly to his end. He was very sensible of his approaching change—yet he was perfectly resigned to the will of Heaven; remarkably patient in his severe afflictions, and quite happy in his mind. He rejoiced with the most firm and unshaken confidence in the promises of universal and immortal life beyond this earthly state, contained in the sacred volume. As I was a frequent visitor, I several times had the peculiar satisfaction of hearing him, by my request, relate to a number of bystanders, the candid convictions of his mind, and the refined joys of his heart—always triumphant without a single exception. A year ago he joined the Universalist society in this place. His example was worthy of imitation—he lived the life, and died the "death of the righteous." By his request I preached at his funeral on the 1st inst.

A. U.

Will publishers of papers in Massachusetts and Ohio please notice the above?

In the town of LeRoy, in the month of June, the following four persons from the same family:—

On the 2d, CLEMENT D. THEVING, son of John and Calista Theving, aged 15 years.

On the 9th, Mrs. CALISTA THEVING, consort of John Theving, 2d, aged 36 years.

On the 10th, Dr. FRANKLIN BRAINARD, (a young man employed in the family.)

On the 12th, Mr. JOHN THEVING, 1st, in his 80th year.

A mystery hangs over the distressful circumstances leading to their deaths. Sometime in the month of May, the whole family, consisting of Mr. Theving and his lady, six children, his father and step-mother, and a hired man, were about the same time taken unwell. For a few days they kept about, but were soon confined with a

distressing illness. The best medical aid was sought, several physicians were called and held in constant attendance. From the manifestation of the disease by its symptoms, it was unequivocally declared by the physicians, to be a case of poison by *white lead*. The Loue was closely examined, if possible to detect some circumstance, which should lead to a discovery of the way and manner in which the lead was administered. In the wood house chamber a room was set apart as a meal room, in which a box was found with a quantity of white lead, left in painting the house. Conjecture immediately said, that by some accident, by children or otherwise, a portion of the lead had become mixed with the flour. For weeks a scene of distress followed, rarely ever witnessed. Every member of the family sick and nigh unto death. Some lying in a sort of stupor, others, from a more acute inflammation in the bowels, racked with excruciating pain and spasms throughout the body and limbs. The four above named died of the disease.

Mrs. Theving was a daughter of Capt. Cash of that town. She was an amiable companion, a kind mother and a beloved neighbor. She was a firm believer, and well instructed in the doctrine of universal grace. She exercised unassuming submission in view of her family, bore her own illness with patience, and manifested throughout the consoling power of her faith, her strong and sustaining hope—looked on death with calmness, and met her faith with resignation.

Deacon John Theving was a soldier of the revolution. He had for fifty years been a member of the Presbyterian church. He at last sunk down to his grave like a shock of corn fully ripe.

Dr. F. Brainard had made no profession of faith—but he met his fate with the most manly and perfect calmness; and when told he must die, expressed his readiness, and yielded up his spirit in hope.

Mr. Theving and his family of five children, the oldest 13 years, and the youngest 3 years, are quite feeble, but are in a fair way to recover. A funeral in memory of wife, child and father, was attended in the new church in Stafford, and the consolations of the Gospel tendered by the writer of this article, from Job xiii: 15, first clause.

A. P.

In Clayton, Jefferson county, on the 18th ult., Mr. EMORY O. BARROWS, after an illness of about four weeks. For about one year previous to his death, he professed a belief in the final salvation of the world from sin and death, and was resigned to his departure. The funeral was attended by Elder Little, of the Baptist denomination.

L. B.

At Howlett Hill, Onondaga county, on the 4th of August, GRATIA, the only child and daughter of Rev. William Queal, aged 8 months. She was sick but a few days, when God saw fit to break the little bud from the parent stalk, and bid it bloom in heaven. Christ took little children in his arms and blessed them. May the Lord give consolation to the mourning parents, and bid them say in resignation, "Thy will be done."—*Herald of Truth*.

WHERE IS HE?

If there was a known cause why my son, STEPHEN MILES, Jr., should have left home and not inform me, or his friends where he was going, or where he now is, I should not have made this inquiry; but as it is not a little strange that he should disappear in the manner that he has, I am over anxious to hear from him. If some kind friend can inform me where he is, I hope they will have the goodness to write to me at Geneva, as soon as convenient.

STEPHEN MILES.

UNIVERSALIST BOOKS.

Br. W. E. MANLEY, of Fairport, Monroe county, has now on hand a general assortment of Universalist Books, which will be sold at the New-York prices.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY SATURDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, SEPTEMBER 17, 1836.

NUMBER 38.

THE PREACHER.

Funeral Sermon;

Delivered in Ogden, August 3d, 1836, at the funeral of Mr. SCHUYLER V. BROWN.

BY REV. W. E. MANLEY.

[Published by request.]

"For since by man came death, by man came also the resurrection of the dead." 1 Cor. xv: 21.

The chapter from which the text is selected, seems to have been designed by its author, either to correct some false opinions on the subject of a resurrection, which had crept into the Corinthian church; or to fortify those brethren against such opinions, to which they were exposed. The most clear and explicit information on the subject of a resurrection, that can be gained from Scripture, is to be found in this chapter. And though it may not satisfy all the speculative queries of the inquisitive mind, yet it must be allowed to contain all the information necessary for our consolation in affliction, and support in death. After reasoning at considerable length on the subject, and showing that the evidence of the resurrection of Jesus Christ, which he adduces, is to be regarded as the foundation of the hope, that mankind at large are to be raised, he introduces the conclusion that Christ is "risen from the dead, and become the first fruits of them that slept." This is followed by the language of the text, "For since by man came death, by man came also the resurrection of the dead." The text naturally divides itself into two parts.

I. "*By man came death.*" To ascertain by what man death came, we have only to look at the verse following the text, "For as in Adam all die," etc. It was by Adam that death came into the world. But it is well known that the Bible mentions more than one kind of death, and hence, though it is not certain that the apostle meant to include more than one kind (viz. natural death) in the language of the text, yet it may not be unprofitable for us, on the present occasion, to inquire whether one or more kinds of death came into the world by Adam.

This question may be satisfactorily answered, by consulting the account which we have of the first human pair. It is said that they were placed in the garden of Eden, with permission to partake freely of the fruit of every tree of the garden but one. To partake of this was strictly forbidden. "In the day thou eatest thereof," says the Deity, "thou shalt surely die." Gen. ii: 17. The death here alluded to, has been variously construed.—While some have supposed that natural death was referred to, others have maintained that, together with natural death, spiritual and eternal death are included. Others, not daring to put any other than the most obvious and natural construction upon the language of God; and not being able to discover how eternal death could be suffered in one day; or how the natural death of our first parents, which occurred several hundred years after the day of transgression, could have been intended, have supposed that the death alluded to was none other than a death to peace and happiness, immediately resulting from the transgression committed. This is obviously the correct construction of the language of God, "in the day thou eatest thereof, thou shalt surely die." The correctness of this construction is made obvious by several facts. The following will, we think, be deemed sufficient.

1. The death alluded to, is represented as the consequence of sin. The Scriptures contain the same representation in numerous instances, where none but moral death could have been intended. For example—"The soul that sinneth it shall die." Jer. xliii: 40. "To be carnally minded is death."

Rom. viii: 6. "The wages of sin is death." Rom. vi: 23. "He that liveth and believeth on me shall never die." John xi: 26. These passages, without comment, will be seen to relate to a death that is the consequence of sin, not natural nor eternal, but moral and limited. But in regard to the eternal duration of this death, we shall introduce some more remarks directly.

2. The language of God in relation to the natural death of our first parents, shows that that death was not the consequence of sin, but of the natural mortality of their physical constitutions. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii: 19. The reason assigned why Adam should return to the dust was, not that he had sinned, but that he was formed of earthly materials. The seeds of mortality were sown in his constitution; and for that reason, he must die. Man, thank God, was designed for a higher sphere than this earthly existence; and death is necessary for the accomplishment of this design.

In answering the question, therefore, what kinds of death came into the world by Adam, we state, as obvious from the scriptural quotations and remarks we have made, that the first death that came by Adam was moral death, occasioned by sin: and the second that came by him, was the natural death, resulting necessarily from the natural mortality of his constitution.

The usage of the term *death* to express the consequence of sin, is undoubtedly figurative: and the reason why it is thus used, instead of some other term, appears to me to be this—man was called into life or conscious existence, for the enjoyment of happiness—he that sins deprives himself of this enjoyment, and consequently, does not, while under the influence of sin, receive that happiness for which life was given him, any more than he would if he were involved in a state of natural death.

While speaking of the usage of the word *death*, as found in Scripture, it may be expected that some remarks should be made on the subject of the *second death*. This audience need not be informed, that different opinions are entertained respecting this phrase "second death." And the difficulty of deciding what it does mean, arises mostly from the circumstance, that it occurs in no book but the Apocalypse, which the most learned acknowledge themselves unable fully to understand; and that even in this book, it occurs but a very few times. Respecting this phrase, we may state what is equally true respecting the book in general, where it is found; that there are some things about it that are perfectly obvious; and others that are involved in much darkness. The "second death" is represented as being another name for the "lake of fire and brimstone," there mentioned. The lake of fire and brimstone is acknowledged to be a representation of punishment, inflicted as the consequence of sin. We have already seen that death is used in the same sense. This we call *moral death*. Hence the second death must be moral death. This I consider certain. But the reason why the numeral adjective "second" is attached to it, is not as obvious. But this is a point not at all important as far as the present subject, or the final state of mankind, is concerned. It is much more important to ascertain where this second death is, and how long it is to last. Some suppose that it is in the future world: but this opinion is refuted by the use of the word "second." The moral death of which we have spoken, and also natural death are represented in Scripture as being universal: and hence every man must suffer two deaths

before he enters the future state of existence. If he suffer another death after that, it will be the *third*, and not the second. It follows then, that the second death must be natural death, or must *precede* natural death. That it is not natural, but moral death, we have already shown. It must, therefore, *precede* natural death. And here let me ask, may not moral death, in this world, be suffered a second time? Jude says, in relation to certain individuals, that they had been "twice dead, plucked up by the roots"—verse 19. These persons, not having yet died a natural death, had, nevertheless, experienced the second death. They had been once morally dead, and been raised from that state; and had died a second time.

Some preachers, in speaking of the deaths that came into the world by Adam, mention "eternal death;" but as this phrase does not occur in the Scriptures, we consider this fact as a sufficient reason for supposing, that no such death ever entered the world by Adam, or will ever be experienced. That moral death is not *eternal* or *endless* in its nature, is evident from the following facts. 1. Its cause is not adequate to produce such an effect. Man is a limited being: and as such, cannot commit a sin deserving an unlimited punishment. Besides, if he could, he would be equally capable of performing acts of virtue deserving endless reward. To suppose that man is naturally more capable, or more disposed to commit sin than to practice virtue, is to cast the vilest stigma upon the character of our adorable Creator. It is saying that the workmanship of His hand has more bad qualities than good. 2. Moral death is universal. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v: 12. If moral death be endless in its nature, all men must inevitably be involved in remediless woe. But that it is not endless, but limited, and experienced in this world, the language just quoted sufficiently proves. It *had* passed (not *should*, in the future world, pass) upon all men. 3. Moral death is to be succeeded by a resurrection. "As in Adam all die, even so, in Christ, shall all be made alive." 1 Cor. xv: 22. All the deaths that entered the world by Adam, will be removed by Christ. "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification, of life." Rom. v: 18. 4. That moral death is limited, the phrase "second death" abundantly proves. How can an endless death be succeeded by a second? To apply the numerical terms, *first*, *second*, etc., to a death that is endless, is extremely absurd. 5. The Scriptures point us to a time when there shall be *no more death*; which shows that both natural and moral death (including the second death) must come to an end. "The last enemy, death, shall be destroyed." 1 Cor. xv: 26. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isa. xlv: 8. "And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow, nor crying, neither shall there be any more pain; for the former things" (death, hell and the lake of fire) "are passed away." Rev. xxi: 4. What a glorious period, my friends, is this! No more will pain, sorrow and death afflict mankind. We shall then meet our departed friends, to part no more forever. Happiness, perfect, universal and unending, shall constitute the inheritance of the intelligent universe!

The reasons I have adduced for believing that moral death is limited, might be enlarged upon: and we might add to their number, but this is

unnecessary, especially as we consider either of the reasons stated, separately considered, and simply named, as sufficient to satisfy the rational mind.

II. The text informs us that, "*by man came also the resurrection of the dead.*" That the *man*, here alluded to, is the Lord Jesus Christ; and that the resurrection effected by him, like the death that came by him, is universal, may be learned from the following verse. "For as in Adam all die; even so, in Christ, shall *all* be made alive."

In treating this part of our subject, I would state, 1. That as by the man, Adam, came *moral* death; by the man, Christ Jesus, came also a *moral* resurrection: and that the latter is equally as extensive as the former. That the Bible mentions two kinds of death is generally admitted; but that it recognizes two kinds of resurrection, is, I believe, very generally overlooked. That such is the case, is, nevertheless, a fact, as appears from several passages of Scripture.

Jesus Christ says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." John xi: 25, 26. It is plain that a moral resurrection is here alluded to. The language of Paul, "If by any means I might attain unto the resurrection of the dead," (Phil. iii: 11,) seems to me to allude to a moral resurrection. The language itself, as well as the preceding and following context, seems to favor this view of the subject. The words, "if by any means, I might attain," etc., show the resurrection alluded to to be *conditional*. This is the case with a moral resurrection, but not with a natural. I think the Scriptures are clear on this point. Hearing Christ's words, believing on him that sent him, doing lawfully and right, etc., are represented as the conditions of a moral resurrection; but respecting a natural resurrection, the language is, "the dead *shall* be raised."

Again; the language following the passage just introduced, is this. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren; I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." The words, "not as though I had already attained," would have been out of place if a natural resurrection had been referred to. For there was no necessity that Paul's readers should be informed that he had not yet attained to a resurrection from natural death. But it will be asked, had not Paul attained to a moral resurrection?

Paul seems to have anticipated this question, and hence, when he says, "not as though I had already attained," he adds, by way of explanation, "either were already perfect." Moral resurrection is a gradual process. Paul had advanced in it to a certain degree, but had not yet attained the height of moral purity and religious improvement, which he anticipated. He was not already "*perfect*," as he expected he should be, when he had attained a complete moral resurrection—a resurrection from ignorance to knowledge, from error to truth, from sin to holiness, and from misery to happiness. This was the mark towards which Paul pressed. This was the prize which he expected would crown his exertions.

It is unnecessary to introduce more quotations from Scripture, to illustrate the doctrine of a moral resurrection. All those passages which represent the resurrection as dependant on faith or good works—or as requiring the agency of the subject—or attended with suffering, refer to a resurrection of a moral nature. To prove that this resurrection is to be universal, let the chapter from which the text is taken, be particularly consulted.

The fifth chapter of Romans, also, contains the clearest evidence that can be desired on this subject. From these chapters, it will be seen that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," and

that, "as by the offence of one, judgment came upon all men to condemnation: even so, by the righteousness of one, the free gift came upon all men unto justification of life;" and that as many as were made sinners by Adam, will be made righteous by Christ, that where sin abounded, grace might *much more* abound.

2. Since by man came *natural* death, by man came also a *natural* resurrection. You will observe that it was by *man* that this resurrection came. And here I may take the liberty to state, that a knowledge of a natural resurrection could have come to us by no other being but *man*. This knowledge is brought to us by the resurrection of Jesus Christ from the dead. This is evident from the whole of the apostle's reasoning on the subject, in the chapter from which the text is selected.

The evidence of Christ's resurrection, he urges, as proof that we shall rise from the dead also. Now the fact of the resurrection of Christ, however well attested, would contain no evidence of our resurrection, if he had not been *man*. To illustrate this subject—suppose, my hearers, that a being (in human, or any other form, it matters not) should make his appearance in your neighborhood, claiming to be a superhuman personage. Suppose that by his teachings, and wonderful works, he furnishes indubitable evidence of the superiority of his nature, to that of man. Suppose too, that, after spending a few years here, he dies, and after a few days, rises from the dead, and furnishes you undoubted evidence that he is the identical person that died. You consider the resurrection of this being as proof of the resurrection of all mankind. You go to those of your neighbors, who have been in the habit of denying the existence of a future state, and address them as follows: "My friends, you and ourselves have frequently discussed the subject of a resurrection from the dead. You have denied that such an event would ever occur. We have contended that it would; and now we are able to present before you the most conclusive evidence in favor of our position. We have an instance of the resurrection of one being—the fact is indisputable—and hence we must conclude that all mankind will be raised also. Is not this a reasonable conclusion?" The following is the reply. "We should acknowledge the force of your argument, if it were not for one thing. It is this. That person whose resurrection you allege as proof of our resurrection, claimed to be a divine being, possessing a divine nature, and such you acknowledged him to be. You say he was not man, but God. The fact, therefore, that there is in God a principle that can survive the grave, is no evidence that such a principle exists in man. If you could convince us of the resurrection of one being *like ourselves*, we would allow your argument to have all the force that you attach to it. But until this is done, we must be allowed to retain our present unbelief."

Now, my hearers, I ask whether the argument you have placed before these unbelievers, to prove the resurrection of the dead, is not fully answered? It certainly is; and hence you perceive that, to maintain that Christ was anything more than the author of our text declares him to be, viz. *man*, does away all the evidence in favor of our resurrection, derived from the fact that he was raised from the dead.

But if we take the apostle's word as true, that by *man* came the resurrection of the dead, the argument retains all its force. The foundation of our hope remains unshaken. "Now is Christ risen from the dead, and become the first fruits of them that slept." The ingathering of all those of whom he constitutes the first fruits, is certain. Of this, God has given us the pledge, by the resurrection and acceptance of Jesus Christ. Here we have a foundation on which to predicate our hope of future life and glory. It is a foundation that will stand amidst all the revolutions of time. The shafts of skepticism may be aimed against it. Erroneous opinions of Christ and Christianity may seek to undermine it. The storms of affliction and adversity may beat upon it: still it remains unmoved and unmoveable. Happy is he who shall fix his

hope upon such a foundation! He will be sustained amidst the storms and tempests of human life. The eye of faith will enable him to see through the lowering cloud, and discover above, a clear sky, and a Father of everlasting mercy at the helm of the universe, who will finally bring mankind, in peace and safety, to the haven of eternal rest and unending joy.

Before we come to a conclusion of this discourse, we should make an application of the subject thus presented, to the circumstances that have called us together.

By a recent dispensation of God's providence, one of our fellow-mortals is removed to the future world: and we are now assembled to perform to him the last offices of humanity, and to tender to the surviving friends the consolations of the Gospel. A husband, a son, a brother and a friend, has gone to the spiritual world: and a wife, parents, brothers, sisters and friends, are still left in this world to mourn the loss of one who was near and dear to them.

To the surviving relatives and friends present we can only say—Go to that inexhaustible source of consolation which is found in the Gospel of Jesus Christ. From this fountain the oil and wine of consolation flow in ample abundance. In the Gospel you will find a sovereign balm for all the wounds which affliction has made. It points you to a future world of immortal bliss and glory, where pain, sickness and death can never come; but where kindred spirits, now separated, shall meet, and mingle their songs of praise to God forever and ever. May this hope sustain you under the present bereavement of God's providence; and in all the afflictions which you may be called to suffer, while travelling through this vale of tears. And in that trying period, when death shall come, and you be called to take your departure to the future world, may you be enabled to meet the king of terrors, with that calmness and resignation, that peace and joy, which characterized the last moments of him whose death you now mourn.

May this afflictive dispensation be sanctified and blessed to all concerned, whether present or absent. May the knowledge of the Gospel enlighten all our minds. The duties of the Gospel be illustrated in all our lives; and the hope of immortality, inspired by the Gospel, comfort all our hearts. And finally, when

"God's own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death, itself, shall die,"

may a ransomed universe be permitted to surround the throne of Almighty God and sing his praises forever. AMEN.

For the Magazine and Advocate.

EQUAL PROVIDENCE.

BY REV. J. WHITNEY.

It is thought that all things come so much alike to the righteous and the wicked, that we cannot know one from the other in the dispensations of Providence. Consequently, some have been led to reject the idea of an overruling Providence, or to call in question some of the divine perfections. By a careful attention to this subject, it may be seen that there is in providence a striking discrimination between the righteous and the wicked; between him that serveth God and him that serveth him not.

It should be remembered however, that although God's providential government of the world extends to every individual creature and event; yet he governs it by general laws. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The settled course of things must not be interrupted; the established laws of nature must not be counteracted; the blessings of Heaven must be scattered promiscuously among mankind, and calamities must be sent in the same indiscriminate manner. Otherwise there would be a perpetual series of supernatural interpositions, which would long ere this, have frustrated the design of miracles.

It has often seemed wonderful to the wise and good, that the wicked should be suffered to prosper in the world, while the righteous are visited with extreme adversity, as does sometimes appear to be the case. It was this view of things which caused the complaint of Asaph. "I was envious at the foolish, when I saw the prosperity of the wicked, for there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. Behold these are the ungodly who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long I have been plagued, and chastised every morning." The whole of this passage appears to have been penned under a misapprehension of the subject, for when he "went into the sanctuary of God, and understood that they were set in slippery places; that they were cast into desolation in a moment, and utterly consumed with terrors"—he confessed, "my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before thee." By this passage then, we are not to understand that the wicked are more prosperous and happy than the righteous, except in appearance. And when the apostle Paul, says, "If in this life, only, we have hope in Christ, we are of all men most miserable"—he was speaking of the preachers and professors of Christianity in those times of cruel persecution, and his meaning was, that if they were hypocrites, and actuated only by worldly motives, they were the most wretchedly disappointed of all men in the world. This is far from implying that sincere Christians, who are especially saved by hope, are unhappy in the present life.

We read that "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." From which it appears that righteousness has the promise of more happiness than unrighteousness. And the Psalmist says, "The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes.....more to be desired are they than gold, yea, than much fine gold; sweeter also are they than honey and the honey comb; and in keeping them there is great reward." To the new converts at Rome, the apostle Paul appeals: "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed?" The fifth commandment, which is, "honor thy father and mother," is thus enforced, "that thy days may be long upon the land which the Lord thy God giveth thee." It is said in the 1st Psalm, "Blessed is the man that walketh not in the council of the ungodly, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and on his law doth he meditate day and night. He shall be like a tree planted by the rivers of waters, that bringeth forth fruit in season; his leaf shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away."

Thus we are furnished with great encouragement to a life of godliness and virtue, the natural tendency of which is to the enjoyment of peace and prosperity. Ordinarily, Providence is wont to smile upon those who fear the Lord and work righteousness. But then there are many ways in which good men are liable to suffer, and many ends which are to be answered by their sufferings; so that we cannot always know them by their singular prosperity, nor expect for them in every instance an uncommon exemption from temporal afflictions. When it is said by the wise man, that "all things come alike to all," it is only to be understood with respect to outward circumstances. It can have no reference to the inward comforts and vexations of man. There are many things which come alike to all mankind: such as riches and

poverty; honor and dishonor; health and sickness; long life and early death. It must therefore be considered a general observation, which of course cannot hold true in all cases; for general maxims have many exceptions.

When we see any of our neighbors remarkably visited with afflictions, we should not thence conclude that they are uncommonly great sinners. Such a guide for our judgment would be uncertain and injurious. When Job had been despoiled of his substance and smitten with boils, his friends, though apparently wise and good, turned out to be miserable comforters, because they judged from external circumstances. And such a manner of judging is not uncommon among Christians at the present day, notwithstanding the manifold admonitions of our Saviour to the contrary. Let none judge and persecute their afflicted neighbors whom God hath smitten. Let none draw up dark conclusions against them, as though they could not be the objects of their heavenly Father's love; because they are called to suffer many grievous things.

It is wrong for us to look upon the afflictions which we suffer, as the frowns of Heaven or tokens of divine displeasure. "Shall not the Judge of all the earth do right?" "Shall there be evil in a city and the Lord hath not done it?" Both these questions must imply strong affirmations; first, that all the ways of God are just, wise and good; and last, that no calamity can befall us but what is of God's sending. Since these are indisputable truths, it becomes us to meet bereavements with patience and resignation. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

Our grief may be moderated and our sinking in despondency prevented by the joyful consideration that our heavenly Father doth not afflict willingly nor grieve the children of men. That whatever adversity or prosperity be sent upon us, it is done to effect some salutary purpose. Our sorest afflictions may be but the fruits of God's fatherly love; and certain it is that they are intended to work in us the peaceable fruits of righteousness.

The best of men, as far as we are able to judge, are sometimes visited with singular tribulations. They also undergo the painful sensation of a wounded spirit; but at the same time they enjoy inwardly the pleasant fruit of obedience which rejoices the heart and enlightens the eyes. The virtuous are happy while the vicious are miserable. And the experience of those who have tried both, will witness to the truth of the following assertions: "Wise men lay up knowledge, but the mouth of the foolish is near destruction." Thus by reason of the inward satisfaction found in obedience, and the sorrow and trouble in disobedience, virtue is its own rewarder, and vice its own punisher.

Besides this, there is great reason to believe that the virtuous, even in their external circumstances, are happier than the vicious. According to the natural course of things this is necessarily the case; and certain it is that they have the assurance of protection and help in times of trouble. In the book of Proverbs it is said, "When a man's ways please the Lord he will make even his enemies to be at peace with him." Also, "The name of the Lord is a strong tower; the righteous runneth into it and are safe." And in Isaiah it is said, "Come my people enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over-past. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

Thus it is found, that providence discriminates between the servants of God and the servants of the devil; and notwithstanding all things seem to come so much alike to all, yet the balance of good preponderates in favor of the willing and the obedient. And since this is the case, the idea that virtue and vice are rewarded in the present life, is not irreconcilable with the righteous providence of God, neither with the express teachings of his inspired servants in the Scriptures.

For the Magazine and Advocate.

DEPRAVITY AND DEPRAVABILITY.

BY EV. J. LEWIS.

In Rom. vi: 23, the apostle informs us that "the wages of sin is death." To understand this, it is necessary to observe that in the same chapter he tells of his brethren's having been "the servants of sin;" and that Jesus declares, John viii: 34, "Whosoever committeth sin is the servant of sin." We thus perceive that in these scriptures sin is personified, being represented as a master, whom the sinner serves, and from whom he receives the wages, death. But wages are not paid to those who (by law) are born servants, usually called slaves; therefore, we are not born the servants of sin, or in other words are not born sinners. Hence the doctrine of natural or innate depravity, is untrue.

That men are naturally *deprava*ble, that is, liable to become depraved, is no doubt a fact; and this appears to be the meaning of Paul when he tells us, Rom viii: 20, that "the creature was made subject to vanity." And every passage of Scripture which recognizes man as a sinner, is proof positive that men have become depraved, which depravity has, in particular instances, accumulated to a very great amount, although the individual possessed none at the time of his birth. We say, therefore, that mankind are naturally deprava

For the Magazine and Advocate.

UNCHRISTIAN CONDUCT OF SOME PROFESSED UNIVERSALISTS.—No. 2.

INTEMPERANCE.

Another evil which is injuring the cause of impartial grace, is the intemperate use of intoxicating drinks, by some of its professors. There are a few (and, thank God, there are but a few) who profess to be Universalists, who practice this evil! The attention of this class of people is particularly requested to the following remarks. I shall not attempt to point out the numerous evils that are the fruits of intemperance, but shall content myself, at present, by attempting to show the inconsistency of a practice of this vice, with a profession of Universalism.

In the first place, we will inquire what Universalism is, or what it teaches? Does it teach us that the way of the transgressor is easy, and that the paths of vice are peace? Does it teach us that we can possibly escape the punishment due to our crimes? No. This is no part of Universalism. Such sentiments may have been imbibed by some who make a profession of it, and if they have supposed that they were in accordance with its principles, they have certainly mistaken *Partialism* for Universalism. What, then, does Universalism teach? It teaches us that no drunkard shall inherit the kingdom of God—that the way of the transgressor is hard—and that the yoke of Christ is easy and his burden light. Are these facts known to this class of professors? If not, they are professing what they do not understand. If they are, what are they less than hypocrites?

Is it possible for an intemperate man to believe that he is enjoying that rest, into which all believers in the Gospel have entered, and at the same time believe that no drunkard can enjoy the kingdom of God? To answer this question in the affirmative, would imply a plain contradiction.

Is it not proved, then, that all who make an intemperate use of intoxicating drinks, are destitute of all claims to Universalism? With as much consistency might the avowed atheist claim to be a believer in the Gospel.

There are two ways that this class of people can render important service to the cause of universal reconciliation. The first and best way is, to repent, and to manifest repentance by a speedy reformation. Should any refuse to comply with this method, I would propose another, which is, to profess the principles they practice, which are *Partialism*. W.

For the Magazine and Advocate.

A CALL TO PREACH.

MR. EDITOR—I propose to give my views of the meaning of this phrase. It implies, I think, nothing more than a *disposition* to promulgate the Gospel. If my opinion be correct, a man is called to preach in the same sense in which he is called to plead law, or to do any thing else which he considers will subserve his own interests, and promote the public welfare. The idea that every skipjack, that “by hook or by crook,” finds his way into the ministry, is expressly called, by the Deity, to interpret the most ancient writings in existence, is too absurd to need refutation. The Scriptures relate to the various usages which obtained for nearly two thousand years. They were composed by different authors, each of whom adapted his style of writing to the taste and structure of society, as they existed in his “day and generation.”

Are the ignorant qualified to *preach* from such writings? Can it be possible that an infinitely wise Being *calls* men to assume stations, the duties of which they are incompetent to perform? As well might He require men to walk upon the clouds. It is to be regretted that any individuals should have a *disposition* to engage in pursuits, for which they are unfitted, both by nature and education, or rather *want* of education. Especially is it to be regretted that any one should attempt to address public assemblies without, at least, *some* of the requisite qualifications. Such ought not to undertake to speak in *any* public meeting. Let men in the first place, ascend the heights of knowledge. With such a companion, they can gracefully and successfully ascend into the pulpit. Without her, they “are physicians of no value.” Suppose a person who knows little or nothing about music, should attempt to *sing* even in the social circle, would he not be scouted at? Suppose, moreover, he should arrogate to himself the office of chorister, in a large assembly, ought he not to be *hissed* out of the house? I see no good reason why empiricism should be countenanced in public speaking, any more than in singing.

Will it be said, that preachers are a privileged class of speakers, and that it is our duty to hear them, however ignorant they may be? The primitive teachers of Christianity, were, it is true, generally unlettered men. But the day of miracles is gone by. The gift of tongues and of healing have been withdrawn. Perhaps, I ought to except the Mormons, who are valued only on account of their ignorance. But however correct a man's opinions may be, if he is destitute of intelligence; or if, although he may possess it, he cannot speak with any degree of fluency or effect, let him qualify himself to address his fellow-citizens; else let him remain “in the blessed retreats of private life.” Dr. Franklin said, that he would not sit under the petty preaching of every little upstart; and I am not disposed to censure his determination. Young men of genius, industry, and piety, should be encouraged to enter the ministry; but they should not be advised nor *permitted* to do so, without making education a previous step.

Some professedly pious souls say that their ministers are called to the work by the Lord, and that He will be “a mouth-piece to them.” In answer to them, I will only say, (if indeed, they are worthy of an answer,) that whatever may have been the case in ancient days, valuable knowledge, and the faculty of communicating it with ease and facility, is in this age and country, the reward of “patient labor, and patient labor only.”

“God towards us has done *his* part,” in bestowing on us the faculties of our nature, and unless we do *ours*, by improving them, we are mere “children of a larger growth,” through life. A preacher must have knowledge as well as piety, otherwise he is poorly qualified to “*edify*” his hearers. He should, ere he puts on the habiliments of a clergyman, or obtains a license to exhort or preach, *richly* store his mind with the treasures of learning, and become an animated and persuasive, if not a powerful speaker.

I hope, Mr. Editor, that the preposterous doctrine that God calls men to preach, irrespective of their qualifications, will be exploded; and that those eloquence-struck young fellows, who have no more talent for public speaking, than a pocket handkerchief would hold, will not *drag* it out of the “*napkin*,” in which it is, and forever ought to be, “*hid*.” B.

North Adams, Jefferson county, August 31, 1836.

For the Magazine and Advocate.

CONFERENCE.

The Quarterly Conference of the Western Reserve Association met in council, July 10, 1836. Rev. Edson Beals, President.

An Address was delivered from the Chair, on the subject of Quarterly Conferences.

An address was also delivered by Br. Harris, on morality, and religious duties, generally, and the best means for promoting them.

On motion of Br. Baldwin, of Austinburg, *Resolved*, That each society in this Association, appoint a person to confer with those appointed by the several societies, and ascertain the amount that can be obtained for the purpose of employing and supporting a circuit preacher in this Association, and report to the council at the next Quarterly Conference, which is to be held in Austinburg on the first Saturday and Sunday in October, next. Adjourned.

HORATIO H. BURR, *Standing Clerk*.

The meeting on the above occasion, was well attended, by a numerous auditory, eager to hear the “good tidings of great joy.”

The clergymen in attendance, were Brs. Beals, of Cherry Valley, Ohio; and Harris, of Spring township, Pa. Divine service performed on the morning of the 9th, by Br. Edson Beals. Evening service, by Br. Harris. On the following day it became necessary, on account of the numbers in attendance, to remove to a large barn; the school house being too small to accommodate the assembly; where an address was given by the Clerk, and sermons by Brs. Beals and Harris, and a charge and admonition by Br. Beals.

Orwell, Ashtabula county, O., Sept. 1, 1836. H. H. B.

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

Extracts from the proceedings of the Trustees and Executive Committee of the Liberal Institute, at their annual meeting, August 30, 1836.

1. Elected Elijah Wilson, Esq., of Vernon, and Col. Lester Barker, of Clinton, Trustees, in place of S. Bingham, deceased, and A. Stebbins, removed out of the State.

6. Whereas, the distinguished liberality of R. W. Haskins, Esq., of Buffalo, N. Y., in presenting a valuable lot of ground to the Liberal Institute, has been communicated to this Board by their Treasurer, Therefore,

Resolved, That the thanks of this Board be presented to Mr. Haskins for his valuable donation to said institution.

Resolved, That the foregoing preamble and resolution be published, for the encouragement of the friends of the Liberal Institute.

10. *Resolved*, That Mr. F. S. Ellas superintend the exercises of the students of the male department of the Institute, in composition and declamation.

From the annual report of the Principal, it appears that the number of students, and consequently the income of the Institute, has very considerably increased during the last literary year. The social and moral habits of the students—if not improved upon former years, have been very uniformly good, and highly creditable to themselves and the institution.

And the Board in acknowledging the faithfulness of the teachers in the respective male and female departments—the industry and good conduct of the pupils, and the growing patronage of the public, feel every reasonable assurance of the continued prosperity of the Liberal Institute.

☞ The former teachers, in both departments, have been re-engaged.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE CHENANGO ASSOCIATION OF UNIVERSALISTS—FOR 1836.

1. Met at Oxford village, Wednesday morning, August 31, 1836, and after uniting in prayer with Br. M. B. Smith, organized the Council by choosing Br. M. B. SMITH, Moderator; and Brs. C. S. Brown and J. Whitney, Clerks.

2. Adopted the amendment of the seventh article of the Constitution of this Association.

3. Appointed Brs. Doolittle, Cary and Balcolm, a committee to arrange the order of public services.

4. Appointed Brs. L. C. Browne, Messinger and Doolittle a committee on ordination and fellowship.

5. The Committee of Discipline, owing to a want of information on some cases of complaint, were not prepared to report. Whereupon Brs. J. S. Sherburne and G. Messinger, were re-appointed, and Br. N. Doolittle, was appointed to supply the place of Br. Bullard, who had removed out of the boundaries of the Association.

6. Received the second Universalist society of Norwich, and the society of Columbus, into fellowship.

7. Heard and accepted the report of the committee of fellowship to grant letters to Brs. James G. McAdams, Everett E. Guild, Oliver E. West, and Albert G. Clark.

8. The following resolution respecting the establishment of a theological seminary was introduced and laid on the table for future consideration.

Resolved, That while we deprecate the establishment of any institution, claiming authority to establish a specific test of ministerial qualifications, or to call men “*Rabbi*,” by conferring honorary titles, yet in the opinion of this Association, the present condition of our denomination requires some greater facilities of preparation for the ministry than now exist.

9. *Resolved*, That a Society be formed in this Association for the relief of the widows and orphans of deceased Universalist ministers, and that it adopt the Constitution of a like society formed in June last, in the Central Association.

10. Appointed as delegates to attend the State Convention, at Albany, Brs. Messinger and Sherburne, (ministers,) and Brs. Anson Cary, and S. Waters, (laymen,) with power to appoint their substitutes.

11. Appointed Br. Messinger to deliver the occasional sermon, with power to appoint a substitute.

12. Appointed Br. T. J. Smith to prepare the minutes, with a request that they be published in the Magazine and Advocate, Union, and Herald.

13. Adjourned to meet at Upper Lisle, on the last Wednesday and following Thursday in August, 1837. M. B. SMITH, *Moderator*.

C. S. BROWN, }
J. WHITNEY, } *Clerks*.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer by Br. L. C. Browne. Occasional sermon by Br. C. S. Brown, Heb. xii: 1, 2.

Afternoon.—Prayer by Br. T. J. Smith. First sermon, Br. Whiston, Matt. vi: 9. Second sermon, Br. M. B. Smith, Luke xi: 35.

Evening.—Prayer by Br. L. Hyatt. Sermon by Br. Bullard, 1 Cor. xiii: 13.

Thursday morning.—Prayer by Br. McAdams. Sermon by Br. Whitney, Luke xvi: 19-31. Second sermon, Br. Messinger, Matt. xv: 13. After sermon, the interesting and beautiful service of the dedication of a child was performed.

Afternoon.—Prayer by Br. Sherburne. Sermon by Br. L. C. Browne, Eph. iv: 1. Addresses by the same. Benediction by Br. Ames.

MINISTERING BRETHREN PRESENT.—George Messinger, Jr., Bainbridge; L. C. Browne, Fort Plain; C. S. Brown, Upper Lisle; M. B. Smith, West Burlington; T. J. Smith, Bridgewater; O.

Whiston, Cooperstown; J. S. Sherburne, Sherburne; E. E. Guild, Walton; James G. McAdams, Delhi; A. G. Clark, Smithville; Lewis Hyatt, Otego; Oliver E. West, Sherburne; Wm. M. DeLong, New-Berlin; G. S. Ames, Sheshequin, Pa.; J. Whitney, Utica; W. Bullard, Cortland; T. S. Bartholomew, Brooklyn, Pa.

LAY DELEGATES PRESENT.—Walter Clark, Nathaniel Spurr, Columbus; T. Hyde, A. Chandler, Pharsalia; James Berry, Samuel Ellis, 3d., Walton; Anson Cary, Esq., Philip Bartle, Oxford; Waterman Field, Jr., Charles Rich, Esq., New-Berlin; Sylvanus Waters, Esq., Cuyler Per Lee, North Norwich; Jehial Clark, Jason Hawes, Upper Lisle; Eli Tarbell, R. Beadles, Smithville.

REMARKS.

For the information of distant brethren in the faith of a world's salvation, we would state that the meeting was not only well attended, but was crowded with numbers. Each society was fully represented—the singing was good, and the preached word in accordance with sound doctrine and practical piety. Our friends in that vicinity, acquitted themselves with much honor in their kind attention to the visiting brethren. Order and harmony reigned over all the proceedings, and we doubt not much good was done—that the impulse there given to the cause will continue to roll on the the Redeemer's kingdom—the truth run and be glorified, until thousands who have sat in darkness and the shadow of death, shall be brought into the light and liberty of the Gospel of truth. Heaven grant it! Per order, T. J. SMITH.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, SEPTEMBER 17, 1836.

THEOLOGICAL SEMINARY.

Most cordially and affectionately reciprocating every kind feeling Br. Smith has evinced in his reply to my former article, I will now notice its most important items. A few minor arguments will be unnoticed, not out of disrespect for them or him, but for the sake of brevity. I also refer the reader to his reply, rather than quote largely from it.

1. I objected to a theological seminary, on account of its "probable abuses." Br. Smith replies, "The abuses to which anything may be perverted, is no argument against its use." Admitted—but my argument rested not on what "may be," but on what *most probably* will be. The great probability, that a theological seminary *will* be abused by Universalists, as such institutions always have been by most others, is an argument, not against its *use*, but against its *establishment*. Two such abuses, out of many that might be named, will be noticed in the second and fifth sections of this article.

The cases of fanaticism, mysticism and division among Universalists, I named merely to prove that we are not yet free from the practical errors of other denominations, and were not, therefore, likely to manage a theological seminary better than others. Hence, even admitting that such an institution will not increase fanaticism or mysticism among us—yea, even though it should not (as I firmly believe it *will*) produce divisions and render hostilities more inveterate—yet if it tends to deprive any portion of our order of their just and equal rights, that is an amply sufficient reason why it should *never* be established.

2. I objected to a theological seminary, because it would tend to establish arbitrary literary, scientific and theological tests. Br. S. replies, that "if this means only, that persons about to enter the ministry, shall be required to possess a certain amount of literary and theological knowledge, there can be nothing very exceptionable in such test." By "a certain amount," I understand an *arbitrary* amount—if this is so great (however small) as to exclude only *one* candidate who would be useful and acceptable to the people, it would be *very* exceptionable. Br. Smith continues—"Can there exist.....any reason why a mi-

nister should not be required to understand something of his profession, as well as a physician, a cabinet-maker or a printer?" No—but let the *employers* make the requirement. Br. S. well knows that country congregations may be satisfied with less acquirements in their pastors, than city congregations, generally. And I apprehend that a theologically educated clergy will require "something" very different from what our laity would require. Yet for the laity the preacher is selected—by them he is supported—among them he lives—to them he preaches—and they, if any, best know his qualifications for their service—his conduct, his preaching talents, and his usefulness. Yet if we adopt even "the very moderate" arbitrary tests proposed at the Hudson River Association, a few years ago, (made moderate, no doubt, because we have no seminary; but even then, only required as *preparatory* to still higher and more numerous tests,) there are but few laymen able to examine a candidate. And there will be still fewer, when (after a seminary is established) a knowledge of Greek, probably Hebrew, biblical criticism, sacred antiquities, ancient geography, etc., etc., will be added to English grammar, logic, elocution, ecclesiastical history, and moral essays. And if it was contemplated in time to add to these latter tests, certainly after we have a theological seminary the denomination will be called on to establish yet greater tests, in order to compel candidates to resort to it, in order that it may be well supported. Consequently, the laity will be more and more deprived of all their share and power in fellowshiping preachers. Yet preachers are, *ex officio*, members of our ecclesiastical councils. Now, deriving their fellowship in part from the laity, they feel under obligation to represent them; but then, selected wholly by the clergy, they will represent the clergy, alone—they will, in fact, be a self-chosen aristocracy. Hence the more complete (in a very short time) will be the disfranchisement of the overruled laity, as in many other denominations. This end may not be contemplated now, by the advocates of a seminary; but *power* is corrupting as well as *gold*; and though Hazael asked in horror, "What is thy servant, a dog, that he should do this great thing?" yet he afterwards became capable of doing the very evils he abhorred! 2 Kings x: 10-16.

3. My enumeration of those opposed to a theological seminary, seems to be misunderstood. I did not mean that *all* such are now favorable to us; but most of them. The similarity of principles of government, and measures of action on this and like subjects, causes them to be more favorably inclined to us, than are those generally who are in favor of theological seminaries. By examining the list of converts to Universalism in the States named, it will be seen that not only a majority, but the *very best* of our converts have been obtained from the sources named; and that almost our only hopes of obtaining more, depend on the same quarter.

That the Tunkers, Quakers, etc., are opposed to theological seminaries, because "they maintain they are *moved* by the spirit to believe and to do all necessary things," is partly true—that is *one* reason—but do not those in favor of such seminaries, generally "maintain" the same thing? Even the "respectable" Episcopalian, when inducted into "the order of deacons, priests or bishops," declares that he is "inwardly moved by the Holy Ghost to take upon" him that office; and is supposed to "receive the Holy Ghost for the office and work," by the laying on of the bishop's hands!! Comment is unnecessary.

Neither did I mean that, when any of these classes were converted to Universalism, they should not also be converted from at least much of their bigotry, fanaticism, etc. And, in my opinion, to leave them where they now are, (as Br. S. recommends,) because they are bigots, etc.; or "until their feelings and professions are better regulated," etc.—would be as if Jesus had refused to come to "save his people from their sins," because they were sinners; or until they should become saints.

Br. S. says, "And why not add the *Mormons*, Br.," to those opposed to a theological seminary? Ah, my

Br., I purposely avoided naming them, for fear I should hurt the feelings of its *advocates*! The *Mormons* are on *your* side of the question! A theological seminary is too apt a means to build up a theocracy, to be readily overlooked by Jo. Smith.*

4. My argument, that the erection of a theological seminary would drive from us many Associations, some Conventions, and various societies and brethren, and paralyze the energies and affections of many who would remain, has not been denied—and so far as their motives and my own personal course was noticed, Br. S. has already been replied to. Those who are for *union*, will do well to remember this point.

5. I objected to a theological seminary, because its professor, appointed by the denomination as *their organ* to teach candidates for the ministry, by teaching his peculiar views will give offence to those differing from him, and thus create disunion and divisions. Br. S. says, "this is shown to be incorrect, by the very admission of existing divisions," etc. Our Br. here confounds "differences of opinion," with "divisions." They are widely different. There are now *many* "differences of opinion" in our order; but there is but *one* "division," viz. in Massachusetts. And that division was at least increased, by giving one difference of opinion a special preference, and partially excluding its opposite from "an open field and fair play," so that its advocates got up a paper and a party of their own. The same sad and evil result, but *often* repeated, will result from a denominational theological seminary; unless like causes will *not* produce like effects. If they do *not*, then is my argument what Br. Smith calls it, "merely conjecture." But like causes *will* produce like effects. "Error of opinion may safely be left free, while reason is free to combat it." So of any difference of opinion, while other differences are allowed equal privileges. But enthrone one, in the person of the *denomination's* professor, and exclude all others—support that favored difference with funds, mainly taken from those donors and students who uphold the others—endorse it with the name of the denomination, and refuse this influence to the others—(and all this you *must* do, if you establish a theological seminary—) and if "greater unanimity" then reigns, it will be obtained like the "order" that "reigns in Warsaw," by the *banishment* of all friendly to freedom. I repeat a sentiment uttered some years ago—I solemnly believe that our differences in opinion are destined to preserve our religious freedom and equality; or, (these destroyed,) to sunder us into as many different sects as now divide and distract the Partialists.

6. I retract my assertion, that the Universalists in this State are *unable* to pay for the Clinton Liberal Institute. I did not mean what I said—for I believe "they *can*, if they *will*." So of a theological seminary. The denomination *can* build one, if they *will*. But there is an "if"! Will they? With this retraction and admission, I leave the reader to remodel and apply my former argument.

I objected to a theological seminary, because *none but the wealthy* could be benefited by it—that at least *ninety* out of every hundred that would now enter the ministry, must be excluded, or *beg* their way into it and through it. Br. S. seems to misunderstand my objection, when he asks, of literary institutions, "Does my Br. wish there were no such institutions, because.....the rich derive benefit from them?" By no means. Literary institutions are not intended for a special class or profession,

* "The *Mormons* residing in Kirtland, Ohio, have lately erected a stone temple, at an expense of \$40,000. It is 60 by 80 feet broad, and 50 feet high. It has two rows of Gothic windows. The first floor is the place of worship, with four rows of pulpits at each end, having three pulpits in a row.....The second and attic stories are for a THEOLOGICAL AND LITERARY SEMINARY, which is expected to have the manual labor system attached to it."—*Philadelphia "Saturday Chronicle"* of July 30.

"On the front [of this same temple] is this inscription, 'The House of the Lord, built by the Latter-day Saints.' The lower story is the place of worship, the middle for 'the school of the prophets,' and the upper for an academic school. A distinguished Professor of Hebrew is their teacher. He is now giving his second course, with about one hundred in each class."—*"Buffalo Spectator,"* of August 27.

but for all. Nor do I object to even a theological seminary, "because the rich derive benefit from" it; but because *none but the rich* can be benefited by it. If we *must beg*, let it be, at least in part, for the *poor*.

He thinks, however, that "the industrious and prudent candidate," "by his own honest exertions," in "a year or two, more or less," can enable himself to spend the requisite three years at the seminary. I respectfully invite all who think so—especially the poor, "industrious and prudent candidate"—to look at the following estimate—adding or subtracting what each may find necessary to make it correct.

Few young men can obtain situations at twenty dollars per month—yet we will say that sum. Few can get constant employment even if health should allow it—yet we will suppose no lost time.

Twelve months, at \$20. per month,	\$240.00
Board, washing and mending, for 52 weeks, at \$1.75 per week,	91.00
Clothing for one year, say	60.00
Incidental expenses, medicine, etc., for 1 yr.,	12.00

Total of expenses for one year,	\$163.00
Balance, or savings of one year,	\$77.00

The expenses of attending a theological seminary, for three years, at similar rates, will be

Three year's boarding, etc., at \$91. per yr.,	\$273.00
Clothing for three years, at \$60. "	180.00
Books and stationary, at \$20. "	60.00
Tuition, say \$20. "	60.00
Incidental expenses, at \$12. "	36.00

Total of expenses for the three years,	\$609.00
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This sum, divided by the poor candidate's annual savings, gives *upwards* of SEVEN YEARS AND TEN MONTHS (!) as the period during which he must toil, before he can enable himself to go through his studies in the seminary! During at least *ten* years of that time, (seven of toil and three of study,) some congregation must remain without the labors he could bestow on them, with profit to them and to himself. As to the six hundred dollars, if he laid it out in proper books, and studied them well during these ten years, he would know *more*, (and know it *better*) than he could learn in a seminary in three years; he would have a large and excellent library of *his own*, for his money, to which he could resort at *any* time in after life, as he could *not* do to the seminary library, or the theological professor! And this calculation is made for an unmarried man—how impossible, then, for a poor man with a wife and family, even to enter the seminary without a system of begging to aid him! Depend upon it, if we establish a theological seminary, and wish poor candidates for the ministry (and at present, we have *VERY FEW* others) to be benefited by it, we *must*, at the same time, send forth hordes of beggars to overrun our denomination, and establish systems of "holy fairs," to raise money to educate them. God save us from these curses!

7. In reply to my proposal to *merely amend* the present mode of educating candidates, by increasing facilities and removing defects; Br. Smith says, "the *only* way to do it," is to establish a theological seminary. I trust I have shown this to be a retrograde movement. And surely some mode can be devised less dangerous and more efficient—one that will unite all parties—one that will benefit preachers as well as candidates, rich and poor, laity as well as clergy; for certainly the laity need knowledge as well as we. But if I must choose between the seminary and the present imperfect mode, give me the present mode. I prefer our present self-educated clergy to a theological seminary educated one, as more practical—as embracing the numerous poor as well as the few rich—as most acceptable and most useful to the vast majority of our people—as being better read in men and things in real life, and as well read in books—ten years will enable them to read, and for six hundred dollars to buy, at least three hundred volumes of the best, valuable theological works—and how many of us have read, and own that number? True, the most of these will be standard Partialist works, for there are not many valuable theological works, beside.

This brings me to Br. Smith's comparison implying that Partialist writers no more impart a knowledge of the Scriptures, than *brimstone* nourishes the body, instead of bread. As this article may be "dry" to many, I will follow up his jest. If the knowledge derived from Partialist theologians is (mentally or spiritually) "*brimstone*," then I know no one who has eaten more, or fed more to others, than Br. Smith. Why, he is full of it! He deals it out in all his sermons—his library shelves bend under it—he expends more or less, yearly, to add to his stores of it—he causes his students to pore daily over it—he recommends them and ministering brethren to purchase certain volumes (not *rolls*) of it—and should we ever have denominational libraries, he will certainly be for cramming even them with it, perhaps to keep out "bookworms"! Yes, this very "*brimstone*," extracted into our books, sermons, and periodicals, has done much, very much to convince many opposers (who could not gainsay their own authorities!) that Universalism *must* be true; for even such "*brimstone*" very often agrees with and confirms "the *bread* which cometh down from heaven, and giveth life to the world!" Only give us more such "*brimstone*"—more histories like Pridemore's, Mosheim's, etc.—more compilations like *Horne's Introduction*, *Cahnet's Dictionary*, *Jahn's Archaeology*, etc.—more translations and commentaries like Wakefield's, Clarke's, Campbell on the Gospels, Macknight and Locke on the Epistles, etc., and let them become abundant and cheap, and much less than six hundred dollars will buy as good a theological library as any ninety-nine out of every hundred of our preachers will want, and enable them to be useful and edifying to their congregations, and formidable to the Partialist clergy, without having to resort to a theological seminary to be taught.

8. I proposed that, as a denomination, our order should not take sides with either party; but allow each to pursue its own course. Pr. S. replies, "This is a most singular way of preventing a division—by recommending division," etc. He again confounds "difference of opinion" (in measures) with "division." But even if they are the same, I merely recommend our *present* condition—freedom of difference in opinions, and of competition in measures. But Br. S. says, "let the denomination act—let the majority decide, and the minority acquiesce." A decision by the actual majority is hard to be attained, and when made, the advocates of a seminary will, on every occasion, renew their efforts to make converts and gain their object. And should they succeed, I confess, we can place no "trust" in a theological seminary, nor be at "peace" with its dangers and evils. Hence, if we *can not* agree, it is best that one party build and support a seminary if they are able, and *will* have one; and the other party pursue any other measure they may prefer, if they are able, and will *not* have a seminary. But I had rather—much, much rather, both parties would unite on some general measure to directly instruct laity and clergy.

That we would gain more by the conversion "of the Unitarians of Massachusetts than by that of all the Tunkers, Freewill Baptists, Omish, [not the Mormons, Br.; they have a theological seminary.] and the whole race of mystics and enthusiasts in America,"* I very much doubt. For, firstly—If after conversion, both classes remain what they now are, may God in mercy give us the latter, rather than the classically cold and learnedly lifeless Unitarians—who, with all their refined manners, learned preachers and Cambridge University to boot, are dwindling to nought. Such a gain, would, in fact, be a loss—a few such conquests would ruin us! So far from controlling public opinion, as Br. S. intimates, the Unitarians are controlled by it—they dare not publicly and plainly declare whether mankind shall all be finally saved, or not. If we really want them, make Universalism popular, and, if they yet exist, the majority of them will readily profess it. But, secondly—If, when

converted, both classes become truly Universalists, I should still prefer the Tunkers, Quakers, Freewill Baptists, etc. For the greatest good is, to save those in greatest need of present salvation, and the greatest number. The Unitarians have too little (if any) faith in endless misery, to be troubled by it; and therefore need present salvation less than the others. They are a mere handful, compared with the others. They are confined to one State, where Universalism is already well known; the others are spread over all the States, and where our faith most needs advocates. Let us, then, rather aim to confer the greater amount of happiness, than the lesser—to save the many than the few, and to gain those who will spread Universalism where unknown, rather than those who will only spread it where it is already known. This we can do without a theological seminary—this we can not do, with one.

Such being its evils—such its inutility—I can only pray on, more and more fervently, "God save us from a theological seminary! Amen." A. B. GROSH.

QUESTIONS ANSWERED.

REV. DOLPHUS SKINNER—RESPECTED SIR,—

I should be much pleased if you would give an answer in the Magazine and Advocate to the following questions.

1. You of course believe that all mankind will be holy and happy, in the world to come. Do those that die in the very act of committing some horrid crime—as it will be admitted that many do—even those that have spent their whole life, in the most wicked manner possible, do you believe that those that die in such condition, enter immediately into a state of happiness?

2. The following passages of Scripture are often quoted by Universalists, to prove the doctrine of universal salvation: Gen. xlii: 18; Ps. lxxii: 17, lxxxvi: 9; Rom. xi: 26; Rev. vii: 9, xv: 4. But is not this speaking of nations in their *national capacity only*? Several of the present nations of the earth are acknowledged to be Christian nations; but no one will pretend that all the individuals of such nations are Christians; may it not with equal propriety be said that all nations may be blessed, as declared in the above named texts, even if one-third, or one-half of them are lost forever?

3. Do the following passages, Ps. xlv: 6, xciii: 2; Isa. ix: 6; Rom. ix: 5; Heb. i: 8, speak of Christ? If not, who do they speak of? If they do speak of Christ, do they not fully prove him to be God?

4. Is the passage in the first epistle of John v: 7, in the original? If not, why is it in our English Bible?

5. The following passages are quoted by Presbyterians to prove that man by nature is totally depraved, Gen. vi: 5; Ps. xiv: 3; Rom. viii: 7; Eph. ii: 1; Rom. iii: 10-18. How do you explain them?

Your answers to the above questions would probably be interesting to many of your readers, and highly gratifying to

L. P.

Cazenovia, August 20, 1836.

ANSWER.

1. To the first question I give a negative answer. My reasons for that negative are found in my reply to Br. Fuller's letter published in No. 36 of this volume.

2. In answer to the second inquiry, we would remark, that it may be true of some of the passages referred to, that they relate to nations in their national capacity only; but we think this cannot be said of all of them. Besides, were we to allow that they all related to men in their national capacity only, it would by no means help our correspondent out of his difficulties, as a Partialist—for such we take him to be—in limiting the blessing to a part only of each and every nation. L. P. will not dispute, we presume, that the blessing promised in the passages referred to, were to be spiritual blessings, or blessings connected with the Gospel and salvation of Christ. This being admitted, we next observe, that many nations have existed in this world and become extinct, both before and since these promises were made, who never heard of Christ or the Gospel of man's salvation through him, and therefore, if the promises are ever verified in regard to them, either in their individual or national capacity, it must take place in a future state, as it has not in this: and if nations have departed this life without being blessed in

* I regret that these moral, peaceful and worthy people, (who are at present, no more "mystics and enthusiasts" than Presbyterians, Baptists or Episcopalians,) have been so contemptuously classed with the Mormons. A. B. G.

Christ, and are to be blessed in him beyond this state of being, then why may not individuals in like manner, (who have not in this life,) be blessed in him hereafter? Furthermore, let it be remarked, that though we might dispute and wrangle ever so long about the difference in meaning between these promises as explained to include some of all nations, or only some individuals of all nations, the question at issue, relative to the destiny of man, would remain still unsettled if we confined ourselves alone to these particular texts, but may be very easily settled by reference to other parallel passages. For we are not only assured that in the seed of Abraham, which is Christ, (see Gal. iii: 16,) all nations shall be blessed, (Gen. xxii: 18, xxvii: 4; Gal. iii: 8,) but we are also assured (Gen. xii: 3, xxviii: 14) that in him all the families of the earth shall be blessed—that the *fullness of the Gentiles* and all Israel shall be saved. And as if this were not enough to satisfy the most skeptical and most doubting, it is further added Acts iii: 25, that all the kindreds of the earth shall be blessed in Christ. If all the nations, all the families, and all the kindreds of the earth do not embrace the whole human family, we must confess that we should be at a loss to find terms that would embrace the whole. And then too, in regard to the final ingathering of all, the inspired writers have used language the most plain and obvious, and varied its phraseology, yet retaining the sense, so much as to put it seemingly beyond dispute. Thus the Psalmist, notwithstanding some might dispute and cavil about the extent of his meaning in the passages referred to by our correspondent, says without equivocation, Ps. xxii: 27, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Here is a repetition or reiteration of the sentiment by two synonymous sentences. All the ends of the world—and all the kindreds of the nations, are expressions implying unlimited universality so far as the human family are concerned. "Remember"—"turn unto the Lord"—and "worship before thee" are expressions denoting the voluntary and sincere homage of the soul. See also expressions of entire universality, Isa. xlv: 23, 24; 1 Cor. xv: 22-28; Eph. i: 9, 10, 11; 1 Tim. ii: 4, etc.

3. Of the passages referred to under this head, a part speak of Christ, a part are doubtful, and a part do not speak of Christ. Ps. xlv: 6, 7, and Heb. i: 8, 9, are parallel passages, and relate, no doubt, to Christ; and though they may prove him to be God in a subordinate sense, just as Moses was made "a God unto Pharaoh," Exod. vii: 1, and just as "they were called Gods to whom the word of God came," John x: 34, 35, yet these very passages prove that he was not the supreme God, but a subordinate and dependent being—that the very throne to which he was exalted and the anointing that he had received were from God the Father, and that he was dependent on the Father for them. Many have doubted whether Isa. ix: 6, relates to Christ or not, but we are not disposed to question it. This text, however, so far from proving, we think directly disproves the supreme deity of Christ. And we think L. P. will agree with us here, if he will ask and attempt to solve the questions, Who was the *giver* of this son? Were the *gift* and the *giver* the same? His being called by the names there mentioned no more proves him to be the supreme Jehovah than the naming of a child *Lemuel*, *Elijah*, *Eliab*, etc., would prove those children to be really, and to all intents and purposes, the *strong God*, *God the Lord*, *God my Father*, etc., the Hebrew meaning of those names. Psalm xliii: 2, has no relation whatever to Christ. Rom. ix: 5, expressly speaks of Christ; but we presume there would be no difference of views between our correspondent and us relative to the meaning of that phrase where Christ is spoken of; but the difference, if any, would be concerning the meaning of the last phrase of the verse, "*God blessed for ever*." This phrase we understand as an apostrophe, or an exclamation of praise and gratitude to God, the Father, for the unspeakable gift of his Son to the world, because God had made him (Christ) "the head of every man," given him to be "head over all things to the church." For this distinguished favor, because God had brought forth his Son, the promised seed of Abraham, and placed him over and above all others, God was to be "blessed forever." For any further explanation on this and other kindred subjects which our correspondent may desire, we beg leave to refer him to our Letters to Messrs. Aikin and Lansing, published a short time since.

4. The passage in the 1st epistle of John v: 7, according to the best authority and the most eminent critics we have consulted, is not in the original. The reason why it is in our English Bible now, we suppose is, that most publishers of the present day, having never seen the passage left out, suppose it belongs there, and accordingly insert it. The reason for considering it spurious, as also the account of the manner of its being introduced into the common Bible, will be found in the following note taken from the "Improved Version of the New Testament," published on the plan of Archbishop Newcome.

"1. This text concerning the heavenly witnesses, (1 John v: 7,) is not contained in any Greek manu-

script which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat, would naturally have led them to appeal to its authority. 6. It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted as spurious in many editions of the New Testament since the Reformation:—in the two first of Erasmus, in those of Aldus, Colinaeus, Zuinglius, and lately of Griesbach. 8. It was omitted by Luther, in his German version. In the old English Bibles of Henry VIII., Edward VI. and Elizabeth, it was printed in small types, or included in brackets: but between the years 1566 and 1580, it began to be printed as it now stands; by whose authority is not known. See 'Travis' Letters to Gibbon, and Forson's to Travis. Also, Griesbach's excellent dissertation on the text, at the end of the second volume. Archbishop Newcome omits the text, and the bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. ii, p. 90, note."

5. In relation to the doctrine of the natural total depravity of man, we must say that the passages referred to and supposed by Presbyterians to prove that doctrine, do not, in our opinion, prove nor in any manner give countenance to it, and that the doctrine, being opposed to reason and common observation, is false and untenable. Gen. vi: 5; Ps. xiv: 3, and Rom. iii: 10-18, we think describe, not the general and true character of all men in all ages of the world, but the *accumulated* wickedness, the *acquired* corruption, that prevailed in the world at the time of the flood and during the generations then and there spoken of. Such periods of general corruption have several times occurred, and especially have they happened with particular nations at particular times. See examples of national corruption and degeneracy described, Isa. i: Jer. v: 31; Mal. ii: 5-11; Matt. xxiii: 31-36, and numerous other parallels. Rom. viii: 7, merely declares that "the carnal mind is enmity against God: it is not subject to his law nor indeed can be." This we believe is unqualifiedly true. The carnal mind is the *fleshly* mind. This is now as it always has been, and always will be, enmity against God and spiritual things—it can never be converted, but must be destroyed and a spiritual mind implanted in its stead. We see nothing in Ephesians ii: 1, that requires any remarks to render its meaning obvious, nor anything countenancing in any manner the doctrine of total depravity. The context speaks of the Ephesians as well as other Gentiles being enlightened, quickened and gathered into the fold of Christ, from the darkness, alienation and degeneracy in which they were before sunk; but the apostle says nothing about their being totally depraved. This subject is treated more critically and at length in our Letters to Aikin, etc., before referred to. See Letters 7 and 8. D. S.

EQUAL PROVIDENCE.

I beg pardon for adding anything to Br. Whitney's excellent remarks, published in another column of this paper—but I believe it will add some information to his, for the reader's use.

Many point to the sicknesses, and the results of personal accidents, which befall many good men, in contrast with the good health, etc., of bad men, in proof that the good suffer innocently at least as much, as the wicked do deservedly in this life. Sickness is the result of the violation of some organic law—either by the person himself, or his ancestors. Suppose by his ancestors—it is to him no punishment, (unless he chooses to call it such, by imputation!) but suffering. But suppose, as is most probable, because most common, that "the saint" has exposed himself to marsh miasmata—is he to be preserved from fever, at the expense of God's law in nature, merely because he is pious? No—he must suffer the consequences of violating God's law in his physical constitution, in order that he may learn better and do better next time. Or the saint swallows laudanum—is he not to sleep under its influence, merely because he is a godly man? Certainly he is—for if his godliness rendered God's physical laws of none effect, how should he ever be benefited by an opiate, when he needed one to procure that sleep and ease which pain denied him? Or, suppose the saint should strike violently with a handspike, and, missing his object, hit his foot—shall it not be bruised, nor broken, because he prays often?

Certainly it shall—for if his frame were rendered so insensible by his many prayers, as not to feel such a blow, how could he be warmed by the sun, or refreshed by the breezes of heaven? Let the saint learn and obey God's physical laws, as well as he has learned and obeyed his moral laws, and he will as seldom be burnt by fever, or shaken by ague, or gripped by cholera, as he now is torn by remorse, or harassed with the unavailing agonies of repentance for evil deeds without remedy.

On the other hand, "the sinner," as he is termed, having turned his attention to the "things of the world," has observed causes and their effects—noticed what affected his health and what promoted it—what agreed with his stomach and what did not—how carelessness led to broken limbs and bruised flesh, and how carefulness preserved from it—and regulates his conduct accordingly. But he has not regarded the moral laws of God, as he has God's physical laws. Hence, if he injures a wife he loves, shall he not feel vexed at himself, and sorry for her, merely because he is free from chill and fever? Certainly he shall—for by being made to suffer himself in the sufferings he inflicts on others, he may be made to seek their happiness, and thus become virtuous. If in a passion he murder a friend, shall he not feel the guilt of bloodshedding, and startle at the rustling of every leaf in a solitary place, as if the avenger of blood was at his heels, merely because he never eats poison? Certainly must he, or how should he learn to subdue his wrath and withhold his hand; and how should others learn by him, the awful consequences of allowing their passions to rule over their reason and actions?

The truth is, both these men violate the laws of God; and both are punished. Ignorance of those laws, and all their consequences, is the cause of their several violations. And that they keep one set of laws, is no reason that they shall not be punished for breaking the other set. But as the moral is greater than, and superior to the physical, so the moral punishments and rewards are higher, purer, greater and better than the merely physical—and hence the saint suffers less, and is rewarded more than the sinner.

For a fuller, better and clearer elucidation of this very useful and interesting subject, see "Combe on the Constitution of Man." A. B. G.

CLINTON LIBERAL INSTITUTE.—The Fall Term of the Liberal Institute, both of the Male and Female departments, will commence on the second Monday (10th day) of October.

The ministers, delegates, and friends from a distance, who attend the Cayuga Association at Cortland, on the 28th and 29th inst., will call on Br. Bullard, Cortlandville, for directions to the several places where they will be entertained.

Mr. R. E. Roberts, of Detroit, M. T., is requested to act as agent for this paper.

RELIGIOUS NOTICES.

Br. D. SKINNER will lecture at Frankfort village tomorrow at half past 4 o'clock, P. M.

There will be preaching to-morrow, by Br. J. M. Austin, of Danvers, Mass., in this city—Br. I. D. Williams in the brick meeting-house, Fort Ann—Br. P. Morse in Albany.

There will be preaching on the fourth Sunday inst., by Br. WILLIAM H. WAGGONER at Newport—Br. S. R. SMITH in the court house, Rome—Br. C. B. BROWN in Mexicoville—Br. H. ROBERTS at Paris, U. C.—Br. BODEN at Cedarville—Br. D. BIDDLECOM at Durhamville, and at half past 6, P. M., at Shaver's schoolhouse, Rome—Br. MORSE in Philadelphia, Penn.—Br. C. S. BROWN at Pharsalia, Cranes Corners.

There will be preaching on the first Sunday in October, by Br. ASPINWALL at Henderson—Br. C. S. BROWN at Lisle.

DEDICATION.—The new Universalist meeting-house in Marshall, Oneida county, will be dedicated on Thursday, October 6th. Services to commence at half past 10, A. M.

After the dedicatory services, there will be a social conference. Ministering brethren are invited to attend. J. BODEN.

The Central Association of Michigan will hold its semi-annual session at Adrian, Mich., on the first Wednesday and Thursday in October next. Ministering brethren and others are invited to attend.

Brothers residing where no society is formed, are requested to appoint one or more delegates to give us information of their condition and wants.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. P. M. Rochester, (M. T.) for J. M.—J. M. M., Macedon Centre, for self and W. C. J.—S. C., Conewago, for J. D., C. T., J. McC., H. W., S. T. and C. D.—P. M., Palmyra, for J. H.—J. M. M., Maurice, (M. T.) for L. H. K.—O. F., Salem, (O.) for self, W. W. and T. B.

POETRY.

For the Magazine and Advocate.

THE PASSING BELL.

BY MISS EMELINE ROUNSEVILLE.

"Passing bells were introduced that their sound might pass far and wide, and that every one within hearing should kneel down and offer up a prayer for the departed. This was in the seventh century."

Hark! hark! 'tis the sound of the passing bell
Rolling solemn and deep through the distant dell—
Again—and again—with redoubled peal,
Its tones on the ear with distinctness steal.
Near, and more near swells the hollow toll,
O, pray for the dead—the departed soul.

The woodsman foregoes the intended stroke,
And bows him beneath the inclining oak;
The armorer's hand falls with nerveless blow,
And beside the forge his form bends low;
The boatman forgets his course to steer,
And leans on the oar in a fervent prayer.

The ploughman hears the approaching sound,
And his limbs descend to the furrowed ground—
Unsubmissive none to the mandate high,
The peasant and prince both alike comply—
The one, by the gilded couch, in awe,
The other kneels by his bed of straw.

Bright beauty resigns the unwoven wreath;
Revenge the fierce blade returns to its sheath;
The merry notes cease in the festive hall;
The gay and light hearted in suppliance fall—
Even love releases the tender scroll,
And whispers a prayer for th' departed soul.

The mother, in tears o'er her dying son,
A blessing invokes for the spirit gone;
Old age, faintly tottering upon the brink
Of the gaping tomb, feels his moments shrink—
The summons awows, and with feeble groan
Craves a boon for the soul so linked with his own.
Harford, Cortland county, N. Y.

IMPORTANT ADVICE TO CLERGYMEN.

Take heed to yourselves that your graces may be maintained in life and action.

For this end, preach to yourselves the sermons you study, before you preach them to others. If you were to do this for your own sakes it would be no lost labor. But I principally recommend it on the public account and for the sake of the church. When your minds are in an holy frame, your people are likely to partake of it. Your prayers, and praises, and doctrine will be sweet and heavenly to them. They are likely to feel it when you have been much with God. That which is in your hearts most, will be most in their ears. I confess, I must speak it by lamentable experience, that I publish to my flock the distempers of my soul. When I let my heart grow cold, my preaching is cold, and when it is confused, my preaching is confused also. And I have often observed in the best of my hearers, that when I have grown cold in preaching they have grown cold accordingly. The next prayers I have heard from them, have been too much like my sermons. You cannot decline and neglect your duty, but others will be losers by it as well as yourselves. If we let our love decrease, and if we abate our holy care and watchfulness, it will soon appear in our doctrine. If the matter show it not, the manner will; and our hearers are likely to fare the worse for it.—Whereas, if we could abound in faith, and love, and zeal, how would they overflow to the refreshing of our congregation! Watch, therefore, brethren, over your own hearts. Keep out lusts and worldly inclinations; and keep up the life of faith and love. Be much at home, and be much with God. If it be not your daily, serious business to study your own hearts, to subdue corruptions, and to "walk with God," all will go amiss with you and you will starve your audience. Or if you have an affected fervency, you cannot expect any great blessing to attend it. Above all, be much in secret prayer and meditation. There you must fetch the heavenly fire that must kindle your sacrifices.

LUTHER.—The belief that devils were always in his presence, ready to seduce his head or his heart, to espy every tendency to sinful thought, was evidently too much for the serenity of Luther's mind. One or two, he said, never left his side, and tempted him in every possible way. "If he had a knife in his hand, they suggested desperate thoughts; if he wished to pray, they often forced him out of the apartment." His devils were learned; they were great doctors in divinity; and if they had not passed through their academical degrees, they were profound enough, for they had exercised their call-

ing near six thousand years. Deeply does he bemoan their ability in controversy—their boundless knowledge in Scripture, their skill in dialectics, their legal acuteness. Sometimes, he says, they pressed him so closely within the horns of a dilemma, that the perspiration issued abundantly from him.

THE PREACHER OF CLIMAXES.—The late Rev. Robert Hall, was remarkably happy and apt in hitting off in conversation, by a few bold strokes, dashed occasionally with sarcasm, the peculiarities of his acquaintance, whether they happened to lie in their style, their manners or their character. We have not seen the following instance in print. It was told us by the gentleman to whom it was addressed. When talking of the Rev. — of —, one of the most popular preachers of the day among the Dissenters, in whose sermons there is a striking contrast between the plainness with which they begin, and the flights of metaphor in which they end, our friend asked Mr. Hall how he liked this style of eloquence? He replied "Not at all, Sir; not at all. Why, Sir, every sentence is a climax, every paragraph is a climax, every head is a climax, and the whole sermon is a climax. And then, at the end of every head and division of his sermon, he shouts out, though scarcely audible at first, in a shrill voice, that makes one's ears tingle, some text of Scripture in the shape of an exclamation. Why, Sir, he puts me in mind of a little sweep boy, running up a succession of parallel chimneys, and at the top of each, crying—sweep! sweep!"

A PREACHER IN DIFFICULTY.—A celebrated preacher, well known as an eccentric character, stopped short in the pulpit: it was in vain that he scratched his head; nothing would come out. "My friends," said he, as he walked quietly down the pulpit stairs, "my friends, I pity you, for you have lost a fine discourse."

MARRIAGES.

In Hamilton, on the 10th of July, by Rev. E. M. Woolley, Mr. S. L. EMERY, to Miss JANE PHILLIS.

At Palermo, on the 1st inst., by David Jennings, Esq., Rev. C. B. BROWN, of Mexico, to Mrs. MARY HOWARD, formerly of Winfield, Herkimer county.

In this city, on the 5th inst., by Rev. D. Skinner, Mr. NOAH HEAD, to Miss MARY MORETON.

On the 6th, by the same, Mr. HENRY H. BRAZIE, to Mrs. MARENA SILLIMAN, both of Schenectada.

In Fairfield on the 8th inst., by Rev. W. H. Waggoner, Mr. MERRICK JONES, to Miss ANN PETRIE.

DEATHS.

At Grand Blanc, Michigan, July 17, in hope of a glorious immortality for the whole world, ISENA IRISH, consort of Thomas Irish, in the 25th year of her age. She was amiable in life and lamented in death. The consolations of the Gospel were tendered at her funeral by the writer.

Also, at the same place, August 3d, ANDREW JACKSON, infant son of Thomas Irish.

Also, at the same place, August 9th, of a lingering illness, Dr. NATHANIEL EWER, preacher of the Abrahamic Gospel, in the 38th year of his age.

Br. Ewer was formerly a Freewill Baptist preacher, but became a Universalist about four years ago. He removed to this country, from St. Albans, Vt., about a year ago, and the declining state of his health forbidding his return, his family followed him. To a question, "whether his faith would abide the test of death," he replied, "Oh, yes! it will abide it—there is nothing like it—I have not the shadow of a doubt."

Br. Ewer was a systematic preacher, a reasoner—he went deeply into the subject, and was "a workman that needed not to be ashamed." He adorned the doctrine he professed to believe and preach, both as a minister and a Christian. He has left a wife in deep affliction, with four small children.

The consolations of Truth were administered at his funeral, by the writer. ALBU BORDMAN.

Will the New-Hampshire and Vermont papers please copy this?

In Ogden, Monroe county, on the 2d inst., of consumption, Mr. SCHUYLER V. BROWN, aged 28 years.

Mr. Brown had been residing in Grand Blanc, Monroe county, Michigan, from which place, he and his wife recently came to Ogden; partly for his health, and partly to visit their friends in that place. He survived his journey but a few weeks. He has left a wife and a large circle of other relatives and friends, to mourn their loss. May they recollect that what is their loss, is his unspeakable gain.

The fear of death had no place in the mind of Mr. Brown, for his faith in the salvation of all men was rather strengthened than otherwise by the approach of his dissolution. He hailed with joy, and the expression

of "glory to God," every indication of his approaching departure to the world of spirits. He requested that the sermon which should be preached on the occasion of his funeral, be published in the Magazine and Advocate; and that a copy be sent to each of the members of his father's family, as they could not be present. It seems, too, that they are all believers in the doctrine of endless misery. It is hoped that the instance now before them, will convince them that Universalism will not only do to live by, but to die by. The sermon is forwarded for publication by the writer. W. E. MANLEY.

In Nelson, August 12, Miss SALLY, daughter of Jacob Smith, Esq., aged 28. Miss Smith sustained an excellent moral and religious character. She was a firm believer in the doctrine of God's untounded love, and was considered, even by the opposers of that doctrine, to be an experimental Christian, at least, in the last part of her life, though her sentiments remained the same that they had ever been. In the death of this individual, we have indubitable evidence, that the sentiment of universal benevolence is adequate to support the mind, in the hour of death; for she died rejoicing in that goodness that extends to the vast family of man. A. D.

In Morrisville, on the 24th ult., Mrs. HALL, wife of Mr. Palmer Hall, aged about 25 years. Mrs. H. was much respected for her amiable disposition and many virtues. She was a kind mother, dutiful wife, and faithful friend—her husband and children have sustained an irreparable loss by her death, but we trust that Br. H. is consoled by the reflection, that his loss is her gain.

The consolation of the Abrahamic Gospel, was presented to the mourners and a large concourse of people on the 27th ult., by the writer, from Rom. 10: 8.

E. M. W.

In Hamilton, on the 25th ult., Miss EMMA GOODRICH, aged about 23 years. She was a member of our choir, and our young friends with whom she has sung the songs of Zion in the sanctuary, will long remember her virtues and respect her memory. Indeed, their tearful eyes while they were singing her funeral dirge, gave honorable testimony in favor of their respect for the deceased. The truth of God according to the restitution of all things, was exhibited in a discourse from 1 Peter i: 3, 4, 5, by E. M. W.

In Lebanon, on the 28th ult., the youngest daughter, of Col. STERNS, aged about 18 months. E. M. W.

Of croup, August 27, M. V. B. ROGERS, aged 4 years 8 months, son of Simeon and Betsey Rogers, of Whites-town. The consolations of the Gospel were tendered to the mourners in a discourse from 2 Cor. iv: 16. S. R. S.

At Palermo, August 10, of dysentery, RALPH WHIPPLE MERRILL, youngest child of Br. Villars Merrill, aged 14 months.

The consolations of the "Gospel of our salvation" were tendered to the bereaved mourners, and a numerous circle of friends and neighbors, on the 12th, by the writer.

"Tender cherub, infant mild,
Perfect, sweetest, brightest child;
Transcend luster, beauteous clay,
Smiling wonder of a day"—
Gone thou art to realms of bliss—
Gone to dwell where Jesus is. C. E. B.

In Ellisburg, August 21, WILLARD BEMAS, aged 37 years. He has left a wife and four children to mourn their loss. May they be sustained and comforted by Him who has promised to be a father of the fatherless, and the widow's God. The funeral was attended by the writer, on the 23d. W. H. W.

In Watertown, August 25th, JOHN HALL, aged 42 years. His funeral was attended by the writer on the 27th, and the widow, relatives and friends directed to the fountain of consolation opened in the Gospel of life and immortality. W. H. W.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, SEPTEMBER 24, 1836.

NUMBER 39.

For the Magazine and Advocate.

Extract from a Sermon.

BY REV. J. A. ASPINWALL.

"By this I know that thou favorest me, because mine enemy doth not triumph over me." Ps. xli: 11.

In application of this subject, we use the text in reference to those who have ventured upon the profession of what your speaker has no doubt is the truth of God. We have had, and still have enemies. They are numerous and powerful. They have long controlled public opinion, are secure in the prejudices and established habits of a whole people. Yet under the immense disadvantages in which these things have placed us, "our enemy doth not triumph over us."

Although their exertions, for many years, have been very great, yet in what particular have they triumphed over us? They formerly advocated the *total depravity* of the whole family of man. They formerly contended that man, by nature, was incapable of "speaking a good word, thinking a good thought, or doing a good deed." We have earnestly contended with them on this subject—we have used arguments from reason and revelation to show the inconsistency of such an idea. And I ask, have they triumphed over us in this respect? Far from it; so far that they have fled and left the field; yea, there is not a single straggler left upon the ground that dares contend a moment for this doctrine, in its original absurdity. Where is the parent that can look upon his innocent offspring, before it shall have been defiled by the touch of withering guilt, and say, that child is "wholly inclined to evil"? Mother, look upon the unoffending, guileless babe of your bosom, and do you behold any marks of guilt upon its sweet countenance? Do you see the impress of Adam's transgression upon the face of the smiling infant which God has given you? Do you discover upon the countenance, or in the heart of that fond one, any stains of sin? O! tell me not—tell me not that our heavenly Maker has thus dealt with us! No, we are the workmanship of His hands who "hath done all things well."

Again—consequent upon the belief of total depravity was that of *infant damnation*. O! it is enough to make the heart bleed, to think upon the inhuman expressions which have been made in relation to the future existence of infants. Shall I repeat that old, and oft echoed sentiment and sentence, which was the belief of many of our fellow-creatures, but a few years ago? Who can think of the reiterated expression, that the "pavements of hell are lined with the skulls of infants not a span long," and not feel to thank Heaven that, by his blessing, such sentiments are gone, forever gone, or buried in the polluted hearts of those who still hold them? This, then, is another instance which we advert to, as evidence that "our enemy hath not triumphed over us." They contended for the *truth* of this doctrine; we for the *falsity* of it—they contended that it was a Scripture doctrine; we, that it was one of the cruel creeds of men. And, as in the other instances, they have abandoned the field; and are even ashamed to admit that they ever contested for so horrid a doctrine. Thus, "our enemy doth not triumph over us;" but rather, we—no, we boast not.

Again—the doctrine of the trinity has been, and still is believed by a great part of the Christian community. Our enemy has contended that it is a Scripture doctrine, plainly revealed in the Bible. But we have opposed them, and said, and shown, that it is not only in disagreement with the Scriptures, but contradicts reason and common sense. They admit that it is opposed to reason—that it is

a profound mystery, and cannot be understood by mortals. We say, then, if it be a mystery to man, it has never been revealed to him, and consequently cannot be a subject of revelation. Besides, if it will not admit of reasoning, and is opposed to reason, then it cannot be a doctrine of God, for he has given us nothing unreasonable; but, on the contrary, the whole divine system is addressed to the reason and judgment of those for whom it was intended; and we are called upon to reason—to "bring forth our strong reasons." And we have done so, and presented them before the public, addressed our arguments to the judgment and intelligence of man, and supported our position by the word of unerring truth—by the declaration of Gospel revelation. And again, I ask, has our enemy triumphed over us in this respect? Have they gained a single point in the question? Have they not frequently been discomfited, and obliged to rally their flying forces? Have they not often been put to flight by the weapons of eternal truth, and been forced to take new ground, shift their position, and occupy what they supposed to be a more feasible situation? Where, then, is their victory? To be sure, we have not entirely vanquished our enemy in this contest; neither have they triumphed over us. But we have sowed the seed of truth in their ranks, and it has taken deep root, and is springing up in their hearts; and one after another is continually leaving the standard of our enemy and coming over to the Lord's side, and testifying to the weakness of the system of those who have long tried, and are still trying, but *cannot triumph over us*.

Again—Our enemy has long contended, and does still contend for the truth of *endless misery* for a part of the human family. This, also, we have opposed, do still oppose, and with the help of God, shall oppose so long as Heaven blesses us with life and strength. But the question again arises, have our enemies triumphed over us in the warfare upon this subject? We say not. Have not their ranks been deserted, and ours filled? Have they not frequently been obliged to change the position of their attack? And have not we maintained every inch of ground for which we have contended? Certainly. They once contended that man was to be damned for the sin of Adam. This, in connexion with total depravity, is now abandoned as untenable ground. They once held that endless misery was the penalty of sins committed in this life, and most of them still believe so; but some of them have made an advance step, and say, that the sins of this life are not sufficient to condemn a person eternally, but that "endless misery treads upon the heels of endless transgression"—that is, that man will be punished endlessly because he will sin endlessly. But in all their extraordinary movements, their rallyings, their shiftings, have they, in a single instance, triumphed over us? Have we not proved beyond all reasonable contradiction, that the goodness, and justice, and mercy of God all conspire to accomplish that for which we contend? Repeatedly have we done it. Have we not the prayers of our enemy for the success of the holy cause which we advocate? We have. Does not every benevolent soul respond the hearty *amen* to all such prayers? It does. And does not each kind and merciful heart in the world, aid us with its soul-felt wishes for its ultimate triumph? Even so. Thus, then, we are steadily and rapidly gaining the contest. And another evidence is this, that although our enemy is numerous, powerful, talented and warlike, yet, thank Heaven, they have not triumphed over us.

Again—Our enemy has claimed, and does still claim the triumph, on the ground of superior righte-

ousness. They contend that their sentiments are best calculated to produce obedience to the law of God. We do not deny that they are calculated to produce a punctilious adherence to certain ceremonies which they say are the laws of God; neither do we deny that the doctrine of the Scribes and Pharisees had the same effect. But we do deny, that their system is better calculated to inspire obedience to God by fulfilling his requirements. This subject, however, has so frequently been discussed, and so familiarly explained and proved, that I need not here repeat the evidence, that the *love* of God, rather than the *fear* of him, inspires the best obedience to his law. But let experience speak on this subject, and we fear not the issue. Let a comparison be made between the conduct of those who believe in the universal goodness of God, and those who do not, and we fear not that our enemy will triumph over us.

Once more—Our enemies contend, that their system is the only one which gives consolation in the dying hour. My friends, is this so? Does your experience teach you thus? Go with me one moment, to the bed of the dying—there behold an emaciated mortal, writhing in the agonies of death—his spirit upon the very point of taking its flight to worlds unseen! Hear him exclaim in all the bitterness of despair—"I have sinned away the day of grace—it is now everlastingly too late—I am lost, forever lost—my soul must go down to the regions of unending woe!" This, my friends, is no fancied sketch of the imagination. It is reality—living truth, of which many of you can bear witness.

Go with me now to the house of the mourning—there witness the family group assembled around the last remains of a dearly beloved one, who has been cut down in the spring time of his years, and hurried to the abodes of death before he had experienced that change which our enemy think indispensable to the future well-being of the soul. See the father gaze upon the clay cold form of his child, and exclaim, "my son had not been born again—I fear that he is lost forever—that I must forever be parted from my child; and not only so, but I must be a witness of his wailings through the never-ending ages of eternity!" Hark! what are those low murmurings—that sighing—that sorrowing—those heart-breaking sobs—whence do they come? O! 'tis the mother's wail! She who had cradled the youth upon her bosom—she who loved the child with an affection stronger than death, and "which many waters could not quench nor floods drown." "Alas!" she cries, "he is gone—O, my soul! I fear he has gone where mercy never comes, but misery—unceasing woe will torment him forever! O, that I could suffer for him! willingly would I lay down my head in the pit of anguish, could I but save my child—my loved, my lost one!" But, no—she is not permitted to do it. She must resign her child to the cruel sports of demons, world without end! Is this the consolation in death, of which our enemy boasts? Is it thus that they triumph over us?

Go with me again to the bed of the dying man. See him languishing under severe pain—attenuated to a mere skeleton—hear, from the overflowings of a full heart, expressions of calm resignation to the will of Heaven—see him taking an affectionate farewell of his friends who are assembled around his bedside—bidding them not to weep for him; for he is going home to the abode of his heavenly Friend, where he shall soon meet them all, and all mankind, to part no more forever. And as his eyes grow dim, and his spirit, on soaring pinions takes its flight, he goes with the song of

triumph in his mouth—"I come—Lord Jesus receive my spirit."

Attend with me again the house of mourning. Witness the family circle again around the last remains of a beloved object who has been cut down like a flower in Summer, before its full and opening beauties had been displayed—mark the tear trickling down those care-worn cheeks—hear the father, with eyes raised to heaven, say, "my child is gone—his spirit is fled, but the Lord hath done it. He gave him to us for a season, but as it seemed good in his sight, he has taken him home, where sin and sorrow are unknown." Hark! Do you hear those accents of resignation and piety? those outpourings of the full spirit? It is the mother. She says, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Like the good Shunamite woman, she says, "'it is well.' It is well with my child. Although he was dearer to me than my own life, yet 'thy will, O God, be done.' I shall soon follow my son to that heavenly home, where I shall meet him, and all the beloved ones of earth, and the whole family of man, there to enjoy peace, and rest, and bliss unknown before." With these feelings they deposit their hearts best treasure in the bosom of the earth, receiving that consolation from the holy truths of the restitution of all things, which this world can neither give nor take away.

And now, my hearers, has our enemy triumphed over us in this respect? Have we not reason, rather, to say—"By this we know that the Lord favoreth us, because our enemy doth not triumph over us."

For the Magazine and Advocate.

SUMMER'S DEPARTURE.

BY MRS. A. F. STEPHENS.

The glory of Summer has departed. Its verdure and variegated blossoms have been changed and scattered, even by its own gentle breezes—and the garden is strewn with their sad, though still beautiful ruins. The last rose of Summer may linger yet a little while upon its parent stem—the sun may continue for a time to warm and invigorate the earth, but the desolate and lonely state of the one, and the pale, faint beams of the other, tell us, in language too plain to be misunderstood, that Summer has gone—that Autumn has come again; and that all nature will soon be clad in his sober liveliness.

Time has added another year to the list of by-gone ages, and borne us onward upon its tireless wing, a long space towards the tomb. Thus swiftly pass our years; they follow each other like the waves of the ocean, and we forget, amid the pleasures and the cares of earth, that they are speeding us onward to eternity—and that, however they may be spent, they can never be recalled.

Yes, the music and the beauty of Summer have departed. The gay-plumed warblers of the Spring have ceased their lays, and flown to brighter bowers, and more genial climes. The flowers have faded and died—the leaves have lost their freshness of green, and are already falling and withering around us. And oh, how many of the lovely and beloved of earth have, with the Summer's bloom, departed, and like the fallen leaves been laid low in the dust! They passed away with the flowers, but will they, also, like them return? The songsters of the grove will return, and again make vocal their woodland homes—the trees shall renew their verdure—the flowers put forth again in the Spring, and all nature be restored to life and beauty; but our departed friends, who "made spring-time in our hearts," will return no more to gladden their earthly homes—the places which once knew them, will know them no more forever.

Are we, then, of all our Creator's works, made most in vain? Is man, who alone can appreciate the bliss of being destined to float a brief moment upon its wave, and then to sink forever into darkness and unconsciousness?

"Shall we be left forgotten in the dust,

When fate, releasing, bids the flowers revive?

Shall nature's voice, to man alone unjust,

Bid him, though doomed to perish, hope to live?"

It cannot be! we are surely born for a better—a far more glorious destiny. Else, "why this inward horror, this secret dread of falling into nought?" Why these lofty aspirations—these eternal yearnings of the soul after wisdom and happiness, that earth can never give? That almighty Being who placed us here—whose paternal care is over all the works of his hands—who cherishes and protects the "least wing that flits along the sky," will surely continue to preserve and bless his moral offspring, the peculiar children of his love. And although "we must needs die, and are as water spilt on the ground, which cannot be gathered up again; yet doth God devise means, that his banished be not expelled from him." Although the "dust must return to dust," yet the spirit, like the bird of passage, will wing its flight to a purer and happier clime; where a boundless Summer smiles, and where, like the expanded rose, it will glow in full bloom and beauty, wearing all the hues of divine wisdom and love, and grow fairer and brighter throughout heaven's eternal year.

Union Village, September, 1835.

For the Magazine and Advocate.

A CHAPTER OF DETACHED THOUGHTS.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

1. Does a preacher or a writer ever refresh others—ever imbue others with a Christ-like spirit—a spirit of peace and joy, unless when he himself is refreshed—is under the influence of such a benign and "Holy Spirit"?

2. "We need not only to be reminded of our duties, but to be reminded in such a manner that we shall see and feel them, and be assisted in doing them." Unless reminded of our duties in a spirit of kindness—in a truly paternal or fraternal spirit, do we feel any assisted in the discharge of them? Does not the opposite spirit beget ill-will and repugnance?

3. "The first duty which parents owe to their children is self-examination. Are you what you wish your children to be? Have you that evenness of temper, that government over your own heart, thoughts, and actions which you would like to see in your children? Have you that justice, industry, and frugality which you desire your children to possess? Do you consider yourself at all times a proper example to your family?" If our heart condemn us when we put such questions to ourselves, our experience enables us to predict what must be the state of our feelings if we be too indolent to amend the deficiencies in our fitness for parents. We will have no peace, no joy, no self-satisfaction, no self-respect, but ever and anon, "compunctious visiting" and stinging regrets.

4. "As far as I see men walk in the spirit of love to God and one another, I feel an union with them, whether their particular sentiments are mine, or not." Thus hath spoken the venerable Hosea Ballou; thus may speak, for thus feels every man of strong, good sense, every man in whom the spirit of Christ is. Unity of spirit is felt; and O! for strenuous endeavors to "keep the unity of the spirit in the bonds of peace."

5. "I have, be sure, great consolation in believing that my Redeemer has many faithful servants and loving disciples in the world, who do not believe in the extensiveness of salvation as I do, and often take great satisfaction in feasts of charity with such brethren. St. Peter was undoubtedly a lover of Christ and his Gospel, before he was taught by the sea of Joppa to call no man common or unclean. The rest of the disciples who were dissatisfied with his preaching the Gospel to the uncircumcised were doubtless possessed of the spirit of Christ, which caused them to glorify God when they had more extensive views of the Gospel through Peter's communications."—H. Ballou.

6. "The mother has the whole education of her children till they are three or four years old. During this time she may stamp a character, which will remain through life." How seldom is this undeniable fact pondered upon, or taken advantage of! If it were, how much might be done to improve the character of the rising generation by moderating the passions, restricting the appetites,

and correcting the desires of the young in those families alone among whom these words may come. In Prov. xxii: 6, we read, Imitate a young man into the opening (literally mouth,) of his course; for, even when old, he shall not have departed from it. Mothers who wish to know how much it is in their power to accomplish in early childhood and youth, may learn the almost illimitable extent of their influence, for good or for evil, in Abbot's "Mother at Home"—an interesting and excellent work. Who could look with a peace-giving and proud satisfaction on the path of Washington, "shining more and more"? His mother. Yes, to her good sense and good discipline was he with the world indebted for the germs of those good principles which fortuitous circumstances developed and expanded.

7. Knowledge which we discover ourselves, is more acceptable and useful than that which others tell us. What an encouragement to think!

8. Food and clothing are not the whole of our wants. Wealth, neither in the pursuit nor the possession, is capable of communicating satisfactory happiness. Neither can prosperity, elevation, honours. Real enjoyment, soul-satisfying happiness depends upon, not our circumstances, but our mind. It must be elaborated within. "It is not sensual gratification that makes man happy, it is thought and love." This is one of the most prolific and practical thoughts on which we can ponder. "Let a man examine himself"; few will find it otherwise, we may say none. If true, let us take advantage of this lesson which our own experience teaches us. Let us endeavor to find interesting materials of thought, and to think with increasing vigor and energy. Let us endeavor to be found increasing in manifestations of the spirit of love to our Father and our brethren. In every such exertion we shall "taste and see that God is good," and that he hath provided for such small services "a great reward."

9. "The certainty that we shall enjoy the fruits of our own labors, is the first cause which operates as the civilizer of man; and he, who like the robber, would appropriate to himself the property of others, is doing all that his hand and heart can do in sending man back to the condition, the life, and sufferings of the savage."—District School.

10. "To take away a man's character or reputation is to take away his life: it is the foulest, blackest kind of murder. Man possesses no treasure so pure, so dear, so valuable as a spotless reputation; and he who would trifle with this is man's greatest foe. Evil speaking is very natural and very easy to the wicked heart."—Ibid.

11. "We are all very unwilling to make strong exertions for that of which we cannot see the use or value; and we are very dilatory in acquiring that which does not give immediate enjoyment, or by which we are not in some way immediately benefited."—Ibid.

12. HOW TO PRESERVE MENTAL VIGOR.—An old gentleman at the age of threescore and ten, still preserved his mental powers undimmed. Being one day congratulated upon this by a friend, who expressed his surprise at the fact, he replied, "My mind is like a sword: if left unused in its sheath it would become rusty. To prevent this, I continually burnish it with the sciences, and what it up every morning on two chapters of the Greek Testament."

13. There is no grief so dreadful as that which we dare not communicate; in which we can neither ask nor desire sympathy.

14. Good sense and gratitude, or a grateful spirit, are almost inseparable.

15. Milton has said that, "That education only can be considered complete and generous, which fits a man to perform justly, skilfully, and magnanimously all the offices both private and public, of peace and of war."

16. The vulgar admire most what they are not familiar with, and what they are permitted to contemplate only at a distance.

17. Those whose qualifications are merely showy and superficial appear often to the greatest advantage.

18. We will often find a weak understanding and violent passions in the same individual.

19. It is almost impossible to form any conjecture concerning the motives which influence a capricious and irregular mind.

20. That which seems desirable at a distance, often affects us very differently when it meets our grasp.

21. Leisure, like other treasures, is best husbanded when least abundant.

22. Young people generally turn out well who have had a peaceful, happy home; who were nursed in the bosom of a family of love.

23. Of Sir William Jones it has been said, that truth and knowledge were the object of all his studies; his ambition, to be useful to mankind.

24. Habits of cleanliness, neatness, activity, attention, early rising, etc., etc., are more connected with our temper, disposition and happiness than is generally imagined.

25. Children are naturally active; and it is the duty of guardians of youth to direct this natural activity into proper channels; for if not so directed, it will find some channel for itself.

26. As long as people rest their claim to respect upon the grounds of upright conduct and unblemished virtue they will not fail to meet with the attention they deserve: The vain ambition of being esteemed richer or greater than we really are is a contemptible meanness, and will not fail to expose us to many mortifications.

27. Our reading ought to be well remembered, well digested, and ready for application.

28. Socrates loved the young, and all his hope of human improvement in the guilty age in which he lived, was from them, and by means of enlightening their eyes daily. Milton, who great as he was, "the lowliest duties on himself did lay," trusted to instruction adapted to youth to penetrate them with all good influences, and to advance the intellectual character of the age. Locke advises instructors to furnish the youthful understanding according to its wants and its relish.

For the Magazine and Advocate.

UNCHRISTIAN CONDUCT OF SOME PROFESSED UNIVERSALISTS.—NO. 3.

INFIDELITY.

Universalism is said, by its opponents, to be nothing more nor less than infidelity in disguise! To prove this assertion, they appeal not to the publications of its advocates, or the preaching of its ministers, (for but few of them have ever listened to a preacher of "good tidings," and a still less number have ever read a Universalist publication,) but they point us to an advocate of infidelity, who, when asked his religious sentiments, calls himself a Universalist! Did this individual identify skepticism with Partialism, they would not hesitate to pronounce all who favor him with the least credit, destitute of charity, or even honesty. There may be a very few of the uninformed, and extremely ignorant, knowing just enough to credit all the misrepresentations of Partialist preachers, who do believe that Universalism is nothing but a disbelief in the Christian religion!

Let us ascertain the difference between Universalism, Partialism, and Infidelity. We will then be able to decide which of the two are most in accordance with each other. According to infidelity, Christ has not the power of redeeming an individual of the human family from sin and death. Partialism declares that he will only accomplish the salvation of a part of the human race, the rest of whom, he is either unable or unwilling to save. Universalism gives us the glorious assurance, that all things are given into his hands, even power over all flesh, and that he is both able and willing to bring all that are given him, unto him, in a way that they will not be cast out. St. John iii: 35, xvii: 2, and vi: 37.

Reader, which doctrine harmonizes the best with infidelity? Universalism, or Partialism? No greater difference can be shown between light and darkness, than exists between the principles of Universalism and infidelity. No person of ordinary understanding, can mistake one for the other.

That there are some who cloak infidelity under a profession of Universalism, evidence compels us to acknowledge. If any doubt this, let them visit the dwellings of certain individuals who call themselves Universalists, and the evidence of their skepticism may be discovered in the character of their books, pamphlets, or papers, which are filled with misrepresentations of the Christian religion. And these heralds of *nonentity*, are dignified with the title of "*liberal publications*"! They are also recommended to their families as worthy of perusal, and the glorious hopes which their contents afford, are represented as *pearls of great price*! Ask one of these individuals, what the religious sentiments are, of a person whom you know to be a deist, or an athiest, and you will probably be told that he is a Universalist.

How many such professors of Universalism would it take to convert the world to the pure principles of Christianity? As many as it would mountains of ice to convert an ocean into steam.

There may be, not only infidels, but also others, possessing immoral characters, who wish to be recognized as Universalists, with a motive to benefit the denomination by increasing its numbers. These people are mistaken in the means to be used, to facilitate the prosperity of Universalism. If they really desire its prosperity, unless they can believe and practice it, they will do well to retire from its service. Universalism can prosper only where its professors manifest their belief in it, and their attachment to it, by faithfully practising its principles. W.

For the Magazine and Advocate.

LETTER FROM BR. SADLER.

Pike, N. Y. August 28, 1836.

Brs. SKINNER AND GROSH—After having travelled over the western country, and witnessed the moral wants of the people in that part of God's moral vineyard—the limited supplies possessed, and the prospective usefulness of an individual who may devote his attention and labors to the cause of Zion in that region, I have concluded it to be my duty to go thence, for the purpose of contributing my mite in aid of the holy religion we profess, and attempting to co-operate with others in advancing the Redeemer's reign in that part of the heritage of God. It is with extreme reluctance that I leave Western New-York, and bid *farewell* to the numerous friends whose friendship I have long enjoyed. Here I have spent my youthful days—here I entered the ministry of reconciliation—here I have devoted the best part of my life in the promulgation of the glorious Gospel of a world's salvation—here are many coadjutors who have been with me from the beginning; and many fellow-laborers that have since laid hold on the boughs of our flourishing palm tree to whom I am strongly attached by many endearing ties—here I have contracted lasting friendships and formed numerous acquaintances—here is a country I may properly call "*home, sweet home*," with which is connected many recollections and associations that serve to render it the land of enchantments agreeable and inviting. To exile myself from it, and all its endearments, is no small sacrifice—no very agreeable circumstance in the history of my life.

When I entered the ministry of Jesus, I gave myself and all that I had, to the cause of truth and righteousness; and pledged myself to the great Head of the Church, as a servant who would devote his life, his interests, and all things earthly, to the advancement of the glorious Gospel of the blessed God. It is therefore my duty to devote my labors in the service of my Lord and Master, where they may prove the most beneficial. You are probably aware that I was designed to be a planter, to act as a pioneer to go before and prepare the way, leaving it to him who is mightier than I, that cometh after, to water the plants which our heavenly Father through my instrumentality shall have planted; and to build on the foundation that I shall have laid. There being many wise master builders in this region of country at present, it seems proper in the fitness of things, that I should leave affairs in the hands of my contemporaries, in

order to commence operations in a more uncultivated clime.

Wishing all, grace, mercy and peace from God our Father, and from the Lord Jesus Christ, I bid them an affectionate *farewell*! intending to make the focus of my operations for a short time to come, at the city of Columbus, Ohio, to which place I wish all communications designed for me directed, till otherwise notified. Being something of a rambler, I expect to have no continuing city—during my earthly pilgrimage. But wherever situated under the providence of God, I hope and trust it will be my happy privilege, to be set for the defence of the Gospel.

Yours in the bonds of the Christian religion, and fellowship of the Gospel. L. L. SADLER.

For the Magazine and Advocate.

Some two years ago, a Baptist preacher by the name of Clark came and settled in this vicinity, to the manifest gratification of the church. He being a spirited and eloquent speaker, multitudes ran to hear him. And being also apparently liberal in his views and manners, he succeeded in gaining the applause of many. It was supposed by some that he was, in sentiment, more Universalist than any thing else. But the charm has worn off, and the evil is now discovered in its dread deformity. He is no longer the dispenser of peace and good will—his sentiments are shrouded in mysticism—his language harsh and forbidding to all but those who "love to have it so." One circumstance may be worth noticing.

Mr. Gates, father of Br. Alvin Gates, late of Harford, N. Y., came to this place on a visit, was taken sick, and died July 22. He was a member of the Baptist church, but no doubt cherished sentiments which do not altogether agree with Partialism. Though he never made a profession of Universalism, yet he often expressed a satisfaction, when recounting the triumph of his son Alvin over his religious opposers.

Some days before his death, being confident he could not recover, he selected a passage of Scripture, and requested Elder Clark to preach from it at his funeral—1 Cor. xv: 51-57. But, horrible to relate! he avoided the main body of the text, and consequently much of the beauty and excellence of the subject. He dwelt principally upon the fifty-sixth verse. "Sin," "death," and the penalty appended to God's "law," were attended to with great earnestness—endless misery ran through the whole discourse. His address to the mourners was of a piece with the rest. "The impenitent, if there are any, must believe in the Gospel, (by which he no doubt meant Partialism,) or be driven down to an endless hell—and at the day of judgment they would be prised up with *iron bars*, and brought to the bar of God to be judged." The above is the meaning, if the phrase was not expressed in just so many words. Who would have been blamed, had he replied as did the foreigner, who, on hearing something very incredible, answered, "Fath, and I'm not sure o' that."?

Danville, Steuben county.

WATCHMAN.

For the Magazine and Advocate.

CHRISTIANITY AND HUMAN IMPROVEMENT.

The Christian religion I conceive to be most intimately connected with the improvement of mankind, as well in mental attainments, and the social and political condition of our race, as in things of a moral and spiritual nature. It is a plant of heavenly origin, introduced into our world, by the especial agency of Him who framed man's nature, and designed his perpetual advancement in knowledge and virtue. Accordingly, it is a fact which any one may learn from observation, that though Christianity will live in any climate, it flourishes most in those regions where the common people are the best informed—though it will grow in any soil that is not wholly pre-occupied, it thrives best in the garden of intellectual refinement, cultivated by the hand of science—though it will bear fruit in almost any situation, it ripens the same in the greatest perfection, under the influence of the mild, and genial, and impartial beams of the sun of civil and religious liberty. JASON.

[The following very excellent essay by our venerable friend, Senex, may by many be deemed too political, and politically wrong, inasmuch as his views of tariff, patent and penal laws are in opposition to the common practice of all nations. But I am persuaded this will not lessen the pleasure to be derived from the other portions of his essay; and that even his views on these subjects are entitled to consideration and respect. He is not alone in them. Miss Martineau, celebrated no less for her philanthropy, than she is for her mature mind and literary excellence, is an advocate of the same general view of tariff laws, etc. As this paper is not designed for political matters, as such, these prefatory remarks are deemed necessary.]

A. B. G.]

For the Magazine and Advocate.

UNIVERSALISM,

AS A SYSTEM OF PRACTICAL MORALITY.

Morals, either public or private, may be justly compared to rivulets, or streams of water, which are more or less pure, as the fountain they proceed from is pure. No turbid stream impregnated by noxious vapors, more surely makes deleterious every streamlet which issues from it, than do false ideas of moral excellence, contaminate the morals of communities or individuals of the human family.

Honor, a word of equivocal meaning, often guides the opinions, and influences the practices of the multitude; and hence the streams partake of the impurity of the fountain. *Example*, too often is assumed as a guide, and like an *ignis fatuus* misleads those who trust to its deceitful appearance. Example is a dangerous guide, and never fails to mislead those who implicitly follow it. It is with example as with advice; we can reap no benefit from it, unless we are qualified to judge of its value. Bad examples are pernicious by leading to the practice of vice; but the good are also sometimes hurtful, by limiting us in the practice of virtue. For unless the examples we propose to ourselves, are every way perfect, (and where shall we find such,) while we imitate them, nay, though we should in some respects excel them, our attainments must be low and defective.

For this reason, doubtless, the author of Christianity did not direct his disciples to imitate such an apostle, anchorite, king, or father of a family; but his command is "be ye perfect even as your heavenly Father is perfect." No one can attain what is truly great and excellent by imitation, unless the pattern itself be perfect and unlimited. Hence we may fearlessly assert, that the great standard of morality is the *immutable will of God*. Those who have the happiness to live under the light of revelation, are expected to make this their pattern for imitation.

The state of morals in all nations, partakes of, and is strongly tinged with the system of theology which is popular among them; and it is expected so to be, as the principles which govern the conduct of their deities, always, more or less become the pattern of their conduct in public or private life. Polytheism naturally tended to a confusion of ideas respecting this criterion; as amongst the multitude of deities, they were supposed to have different passions, and different motives; and expected of their votaries, different conduct and sacrifices.

Christianity, by laying the *unity of the Deity*, as a basis or first principle of theology, at once elected a perfect model, and a fixed standard of morals. For, by declaring him to be *one* being of *peerless excellency*, and requiring his creatures to imitate him, a standard of moral excellence was at once fixed, as the *ultimatum* of all which is great or good. But (as if destined to sink, that it might rise with superior splendor, to enlighten future generations, as the march of mind progressed) the standard of purity became debased; the unity of the Deity was changed into a plurality of persons, each having his office assigned to it in the destinies of men; the benevolence of the great Father was clouded with a settled malignity; his worship became a routine of forms, and observances, little

calculated to warm the affections, or improve the dispositions. Morals, public and private, lost their purity, and became degraded, in exact proportion as the great standard of all truth became veiled in error, or obscured by human rites; and hence, may be easily accounted for, that laxity of morals which generally existed in the middle ages of Christianity.

Under the feudal system, plunder and murder were accounted heroism, if committed on the vassals, the person, or the castle of a neighboring baron with whom the plunder chanced to be at enmity. The hatred of these chieftains for each other, nothing ever appeased, but the silly homage of the vanquished, or the blending of common interests by intermarriages. The extermination of all infidels, was thus made the cause of the Crusades, or holy wars; Christians thinking the Deity had fixed his mark of malevolence on unbelievers, and suspended his laws of murder, so far as regarded their devoted heads. The belief in the partial benevolence of the Deity was the cause; massacres, plunder, and every act of demoralization was the effect. Their perpetration was begun with prayers, and finished with praises. Under Alexander the sixth, the eucharist preceded, and confession followed, murder. These false views of God weakened the charities of man for man, and hence persecutions for religion closely followed.

This corrupt theology caused despots and ecclesiastics to build prisons, and sink dungeons beyond the reach of the solar influence; it filled them with living beings, the victims of their caprice, or the impugners of their creeds; and incarcerated between walls of stone, and amid the damps of cells, they pined out their existence, without any more philanthropy extended towards them, than a vindictive deity was supposed to extend to his prisoners in a future state. They fed them—they kept them alive—but it was merely to prolong their sufferings.

Its effects on communities were a selfish monopoly of all the benefits to be derived from trade, or commerce; a jealousy lest any neighboring nation should enjoy any part of the advantages, except by paying for the boon; and hence the idea that all mankind are brethren, all entitled by nature to the same advantages, became lost; and laws called tariffs were made, and enforced by the sword. Narrow friths, and ridges of mountains, rivers, and oceans, became the boundaries of love and good will; and tyranny in the rulers, and a mean grovelling submission in subjects, became fixed. The same corrupted views of the plan of the great Governor of the universe, in all its ramifications—and streams of administration, were visible, were tangible in their effects on the penal laws; they were the cause of racks, tortures, and deaths of the most miserable description. None ever thought of punishment as a vehicle of reform, or hoped to excite virtuous feelings in a murderer or a thief. Why all these (now deplored) facts, which swell the page of history? The great principle and standard of the morality of nations was lost sight of, viz. the universal benevolence of the Deity, or what is at this era called *Universalism*; and a system of *partial* benevolence was adopted in its stead.

Let the Universalism of Christianity, as a system become popular in all communities of men—wars would exist no more; patriotism would be no longer bounded by rivers, or mountains, or seas; the prisoner would no longer languish in hopeless confinement, but would endure his period of imprisonment and labor on a more benevolent plan of punishment—one that would improve his morals—and the years of confinement would be limited by the visible signs of his amendment. The advantages and improvements of navigation, commerce, and the arts, would then be diffused abroad with as much care, and much more pleasure, than is now taken to procure patent rights, make tariff laws, or protect our commerce.

The mental improvement of the species, by the diffusion of literature through the medium of the

press, has already brought the fate of the old, long practiced system to a crisis. Proofs of the universal benevolence of the common Father, multiply; proselytes to the heart-cheering, soul-expanding theory, are yearly brought in, in countless multitudes; and the fate of the old, and an establishment of a new order of principles, is clearly to be seen, as the natural development of the moral nature of man: and all the tyranny of the Russian autocrat, or the more mild plans of tyranny practiced by half renovated southern Europe; or the struggles of the clergy of the old school, in this land or elsewhere, cannot arrest its progress; their tenacity for the old system only accelerates their downfall, by provoking discussion, and consequently letting in new light on the public mind.

No less are the delightful effects of universal benevolence, visible in families. Where it is cherished by the heads of families, it descends like rivulets of the purest water to the different departments of the establishment, refreshing the weary, and cheering the else disconsolate lower members of the happy circle. It teaches the master to be kind and tender-hearted to his menials; teaches him to give ample compensation for services rendered: not to exact severe labor, or useless toils on any; but in humble imitation of Him who sends his rain and sunshine on the evil and the good, his benevolence is seen and felt by every inmate, however humble his station, or degrading his office. Its effects on the different members of such a happy family, are visible, and pleasing to contemplate. It teaches children obedience, by the law of love; the servants and laborers, faithfulness and attachment to their master, as individuals, whose integral services augment the sum of enjoyment and happiness of the whole family, being actuated by the great, the pure desire, to become fellow-workers with a benevolent Being, in the diffusion of peace, comfort, and happiness.

Its effects on the individual mind, are no less visible. It causes him to behold a brother in a foe; changes resentment for real or supposed injuries, into a solicitude to render good for evil, and thus subdues the spirit of revenge, or prevent the repetition of injuries. He makes the *morality of the Deity* his rule of conduct; he lights up his torch of philanthropy at the great Sun of universal benevolence; he acquires a greatness of soul, which the old system of *Partialism* in vain attempted to inspire in mortal bosoms; his morals are consequently pure, in proportion as he resembles the infinite Source of all excellence.

And neither, indeed, is this mere speculation, or theoretic declamation; for the mists left behind, and the heights already gained, are sure presages of meridian splendor. They give demonstrative evidence, that the present light is not the aurora of improvement, but that the sun of pure morality has actually risen above the horizon, illuminating every dark speck which the error in former theories had left, and is holding on his course to farther triumphs. It is not too much to hope, (at least the greatness of the hope is no proof of its impossibility,) that our beloved country, whose means are so ample, whose government has no sinecure places, no pensioners, no public debt to drain her almost exhaustless treasury, and consequently so little cause to exact duties or lay restrictions on commerce—that she may set a grand example of pure national morality, on the broadest principle; and establish that worthy of imitation, unknown, untried, but long desired system of pure, unrestricted commerce, and thus become an example yet to the world.

Thus will genuine republicanism in religion and government, cause pure benevolence to descend like a gushing fountain of the water of life, to the State governments; to the public institutions; to useful inventions; to penal enactments, and to public charities; until it reaches families, and individuals, in its unassuming but unimpeded progress; correcting whatever is wrong, purifying whatever is base.

SENEX.

To most men experience is like the stern of a ship, which illuminates only the tract it has passed,

For the Magazine and Advocate.

MINUTES OF THE MURRAY ASSOCIATION OF UNIVERSALISTS ON THE WESTERN RESERVE (O.) FOR 1836.

The delegates from the several societies and churches within the counties of Cuyahoga, Lorain and Medina, met at Olmsted, Cuyahoga county, (agreeably to previous notice of the committee appointed for the purpose of forming a new Association for said counties,) and organized the Council by appointing Br. D. TENNY, Moderator, and Br. N. Rice, Clerk.

Voted, That all the members present, residing within the limits of the proposed Association, take part in the deliberations of the Council.

Voted, That Brs. E. Leidy and J. Braman, visiting brethren be admitted as members of the Council.

Voted, That the committee of arrangement draft and report a Constitution for the future regulation and government of the Association. Whereupon a Constitution was reported, which with some amendment was received and adopted. (Owing to its length we dispense with its publication in the Magazine and Advocate, except so far as respects the name of the Association. It is to be known by the name of the Murray Association in the Western Reserve, in the State of Ohio.)

Voted to appoint Brs. E. Mallory, A. M. Coe, and C. Curtis to arrange the order of the services.

Sunday morning, August 28.—Resolved, That the Council appoint an agent to travel through the limits of this Association, to ascertain as far as may be, what amount of funds can be raised in each town, society or neighborhood, and report to the next adjourned meeting, in order that they may be supplied with preaching in proportion to their ability to sustain it.

Voted, That Br. H. P. Sage be said agent.

Voted, That Brs. D. Tenny, B. Hickox, and I. Tillison be a committee on fellowship and ordination.

The committee on fellowship and ordination reported in favor of granting a letter of fellowship to Jesse Braman, of New-London. Accepted said report.

Voted. That Brs. B. Hickox, D. Tenny, and J. Braman, (clergy,) and E. Mallory, J. Dodge, T. Goodard, ——— Forbs, A. M. Coe, and N. Rice, (laymen,) be appointed to attend the Western States Convention at Belpre, Ohio, on Saturday preceding the third Sunday in October next, and request the fellowship of the Convention.

Received the First Universalist society in New-London, Huron county, into fellowship.

Voted, That Br. Nathan Rice, of Olmsted, be the Standing Clerk for the year ensuing.

Voted, That Br. J. Braman preach the occasional discourse at the next annual session.—B. Hickox, substitute.

Voted, That Br. D. Tenny prepare the minutes, accompanied with a circular for publication in the Sentinel and Star in the West.

Adjourned to meet at Brooklyn, Cuyahoga co., on the last Saturday and Sunday of November next.

D. TENNY, Moderator.

N. Rice, Clerk.

Sermons were preached by Brs. Leidy, of Palmyra; Sage, of Huntingdon; Tenny, of Carlisle; and Hickox, of Cleveland. The circular is omitted for want of room; it merely enumerates what may be known from the minutes.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE CHAUTAUQUE ASSOCIATION OF UNIVERSALISTS FOR 1836.

1. Assembled pursuant to adjournment, at Warren, Warren county, Pa., on Wednesday morning, August 24th, 1836, and after uniting in prayer with Br. N. Stacy, chose Br. N. STACY, Moderator, and Br. J. Lewis, Clerk.

2. Voted, That all ministering brethren in fellowship, present at this session, be invited to take seats in the Council; and that visiting lay brethren take part in our deliberations.

3. Voted, That Br. J. Follett, S. S. Raymond,

and J. E. Holmes, be a committee to arrange the public services.

4. Voted, That Brs. O. Morton, J. Lewis, and A. Perkins, be a committee on letters of fellowship and ordination.

5. The committee of discipline reported, "no cause of complaint." Report accepted.

6. Voted, That Brs. A. Williams and N. A. Alexander, of Carroll and R. Eldred, of Sheridan, be a committee of discipline for the ensuing year.

7. Appointed Br. A. Williams, Standing Clerk of this Association, in place of Br. J. E. Holmes, resigned.

8. Voted, That Br. J. E. Holmes and A. Williams, be the ministerial, and J. I. Eacker, Sheridan, and Hiram Goodrich, Oil Creek, Pa., the lay delegates, to attend the New-York State Convention at Albany:—Rufus Green, Carroll, and David McDonald, Dunkirk, lay substitutes.

9. Council adjourned till Thursday morning at 7 o'clock.

10. Thursday morning. Met according to adjournment. Prayer by Br. Williams.

11. The committee on letters of fellowship and ordination, reported in favor of granting a letter of fellowship to Br. Alonzo Williams, and conferring ordination on Br. Phillip P. Fowler. Report accepted.

12. Appointed Br. A. Williams to deliver the occasional sermon, at the next annual session of this Association, with power to appoint a substitute.

13. The subject of a theological seminary having been introduced, and partially discussed, it was, for want of time, Voted, to lay the resolution on the table.

14. Appointed Br. Fowler to prepare the minutes of these proceedings for publication.

15. Adjourned to meet in Sheridan, N. Y., on the fourth Wednesday and Thursday in August, 1837.

N. STACY, Moderator.

Jason Lewis, Clerk.

LAY DELEGATES PRESENT.—N. A. Alexander, C. Spencer, Carroll; S. Averill, J. Pierce, Lodi; L. Herrington, A. Perkins, Chautauque; S. S. Raymond, S. Dutton, Columbus; R. Eldred, N. Usher, Hanover and Sheridan; S. Northum, Westfield.

MINISTERS PRESENT.—N. Stacy, C. Morton, J. E. Holmes, J. Babcock, L. Paine, A. Williams, L. Harris, J. Todd, P. P. Fowler, J. Lewis.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Introductory prayer, Br. Stacy. Sermon, Br. Babcock, Zeph. iii: 17.

Afternoon.—Prayer, Br. Paine. Sermon, Br. Lewis, Matt. xiii: 33.

Evening.—Prayer, Br. Fowler. Sermon, Br. Paine, Dan. iii: 17, 18.

Thursday morning.—Prayer, Br. Paine. Sermon, Br. Fowler, Isa. xxv: 1.

Afternoon.—Prayer, Br. Todd. Sermon Br. Stacy, 1 Tim. iv: 11. Ordaining prayer, Br. Babcock. Charge and delivery of the Scriptures, Br. Paine. Right hand of fellowship, Br. Lewis. Customary addresses, Br. Stacy. Benediction by the same.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, SEPTEMBER 24, 1836.

MAGNALIA CHRISTI AMERICANA;

Or the Ecclesiastical History of New-England, from its first planting in the year 1620, unto the year of our Lord 1698, in seven books. By the Rev. and learned COTTON MATHER, D. D., F. R. S., and pastor of the North Church in Boston, New-England. In two volumes. First American from the London edition of 1702. Hartford, 1820.

A few years since, the two renowned volumes above designated fell into our hands. Not having leisure at the time to examine them, we laid them by as a relic of bygone times that might, at some leisure hour, amuse as

well as instruct the reader with the tales of New-England Puritanism, witchcraft, Indian wars, and divers marvelous events that happened to our pious ancestors in their early settlement of this country.

We were, a few days since, reminded of these old volumes by the perusal of an article in a late number of the Knickerbocker, on the renowned Cotton Mather: and taking up the second volume, we read with no small amusement and interest the author's very serious account of *Thaumtographia pneumatica*, in which he very circumstantially narrates the wenders of witchcraft witnessed by the New-Englanders, describes the manner in which the devil took possession of his victims, engaged them to enter into league with him, to sign a covenant with blood drawn from their own veins, rode them on poles through the air, administered the rites of baptism and the supper to them when assembled at their witch meetings, etc., etc. He is particularly careful to throw into his descriptions all "the pomp of circumstance" connected with these infernal revels, and with the most indomitable gravity maintains their solemn and lamentable reality. He says in one place—as though it were a crime of no ordinary magnitude to question the being and pranks of his satanic majesty—"Come hither, ye profane *Saducees*, that will not believe the being of a *devil*, for fear lest you must thence infer the being of a *God*. We will relate some things well known to prudent and honest witnesses: and when you have read this, mock on!" Well does the writer in the Knickerbocker remark, that "The public mind grew weary of persecution, (for witchcraft,) and those who had been foremost in the chase, finding that their weapons might be turned against themselves, retreated from the field; thus the people had a breathing time, to contemplate what was done; and never was there a change more thorough, from wrath and exultation, to remorse and shame. Not so with Cotton Mather. He persevered in his delusion, and lamented that the public feeling should go down. Moreover, he had the happiness to see that the visitation of darkness, though it had subsided elsewhere, still continued to follow him."

In the following extract our author gives a learned and biblical criticism on the Hebrew word translated devil, particularly describes the propensities of devils to dwell in the wilderness, and gravely assigns the reason why they came into the colony of New-England, viz. because they "felt a more than ordinary vexation from the arrival of those Christians with their sacred exercises of Christianity in this wilderness." But he laments that "the neighbors have not been careful enough to record and attest the prodigious occurrences (of witchcraft) of this importance which have been among us. Many true and strange occurrences from the invisible world, in these parts of the world, are faultily buried in oblivion." A most culpable and lamentable neglect, which no doubt abbreviated Cotton Mather's History full fifty per cent, and thus deprived the world of some most diabolical statistics. But to the critical extract in question.

CHAP. VII. *Thaumtographia Pneumatica.*

Relating the wonders of the invisible world in preternatural occurrences.

Miranda cano, sed sunt credenda.—

When two goats were offered unto the Lord (and only unto the Lord) on the day of expiation, among the ancient *Israelites*, we read that one of them was to fall by lot unto *Azazel*. *Azazel* cannot without some hardship on the sense, be taken for the name of the *scape-goat* itself: But it is no other than the name of the Devil himself, as might easily be proved from the monuments of the greatest both Jewish and christian antiquities.

In the signification of the word *Azazel*, there is indeed a notable declaration of those two properties that have signalized the devil; his being first a powerful, and then an apostate spirit. *Fortis, Abiens, fugiens*. The *scape-goat*, presented as a sacrifice unto the holy God, was order'd by him to be deliver'd up unto *Azazel* upon these two intentions. One design hereof might be to intimate unto the people what would be the miserable con-

dition of them, who did not by faith in the Messiah get the guilt of their sins removed. They that have their sins lying upon them, and are *led forth with the workers of iniquity*, must become a prey to Azazel, even to Satan, unto whose temptation they did in their sinning yield obedience. And indeed our Lord has expressly told us (perhaps not without some illusion to this *levitical goat*) that he will send the *goats* which have their sins upon them, to be with the *Devil and his angels*.

But another and a greater design of it, might be to represent a main article in the dreadful sufferings which were to befall our Lord Messiah when he should come to suffer for our sins. When our Lord Jesus Christ underwent his humiliation for us, this point was very considerable in it; he was carried into the wilderness, and there he was exposed unto the buffetings and outrages of Azazel. The assaults that Satan then and afterwards made on our Lord Jesus Christ, producing a most horrible anguish in his mind, made such a figure in his conflicts for us, that they were well worthy of a most particular prefiguration. And one thing in the prefiguration must be, that the *goat for Azazel* must be sent into the desert. In the days of Moses it seems deserts were counted very much an habitation of devils: Yea, they really were what they were counted; and for that cause the names of *Shedim* and *Zijim* were put upon them; and when the scriptures foretel desolations to such and such places, they still make the Devils to be their inhabitants.

Who can tell whether the envy of the Devils at the favour of God unto men, may not provoke them to effect retirement from the sight of populous and prosperous regions, except so far as they reckon their work of tempting mankind necessary to be carry'd on? Or, perhaps, it is not every country, before which the Devils prefer the deserts. Regions in which the Devils are much serv'd by those usages, either in worship or manners, which are pleasing to them, are by those doleful creatures enough resorted unto. Yea, if sin much abound any where, some Devils entreat that they may *not be sent from thence into the wilderness*. But regions like the land of Israel, where the true God is continually pray'd unto, and where the word of God is continually sounding, are filled with such things as are very uneasie unto the devils: the devils often recede much from thence into the wilderness, as the *devil of Mascon* would say to Mr. Perreaud, the minister that liv'd in the haunted house, *while you go to prayer, I'll take a turn in the street*.

Thus to omit what Alexander Hales reports of one retiring *ad loca destituta omni Habitatore*, where spirits taught him the things which he wrote in his book *de Magicis*; we know that in Lucian the famous Magician *Mithrobarzanes*, with his companions betook themselves *ex li chorian eremon kai ulodes, kai anelion, into a desert, woody, shady region*, for a conversation with spirits.

Whatever becomes of the observation which we have hitherto been making, there has been too much cause to observe, that the christians who were driven into the *American desert*, which is now call'd *New-england*, have to their sorrow seen Azazel dwelling and raging there in very tragical instances. The devils have doubtless felt a more than ordinary vexation, from the arrival of those christians with their sacred exercises of christianity in this wilderness: But the sovereignty of heaven has permitted them still to remain in the wilderness, for our vexation, as well as their own.

Molestations from *evil spirits*, in more sensible and surprising operations, than those *finer methods*, wherein they commonly work upon the minds of all men, but especially of *ill men*, have so abounded in this country, that I question whether any one town has been free from *sad examples* of them. The neighbours have not been careful enough to record and attest the prodigious occurrences of this importance, which have been among us. Many true and strange occurrences from the invisible world, in these parts of the world, are faultily buried in oblivion. But some of these very stupendous things, have had their memory preserv'd in

the written *memorials* of honest, prudent, and faithful men; whose veracity in the relations cannot without great injury be question'd.

Of these I will now offer the publick some remarkable histories; for every one which we have had such a sufficient evidence, that no reasonable man in this whole country ever did question them; and it will be unreasonable to do it in any other. For my own part, I would be as exceedingly afraid of writing a *false thing*, as of doing an *ill thing*; but have my pen always move in the fear of God.

After this solemn and formal exordium to the subject, our reverend author proceeds to a particular narration of a large number of cases of persons bewitched, or possessed of and in league with devils. We have not room here to present them, but perhaps may give our readers a treat, one of these days, by copying a few of them for their special edification. D. S.

THE RECORD.

It is perhaps well that the long neglect of furnishing this occasional feast of news, occurred at a season when there is not an ordinary supply for it; or in the present prospering state of our denomination, the reader would find nearly a whole paper filled with accounts of new societies, meeting-houses, preachers, etc., etc. "No news," it is said, "is good news"—and truly we have had but little bad news to communicate. What we have on hand, will be found so mixed up with the good as scarcely to be perceived.

CONVENTIONS.—The Maine Convention of Universalists met in Hope, Waldo county, Me., June 28. Br. Stetson, Moderator; Mrs. Averill and Forbes, Clerks. Br. D. Forbes was chosen Standing Clerk; Brs. G. Smith, D. T. Stevens and W. A. Drew, standing committee of fellowship and discipline; Brs. D. D. Smith, Thompson, Bates, Gardner, (ministers,) W. K. Weston, Gen. Wellington, Hon. J. Farrar, A. Lyon, Hon. C. Holland and Hon. J. C. Churchill, (laymen,) delegates to the United States Convention. A report from the Kennebeck Association was read, stating the cause to be, in Bath, not prosperous; society of thirty-six members, but no preacher and no meeting-house—in Greene, a society of twenty members, have a house, and an annual fund and subscription of about one hundred and forty dollars, and want a preacher—in Farmington, a society of twenty-nine members, have preaching one-fourth of the time by Br. Beede—in New-Sharon, a society of thirty-one members, are erecting a Union house, have preaching one-fourth the time by Br. Beede—in Madison, the society enjoys the occasional labors of Br. Forbes—in Mercer, society of twenty-one members, own one-eighth of a meeting-house, and have occasional preaching—in Fairfield, Universalists generally scattered, are building a Union house at Kendall's Mills, and have occasional preaching—in Strong, Philips, Chesterville and Winthrop, nearly the same—in Waterville, own a meeting-house and have preaching the whole time—in Augusta, the same—in West Waterville, own one half of a meeting-house, but no preaching—in Readfield (a large society,) Richmond (twenty-five members,) Bowdoin (thirty-five members,) Bowdoinham (fifty members,) and Wilton, the societies each own portions in meeting-houses and have preaching part of the time—in Belgrade, the same, but only occasional preaching—in Gardiner and in Lewiston the societies have preaching part of the time and are prospering—and in Brunswick the society owns a meeting-house and has preaching part of the time. The information is said to be very deficient. Brs. L. P. Rand, C. C. Burr, E. B. Averill and D. J. Mandell, were ordained; and Brs. R. M. Byram, G. W. Farr, G. W. Quinby, Abel Chandler and F. W. Baxter, were licensed; and the licenses of Brs. G. B. Thoms and M. L. Chase were renewed. It was resolved that the withdrawal from fellowship by Br. B. B. Murray be approved—(i. e., reciprocated?) A strong preamble and resolution against slavery was indefinitely postponed, and the following adopted in its stead, "Resolved, That in the opinion of

this Convention, it is inexpedient to discuss the subject of slavery in our religious bodies." The committee on a theological seminary reported, "That, believing such an institution, though it might be a convenience in enabling candidates for the ministry to pursue their studies, yet regarding the dangers to the simplicity, purity and republicanism of the denomination, which they fear would result from such an establishment; they recommend that this Convention disapprove of a theological seminary, and that no further order be taken upon the subject." The subject was therefore referred to the consideration of the next Convention, and of the members of the denomination. Much other business was done, not important to our readers generally. Adjourned to meet in Turner, on the last Wednesday and Thursday in June, 1837. Sermons were preached by Brs. Stetson, Folsom, Thompson and D. D. Smith. Twenty-four preachers were present.

The Vermont Convention of Universalists met at Bernard, Vt., August 22. Br. Warren Skinner, Moderator; Br. Joseph Baker, Clerk. Appointed Brs. W. Skinner, H. F. Ballou, W. S. Ballou, H. Gifford, (ministers,) D. Rich, A. B. Child, J. H. Rice and S. Walbridge, (laymen,) delegates to the United States Convention—Brs. Baker, Gifford and E. Garfield, a committee of discipline—Brs. Haven, Bugbee and Loveland, a standing committee on ordination—Br. Haven to preach the last sermon, and deliver the addresses at the next session—Resolved, That each Association adopt measures to establish a high school or academy within its bounds, which shall be free from sectarian influence—and to recommend total abstinence from the use of all intoxicating drinks as a beverage. Adjourned to meet at Saxon's village, Rockingham, Vt., on the fourth Wednesday and Thursday of August, 1837. Sermons were preached by Brs. E. Ballou, H. F. Ballou, J. Moore, A. L. Balch, W. Skinner, K. Haven and J. E. Palmer. Twenty-three preachers were present.

ASSOCIATIONS.—The Miami Association of Universalists convened at Milton, (or Amelia,) Clermont county, Ohio, August 20. Brs. B. Baldwin, Moderator, and John McKinney, Clerk. Six societies (Cincinnati, Palmyra, Amelia, Montgomery, Goshen and Todd's Fork,) were received into fellowship. Measures were adopted to form a State Convention, which would embrace societies in Pennsylvania and Virginia that might wish to join. Brs. B. Baldwin, P. J. Labertew and D. Snyder were appointed a standing committee for the ensuing year; the Chairman to be Corresponding Secretary. Six sermons were preached. Adjourned to meet in Edwardsville, Clinton county, on the third Sunday in August, 1837.

The Rockingham Association, met at Fpping, N. H., on August 21. Brs. Moses Ballou, Moderator; H. Jewel, Clerk. About twelve hundred persons were present, among them thirty-three preachers. The meeting-house was dedicated; sermon by Br. T. Whittemore. Sermons were preached by Brs. Paige, Cobb, J. Moore, M. Ballou, O. A. Skinner and M. H. Smith. A resolution on temperance was passed, and concerts of praise held, as usual. Adjourned to meet in Salem, N. H., on the last Wednesday and Thursday in August, 1837.

CONFERENCES.—A Quarterly Conference of the Grafton Association was held at Warren, N. H., August 3. It is said to have been a pleasant season. Sermons were preached by Brs. Sanford, P. Brownson and Adams. The Penobscot Conference met at Hampden, Me., August 10. Also a pleasant meeting. Sermons by Brs. Tasker, G. Smith, Baxter, Pingree and Stetson. Another, which we have not noticed before, was held at Elliotville, Cattaraugus county, this State, July 9 and 10. A church of twenty-eight members was formed, and the eucharist administered. The occasion was a pleasant and interesting one. Sermons were delivered by Brs. J. Todd, Fowler, Paine and Abell.

NEW SOCIETIES.—It is much to be regretted that our Editors, or their correspondents do not give dates in recording the formation of new societies. This by the

way. New societies have been recently formed in Weymouth, South Adams and Winchendon, Mass.; Belfast, Calais, (of one hundred and sixty members,) Pittsfield, (in June,) Madison, (also in June,) Maine; North Norwich, N. Y., (in July;) Grave Creek, Virginia; Springfield, Ohio. Each of the last named are about to erect a meeting-house. A new congregation has been formed in Lowell, Mass., and supports preaching the whole time.

CHURCHES.—A church was recognized at Sterling, Mass., July 13th, and another at Ellicottville, in this State, same month.

AN INSTITUTE was recently formed in Malden, Mass.

NEW PREACHERS.—Conversions in the ministry come first. Rev. Philo Brownson, Methodist, of Bristol, N. H. Rev. James McKelvey, Baptist, of Palmyra, Ohio. Rev. Theodore Clapp, formerly a Presbyterian, now Independent, of the city of New-Orleans, has lately avowed his belief in Universalism, but it is likely he will not formally connect himself with our denomination. A German clergyman, name and denomination unknown, of the city of Philadelphia, has lately commenced preaching the restitution of all things to large audiences, in that city. He is said to be well acquainted, and to hold the same views with the celebrated Professor Tholuck, of Halle, Germany. H. H. Van Amringe, formerly a lawyer, and lately a Presbyterian theological student, of Westchester, Pa., has resolved to devote himself to the ministry of universal reconciliation. [By-the-by, some of our editorial corps have managed this name wonderfully; some putting it Ameringe, and another Arwinage! several as bad blunders, are committed weekly, "down East!"] The new preachers, beside those named in the proceedings of our Conventions and Associations, are Br. Hubbard, of Harris county, Georgia; Br. William S. Cilley, Dover, N. H.; and Br. Solomon Laws, who was lately pursuing his literary studies in Dartmouth College, now of Lebanon, N. H.

ORDINATIONS.—Br. Henry Jewel was ordained at Salem, N. H., August 24; sermon by Br. O. A. Skinner. In the afternoon of same day, two sermons were preached by Brs. F. A. Hodsdon and S. Streeter. Br. J. L. Watson, was ordained at Sheffield, Lower Canada, August 10; sermon by Br. J. E. Palmer. Br. E. Ballou preached in the afternoon of same day. For other ordinations see proceedings of Conventions, etc.

REMOVALS.—Br. Asher Moore, from New-London to Hartford, Conn. Br. E. Gage, from Northville, N. Y., to Bloomfield, Mich. Br. George Hastings, from Norwich, Vt., to Hyanis, Mass. Br. J. P. Atkinson, from Dover to Meredith Bridge, N. H. Br. P. Brownson, from Bristol to Wentworth, N. H. Br. O. Warren, from Pomfret to Newfane, Vt. (The Postoffice is *Williamsville*.) Br. J. W. Talbot has engaged to labor in Holliston, Mass. Br. F. A. Hodsdon, to Amoskeag, N. H. S. A. Sneethan, to Brunswick, and Br. George Thomes, to Naples, Me. Br. Sadler, to Columbus, O. (See his letter.) Br. M. B. Newell has accepted an invitation to settle with the society at Amsterdam, in this State, and will remove there in October.

MEETING-HOUSES.—One is being erected at Ellicottville, N. Y., and two in Hopkinton, N. H., one of them to accommodate the friends in Wear and Henniker. The Universalists in Sangerville, Me., have purchased one-fourth of the Baptist meeting-house.

DEDICATIONS.—Meeting-houses have been dedicated in the following places. August 3, in North Bennington, Vt.; sermon by Br. Williamson. In Epping, Vt. August 14, in Pittsburg, Pa.; sermon by Br. Davis. July 21, Methuen, Mass.; sermon by Br. T. Whittemore; and, same day, by Brs. O. A. Skinner and T. F. King. The house is fifty-five by forty feet, and contains sixty slips. It is all paid for. July 13, in Bedford, N. H.; sermon by Br. F. A. Hodsdon. The house is of brick and stone, forty by fifty feet, and contains forty-eight slips. A. B. G.

Will Mr. James L. Gage, of McConnellsville, Ohio, please act as agent for this paper?

THEOLOGICAL SEMINARY.

In offering my views to the public respecting a theological seminary, the design was to draw attention to that interesting subject; and, at the same time, to furnish such reasons for the establishment of such an institution, as influenced my own mind. These reasons appeared in the first article published in the Magazine and Advocate on the subject. The article by Br. G. was such as to induce a review, all of which have successively appeared.

Another article was of course anticipated; but as there was little prospect of much new matter, no further discussion was intended at present. For we have not now to learn, that protracted controversies in religious newspapers on whatever subject, and however well or kindly conducted, are far from being very acceptable to the majority of readers. Let our readers then be assured, that whatever becomes of the theological seminary, those who discussed its merits in the Magazine and Advocate, have lost no friendship for each other.

But in taking leave of this subject for the present, it is but courtesy perhaps to notice the "personal matters," etc., which appeared in this paper of August 27th. In that, no less than a column and a half is devoted to a consideration of personalities, when probably no man, save the author of the article in question, had once thought of an existing personality on either side of the question. And as it cannot be interesting to others to read another article equally long on personalities—my best bow is made for the epithets of *aged, experienced, talented, learned*, etc., bestowed on me without mercy—while I express my admiration of the courage and intrepidity which could encounter such fearful odds.

As the last article from Br. G. on the subject of a theological seminary—is in reply to one from the undersigned—any examination of it would only induce the necessity of a continuance of the discussion, which is not demanded at the present time. S. R. S.

THE KNICKERBOCKER.

Ill health and its attendant derangement in business, is our excuse for the delay in the notice of this deservedly popular work. The September number is now before us, and presents its usual variety of instructing, interesting and amusing matter—indeed, so far as the department of light reading is concerned, we think it excels in chasteness and purity of style some of its predecessors.

Of the articles which we have found time to peruse, we have been much pleased with one on Education—the first of a series entitled the "Portico," well written, and abounding in sentiments well worthy an American periodical—and the "Victims of Consumption," by the author of "American Society"—"Ollapod" is as interesting as usual in his sketches of travel westward—the author of "Life in Florida" must have the organ of mirthfulness largely developed; yet he is not confined to that style of writing, as will be seen by the following description of an Indian murderer, which shows that even the *savage* cannot escape from the gnawings of a guilty conscience. He says:—

"But the mark of Cain was then on him. He doubled and turned in the swamp, and for a time escaped. He travelled night and day to a white man's house, with the owner of which he exchanged his rifle for a shot-gun, and bought buckshot, as being a more certain defence for one against several opponents. But no man was ever more miserable than this guilty murderer. He knew the law, and that he must certainly die, if ever he returned to his tribe. In every rustling leaf he looked for his executioner; and truly he died a thousand deaths in fearing one. He became nervous, and his eyes glaring and restless: he left the territory, and wandered North among the white men; but no rest could he find. After being thus an exile for a year or two, he came back, delivered himself up, and was executed."

If any of our readers who have not seen this work wish to obtain a better idea of it than this notice affords, let them subscribe for it forthwith. They will get the worth of their five dollars.

PRIZE TALES AND ESSAYS.

PREMIUMS OFFERED AMOUNTING TO \$66.

Still anxious to merit the patronage hitherto bestowed on them, and, if possible, an increase of patronage for the future, and by further improving this paper, render it more useful in the cause of God and humanity, the subscribers offer the above named sum of SIXTY-SIX DOLLARS,

(all they feel able to offer,) in premiums for essays and tales, on the following subjects and conditions.

1. For the best essay, on the best practicable means of promoting the knowledge and practice of Universalism—Twenty dollars.

2. For the second best essay on the same subject—Ten dollars.

3. For the third best essay on the same subject—two free subscriptions to the Magazine and Advocate for one year—or one, for two years.

[It is designed that the essay shall embrace the best means for teaching the principles of the Gospel not only to the adult, by the preacher, but to the young, by the parent.]

1. For the best religious tale, embracing an illustration of the principles of Universalism—Twenty dollars.

2. For the second best tale, of the same character—Ten dollars.

3. For the third best tale of the same character—two free subscriptions to the Magazine and Advocate for one, or one for two years.

[The especial object or aim of each tale is left to the writer—but there must be one stated, worthy the principles embraced in it.]

Each essay and each tale to exceed three columns of this paper, in the largest type now used for matter in it; and not to exceed fifteen columns of the same.

The articles to be sent to the undersigned, free of postage, on or before the 10th day of December next, for submission to the decision of an impartial committee, and the after disposal of the proprietors of this paper. To do this properly, each essay or tale should be designated by one or more marks or mottos, and those marks or mottos should be enclosed in a separate paper, sealed, with the author's name within—this enclosure will not be opened until after the decision of the committee has been made.

In deciding on the claims of the various articles that may be submitted for premiums, the committee will be instructed to proceed in the following order with each.

1. Its adaptation to the object for which it is written. 2. The Christian feeling and spirit it breathes. 3. Its literary merit and finish. 4. Its grammatical accuracy and plain expression. 5. Its preparation for the press. 6. Its legibility in the manuscript. The article having the greatest number of these requisites, in the highest perfection, and in the order here named, (if coming under the conditions previously laid down,) will be preferred to all others. Those greatly deficient in them will be rejected altogether, even if they are the only articles of the kind that are offered.

The awards of the committee will be published in number one, volume eight, of this paper, with the names of the authors of the several preferred articles, and one of the articles pronounced the first best of their respective classes.

A. B. GROSH,
O. HUTCHINSON.

* * * Editors with whom we exchange, are respectfully solicited to copy or otherwise notice the above, and the favor will be gratefully reciprocated. G. and H.

CLINTON LIBERAL INSTITUTE.—The Fall Term of the Liberal Institute, both of the Male and Female departments, will commence on the second Monday (10th day) of October.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in October, by Br. ASPINWALL at Henderson—Br. C. S. BROWN at Lisle—Br. SIAS at Perch River, and at Jenks' schoolhouse in the evening—Br. D. BIDDLECOM at Sittsville—Br. BODEN at Eaton—Br. WAGGONER at Marshall.

There will be preaching on the second Sunday in October, by Br. PORTER at Fly Creek—Br. C. S. BROWN at Harford—Br. BODEN at Madison—Br. L. HYATT at New-Berlin—Br. W. DELONG at Otsduwa, near W. K. Cook's—Br. BRITTON at Lassellsville, at 1 P. M., and at Ingham's Settlement, at 7 P. M.—Br. SIAS at Harriburg near Esq. Bush's, and in the evening at the schoolhouse on Tug Hill.

Br. BRITTON will preach in the evenings of October 4th, at Newville—5th, at Paines Hollow—and 14th, at Colebrook.

Br. C. S. BROWN will preach on Monday evening, October 3d, at the Bend, and attend the Susquehanna Association on the Wednesday and Thursday following, at which place he will attend to any business for the Magazine and Advocate, Union, Trumpet and Herald.

Br. SIAS will preach in the evenings of Monday, October 3d, at the schoolhouse near Br. Woodruff's in Pamela—4th, at Lockport—5th, at Carthage—6th, at Great Bend—7th, at Natural Bridge.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

Rev. T. P. A. Perry—P. M., Ypsilanti, (M. T.) for P. B. and B. E.—L. S. Bennington, (Vt.)—D. M. Sandy Creek, (Ill.) for J. G. O. G. S. K. and G. W. P.—P. M., Pembroke, (N. H.) for T. J. T.—P. V., Gadsden, (Ga.) for self, H. F. and G. H.—J. K. Jonesboro', (Ala.) for self, J. A. and J. S.—A. C. Elbridge, for J. J. S. M. B. J. M. G. and J. D.—C. C. Palmer, (Mass.) for self and C. E.

POETRY.

THE CHILD AT PRAYER.

'Twas Summer's eve—the rosy light
Had faded from the sky,
And stars came twinkling, pure and bright,
Through the blue arch on high;
The western breezes softly stole,
To kiss the sleeping flower,
And nature wore her sweetest smile,
To bless the twilight hour.

There sat within a curtained room,
A mother young and fair—
What voice comes softly through the gloom?
'Tis childhood's voice in prayer;
A cherub boy is kneeling now,
Beside that mother's knee,
She who had taught him when to bow
Before the Deity.

A father on the distant deep,
A sister slumbering near,
A babe upon his mother's breast,
And that kind mother dear:
For every living thing he loves,
His prayer ascends to heaven,
And for himself he humbly asks,
Each sin may be forgiven.

And oft, in after years, when grief
Shall bow his spirits down,
And the world, the cold and bitter world,
Shall meet him with a frown;
Or when allured from virtue's path,
He treads a dangerous way,
Oh! he will turn to this blest hour,
When first he knelt to pray.

And the kind hand which then was laid
Upon his silken hair;
And the soft voice which taught him first
His simple words of prayer;
Will come again with thrilling power
To still his pulses wild,
And lure him back in that dark hour,
As silent as a child.

The prayer is o'er, the last fond kiss
By that kind mother given;
But rises not from scene like this,
That childish prayer to heaven?
It does, it does, an angel's wing
Has borne its tone with joy,
And th' earnest blessing which is sought
Comes on the sleeping boy.

THE CHANGES OF LIFE. DEATH—IMMORTALITY.

When at eventide we pause to take a retrospective view of that portion of our lives over which we have already traversed—to look from the commonness of present existence away to the far and beautiful lingering places of by-gone hours—over which no shadow has gone—but which meet us from the past like a bright vision, which we scarcely believe to have been real—so ethereal—so unblended with aught that is earthly do they appear in the mellowing purple, which memory sheds round them from her enchanted vase—how thrillingly does that passage of the poet come home to our hearts, that "Time o'er all below has written change."

Every day—every hour—every moment of our lives overflows with incidents bearing irrefragable evidence of its truth. Experience of the past has traced the dark lesson upon our hearts, that the treasure which we today deem as requisite to our existence as its life blood, may to-morrow be torn away from us forever. Recollection calls up from its fading diary, those whom we have loved—whose very names once thrilled our hearts like a melody—and who lingered in all our thoughts like "bright particular stars," and we question ourselves "where are they?" Alas the answer! many a kind heart rests in the cold shroud of earth's final resting place! with some we have exchanged an eternal farewell! others we meet with an unquicken pulse, which tells us that every spark of the pure flame which once burned on the altar of our hearts, has been forever quenched by the dark waters of treachery and unkindness. We look around us, we see those to whom we are yielding up our dearest affections—whose forms our eyes ever follow with prayers and blessings—whom we feel we could clasp closer and closer to our hearts, as the whirlwinds of life waxed stronger and stronger, to tear them from us, and even while we linger by their side—while their voices murmur in our ear, and we feel their warm breath upon our brow—the thought that death will ere long raise its gloomy impregnable barrier be-

tween them and us, never to be removed in time, comes to our hearts like a winged and keenly pointed barb! "Death is always terrible!" Neither change of time nor place can divest it of its terrors. The sailor who pillows his dying head upon his rude hammock breathes up a fervent aspiration to the Father of his spirit, that he may once more gaze upon the green and unshadowed haunts of his childhood ere he closes his eyes in the slumber that is never broken! The drooping and delicate flower that fades away from the earth with the unobscured melody of the silver rills where she has lingered from infancy, ringing in her ear, would exclaim

"I am content to die, but oh! not now."

The youthful warrior who at sunset makes his dying couch among the torn banners and trampled armory of battle, looks up to the pale still stars that are streaming their holy light upon the marble faces of the dead by which he is surrounded with a deep and burning prayer, that life may yet realize the dreams of glory, that have that day swept over his fevered brain. The matured conqueror, who during a whole lifetime, has been diligently toiling up the wearying cliff of fame, until he has gathered the green laurels at its pinnacle, to enwreath a brow that the shadows of death are already darkening, would earnestly crave the boon of a few years in which to enjoy his hardly earned honors. Search where we may—look where we will upon death—we ever find men shrinking from entering its dark portals. In spite of the gloomy philosophy of the misanthropist we all find enough of blessings—enough that is beautiful and desirable in life, to induce us to cling to it with the strongest tenacity. Each season has its own peculiar charm to interest—nay to delight. How melancholy is the thought of death in Summer—when every thing around us is joyous in life! when the sky bends o'er so softly, so thrillingly blue—when the far hills fling their green wreaths over the crystal fountain—when the waters at evening sleep in star-gathered beauty—and when wave, and flower, and cloud seem to have won a haleness and charm around them from some high region of loveliness—the thought that we alone are changing—we alone are fading—that earth will wear no sable token when we are gone—but array herself in the same glittering coronal, and flower enameled drapery, when our hearts have mouldered to renovate its loveliness—is a dark, unwelcome truth! In Winter and Autumn—although the glad and living dreams of Summer are withered—yet there is many a fountain left to swell sweet waters over the heart! The bright pictures of joy that during the past season were diffused over every thing around us, are then concentrated into the heart's little world of affection—the radiant fire side girdled by the beautiful forms and unshadowed brows of loved ones—

"They that with smiles light up the hail,
And cheer with song the hearth."

During hours like these, what moment might we find in which to school the heart for death, were it not for the unfading hope of another and fairer world, where death may not enter. Praise be to the Father of our spirits, we can look through the storm of death to the unshadowed rainbow of immortality which brightens the darkness of the grave from the holy pages of inspiration! The spirit of the Redeemer in rising has dropped a star from his diadem to pour light over the tomb forever!—Sun.

MARRIAGES.

In Farmington, on the 4th of July last, by Rev. K. Townsend, Mr. JACOB BOWERS, to Miss SOPHIA SAYLES, daughter of Peter Sayles, all of Victor, Ontario county.

In Victor, on the 16th of August last, by the same, Mr. LATHROP B. REED, of Cleveland, Ohio, to Miss ALICE WOODEN, of Gates, Monroe county, N. Y.

At Erieville, on the 13th inst., by Rev. O. Beckworth, Mr. HORATIO D. WHITNALL, to Miss HARRIET HERRON, daughter of Dr. John Herron, both of that place. The happy pair did not forget the printers' palate.

In Ellicottville, August 21st, by B. P. Mason, Esq., Rev. PHILIP P. FOWLER, to Miss MARY B. MASON, all of that place.

DEATHS.

In Victor, on the 24th of July last, WALLACE, son of Silas and Mary Borghton, aged 9 months.

"Happy infant, early blest,
Rest, in peaceful slumber, rest."

The funeral was attended on the 15th, by the writer, and a number of friends and relatives attended to sympathize with the sorrowing parents. May God bless them, and grant that they may largely participate in the consolations of the Gospel.

In Victor, on the 15th of August last, LAURA BROOKINS, wife of Calvin Brookins, aged 42 years. In her death her friends, the community at large, and above all her children and husband, have sustained an irreparable

loss. Mrs. Brookins was formerly an Arminian in faith, but by searching the Scriptures, her hope and her confidence were enlarged until they finally embraced the whole human family. Through the influence of that faith, she lived the life of a devoted, humble Christian; contemplated her departure without a doubt or a fear, and peacefully resigned her spirit to the God who gave it. The writer saw and conversed with her but a short time previous to her departure—she spoke of her confidence in God, her resignation to his will, her anxious desires for the spread of the knowledge of the truth. Her funeral was attended on the 16th at the Universalist church, and a large number of sympathizing friends listened to the consolations of the Gospel. To the kind care of an overruling, superintending Providence, we would commend them all, especially our bereaved brother and his sorrowing children. K. TOWNSEND.

In North Perry, Ohio, on August 31st, of liver complaint, JOHN RICHMOND, Esq., in the 60th year of his age.

In Brooklyn, Pa., on August 25, Mr. LODONICK T. BAILEY, son of Col. Frederick Bailey, aged 25 years. He had been absent five years, and but recently returned to the land of his nativity. A few days before his death, he was attacked with fever, but was not considered in danger. The immediate cause of his death was the rupture of a blood vessel. Beloved and respected in life, he is deeply lamented in his death, which was a peaceful passage to a better world. The consolation of the Gospel was tendered by the writer to the mourners and a large congregation of sympathizing neighbors, from 2 Cor. v: 1. T. A. BARTHOLOMEW.

In Atlas, Pike county, Ills., on the 6th ult., Dr. HENRY I. ROSS, in the 47th year of his age. With the deceased, most of the inhabitants of this and the adjoining counties had become in a greater or less degree acquainted—he having been a permanent resident of this place for more than fifteen years; and I feel justified in presuming, that during all this time he never had a personal enemy, unless, indeed, it was in consequence of his well known moral virtue, firmness and unwavering integrity. His house was always a home for the stranger and the tempest-beaten son and daughter of misfortune, and his fireside was ever rendered the more delightful by his happy presence, very instructive conversation, and useful advice. It may with propriety be said, that he was one of the main pillars of the society in this place. It is a source of great consolation to his very amiable companion in life—to his relatives and all who knew him, to know that he died as he had lived, full of the hope of a glorious immortality, not for a few, but for all mankind.

His funeral sermon was delivered by Rev. Mr. Wolfe, on the 14th, to a large concourse of sympathizing friends, from 2 Tim. i: 9. G. K. W.

UNIVERSALIST REGISTER AND ALMANAC, FOR 1837.

Will be ready for delivery at this Office, next Monday; at the Office of the Magazine and Advocate, Utica, by the last of next week; and early in the week after, at Cooperstown, at the house of Br. O. Whiston. A quantity will be forwarded to Br. Price, New-York, in time if possible for the United States Convention. The packages for Brs. Thomas, L. S. Everett, and S. A. Davis will be forwarded immediately.

The nature of the work renders it necessary that those, who wish to circulate it should supply themselves immediately. Will they have the goodness to address themselves to either of the above persons? The following are the contents of the work:—Introduction—Plan of Government—Universalist Profession of Faith—"Search the Scriptures"—Universalism no new doctrine—Strange things—Beginning and end—Astronomical Calculations, (the calendar filled with Scripture pertaining to Universalism.)—Object and End of Man's Existence—The Alternative, embracing three propositions and showing conclusively the salvation of all men—Belief and Unbelief—Names of all the preachers in the United States and British Provinces and their locations, alphabetically arranged in their respective States—Names of New Societies and Meeting-Houses since our last publication—Names of all the Conventions and Associations with their time of meeting and organization, arranged in their respective States—Recapitulation, stating the number of New Preachers, Societies, Associations and Meeting-Houses in the United States since our last publication—Universalist Periodicals, their terms, etc.—The Best Side—Hope—Notices, etc.

Though less in size, being thirty-six pages, the work contains more matter than our last for 1836, and is better calculated for distribution among our opposers.

Price—\$4 per hundred, 63 cents per dozen, 6 cents single.—Herald of Truth.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, OCTOBER 1, 1836.

NUMBER 40.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

Universalism, as a system of Morality.

BY REV. O. ROBERTS.

That man who properly estimates truth and godliness cannot desire to embrace and defend an error; nor will he retain an error which he may have embraced, when he is convinced that he has embraced one, but will unhesitatingly renounce it, and thereby give conclusive evidence of his Christian candor and moral honesty, and set an example which every Christian will ardently desire to imitate. And may those into whose hands this essay may fall, follow the dictates of religion, in respect to the plain and universally admitted truth in the above statement. It is for those, and those only, this essay is written, and whom alone it will benefit.

In the sincere desire of having the reader take a mental walk with me in the delightful path of honest inquiry after truth, and of bringing him to embrace and ardently defend the same, I proceed to show

1. That man is an imitative being—he copies *examples* rather than *precepts*. We see manifested in the first smiles of the helpless infant, in the gayety and mirth of youth, and through all the stages of man's earthly existence, a natural propensity to imitate. This being admitted, it appears

2. That man must have something to imitate. And it is the duty of every professing Christian to set before man, in word and deed, an example, the imitation of which will assimilate us to God, the pattern of all perfection. For man will imitate something, either a good or bad example; and it would be no marvel if he should imitate both. The Author of our existence gave us such a constitution as his wisdom saw would be best. He created us with this propensity to imitate, and has not failed to reveal such a character, by himself possessed, as is worthy our strictest imitation.

Now, if the doctrines of men have represented his character as being what we cannot imitate, without violating what our own judgment and the examples of Christ teach us is just and right, we are required not to imitate it, nor receive it in faith as the character of our Creator.

What, then, does the doctrine of Universalism teach? It teaches that God is our Father; that he possesses every possible perfection without increase or diminution. It represents him as exercising a father's kindness, love, benevolence and compassion, and providing for the spiritual wants of his children with a father's care, never leaving them without a witness that he designs, provides for, and is all powerful to effect their and the world's *universal good*. Yet he exercises these adorable principles in an infinitely higher state of perfection, than an earthly parent does or can do.

Now, which will have the best influence in preparing the heart for moral obedience and religious homage, to teach the irreligious that "all have one Father," possessed of that perfect parental character just described; or to teach him that God is not his Father? Can this teaching, that God is his Father, induce immoral action or create irreverence of Deity? How it can, I am unable to conceive. This is the teaching of Universalism. And such a sentiment is adapted to the wants, circumstances, and moral condition of mankind. And instead of preventing our imitating that best of all patterns, the character of an all-wise Parent, it will persuasively lead us to imitate him as dear children; inspire us with filial affection, and constrain each of us to say with pious David, "My meditation of him shall be sweet: I will be glad

in the Lord." This parental character, this holiest, most perfect, most inviting of all exemplars, Universalism presents for our imitation.

What can be more kind and endearing than the character of a parent? In it is included all that the benevolent heart can wish. In it we may discover a love, fadeless as the bliss of angels, and enduring as immortality; a benignity which cannot be cruel; a faithfulness which can never tire; a wisdom which cannot err; a provident care which cannot be inconstant; a munificence which cannot be partial, covetous or illiberal; for God, who is our Father, "giveth to all men liberally," and "openeth his hand and satisfieth the desire of every living thing."

What other character shall we present, the imitation of which will be a more plenary fulfilment of every moral duty enjoined upon man? Shall we tell the sinful of every description, that God is not their Father? Of what avail would such instruction be, in our attempts to reform them? It will have a natural tendency to harden them in their sins, or prevent the exercise of that cherished gratitude and affection which every one will be induced to exercise, who believes that God is his Father. Shall we attempt by our descriptions, to orphanize the world, that we may make it wiser and happier? Look to the effect of atheism, and you will find an answer written in the negative, and over which the heart of sensibility will bleed. The atheist believes he has no spiritual Father; and does this belief make him wiser and happier? Heaven knows it does not, and our reason teaches us it cannot. Shall we, then, believing in the existence of God, tell the sinner that he has no heavenly Father, and thus prevent his imitating God's parental character, by which he would become wiser and happier?

Turn to the Scriptures, and ask the inspired servants of the Lord, if they gave us this example for our imitation. Ask Christ, and he will teach you to say as he did other fallible beings, "Our Father." Ask the prophet Malachi, and he will interrogatively reply, "Have we not all one Father?" And if you wish to know his unchangeability as a Father, ask Isaiah, who inquires if the compassion and tender affection of God were restrained, and then confidently replies to the inquiry himself, by saying, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." And to know the unflinching strength of his paternal character, ask the same prophet, and he will tell you that, Though a woman may forget her infant child, so that she will not have compassion on it, yet God, our heavenly Father, will not forget. And to the same truth will David add, "When my father and my mother forsake me, then the Lord will take me up." And what can I say more, to add to the excellency of his paternal character, or to show the superiority of the belief to an unbelief of it?

Believing in God as possessing this character, we must believe that all he does and requires is just, and that we are under obligation to imitate his character. But a question of importance will arise, "What is just?" Here I shall present a question which may appear childish, but our after considerations demand it, notwithstanding. Can that be just which is opposed to justice, or in opposition to the demands thereof? No man possessed of a common share of sense will answer, yes. Now *deserved* punishment being just, an exemption from deserved punishment is not just; for it is in opposition to what justice demands. I put the question then, and every virtuous principle demands of you an answer, *Is that exemption just, which prevents*

justice being done, or, which is directly in opposition to the requirement of justice? There is, there can be but one answer, and that is, No. For it is as plain that what is the opposite of justice, is injustice, as it is, that what is the reverse of virtue, is vice.

The above answer being so obviously true, that it requires no further labor at my hand to prove it so; and it being here at once so plainly discovered that the doctrine which teaches an exemption from a just and deserved punishment, is unjust and false; I will now proceed to show the effect of that doctrine and its opposite.

I shall here state, without the fear of contradiction, that a doctrine which is unjust and false, cannot produce a good effect. And the doctrine here in question cannot be proved just, unless it can be proved, that what is opposed to justice is just: a work which no man will attempt to perform.

A man who defrauds his neighbor, or steals his property, wishes to escape the deserved punishment which he thereby incurs. And this doctrine teaches him that he can have his wishes, in this respect, gratified. When there is little fear or dread of consequences, there is but little exertions made to prevent deserving them, or to refrain from committing acts which will produce them. So a man will be encouraged in his sinful practices, by expecting an escape from punishment deserved therefor; and the greatness of his encouragement will be proportioned to the strength of this expectation. For I imagine I can hear him whispering to himself, If God will act contrary to the requirement of justice, by delivering me from a just punishment, I am willing to be God-like by acting contrary to the requirement of justice in theft, fraud, and other sinful acts. Thus instead of being restrained, he is actually encouraged in his sinfulness, by the example which this doctrine teaches him God sets before men.

Universalism teaches him, and would earnestly teach every transgressor, that the Scriptures unequivocally declare God will punish the wicked, and "render to every man according to his deed." That is, he will render to every transgressor a justly deserved punishment, as well as reward the virtuous with happiness. They also testify that, "Though hand join in hand, the wicked shall not be unpunished;" and that "God will by no means clear the guilty"; neither by means of repentance, confession, nor promise of obedience will he clear the guilty from deserved punishment, or the demands of justice—though by reformation he may be saved from the punishment which he would deserve, were he to persist in his wickedness. Now nearly if not quite every transgressor expects, by some means, to escape deserved punishment; and as though God had designed to show man that this expectation was a delusion, by which thousands have been gulphed in woe, he says he will by no means clear the guilty. This exercise of his justice, which consists in his not, by any means, clearing the guilty, is consistent with the rectitude of his moral government. And I know of no man who has ever had or ever will have the wickedness and folly to assert, that God would be unjust, by rendering to transgressors a just punishment. Hence Universalism is true in respect to the idea, that every transgressor shall receive an adequate punishment. And this doctrine teaches that, since God is just in acting upon the principle of rendering to all their dues, without respect to persons, individuals, families and nations, are bound by the strictest moral obligation to imitate him, or "go, and do likewise." And as he never, in any instance, swerves from this principle, so should none

of his creatures; but they should, in every instance, render to all their dues, or that which they conceive to be for individual and general good collectively; and not, in any instance, act contrary to the demand of justice. They will then be practicing Universalism, imitating God, and following what "he hath shown man" to be "good," and what he hath required of him, "to do justly."

Hence, acting upon this principle, and urging its strict observance, is adapted to the wants of men; to the moral requirements of God; to the best interest and welfare of individuals, families and nations. It is the best, nay the *only* principle which can effectually promote peace, order and happiness among men. For were not this principle of rendering to all their dues, and thereby not acting contrary to the demand of justice, strictly adhered to and acted upon in the enactment of laws, and in the government of families, communities and nations; injustice, anarchy and misrule would drive peace from the domestic circle, order from nations, and deluge the world in tears of woe.

But, it may be said, will not the sinner be as likely to be restrained, by being taught, that some of the wicked will be punished endlessly, and that *he may* be among the number; as he will to be taught, that all shall, without fail, be fully and adequately punished for every transgression, and that that punishment is *not endless*? In reply to this inquiry, I shall present the saying of the Marquis Beccaria, a Milanese General. He says, "crimes are more effectually prevented by the **CERTAINTY** than the **SEVERITY** of punishment. The **CERTAINTY** of a **SMALL** punishment will make a stronger impression, than the fear of one more severe, if attended with hopes of escaping." To prove this assertion true, I shall appeal to the experience of the reader. Have you not oftener been prevented from violating the command of your parents, by the *certainly* of being punished for violating, than by the *severity* of the punishment threatened? I feel the fullest assurance that you will answer, yes. Look to that family wherein the severest punishment is threatened for disobedience, and where threatenings are seldom executed, and you will there find full proof upon this point. Those children who are often threatened, and threatened with the most excruciating chastisement, and who seldom have those threatenings executed upon them, are among the most disobedient; and the reason is, the *uncertainty* of the threatened chastisement. We should not think that parent wise, or just, who should institute means by which his children *might* escape in every instance of transgression, a just punishment. There is no parent in the world who has done it, or ever *will* do it; for every parent knows that it would not be consistent with the best interest and welfare of his children; since they will always calculate to use those means, to escape punishment. Here punishment is uncertain, and its uncertainty furnishes encouragement to disobedience, as well as in the before-mentioned case. All those means which lead men to expect an uncertainty of receiving threatened or deserved punishment, are unjust; since they will, instead of restraining, encourage disobedience. The school-master, if he often threatened his pupils, and even threatened them with severity, and did but seldom execute those threatenings, would not be likely to succeed well in the government of his pupils. They would even laugh at his measures, and refuse obedience.

Hence, it is obvious, that "crimes are more effectually prevented by the **CERTAINTY**, than the **SEVERITY** of punishment."

Not only is the severity of *endless* punishment, itself, abstractly considered, less restraining than the certainty of an adequate punishment designed for good; but also the *nature* of endless punishment. Punishment which is not designed for, and does not produce some good, is an evil. And since endless punishment does not reform, and cannot therefore produce any good on those who suffer it, it is an *endless evil*; yea, it is revenge and cruelty! This expression may sound very un-

pleasantly in the ears of some. But, reader, are you not willing to have it made appear true, since you cannot love the idea of endless misery? Do not, then, be offended at this expression, and I will show you that it is true, even from your own admission. Has not the world been taught that God will punish the sinner without *mercy*? Or, in other words, have we not been taught that *justice* is opposed to *mercy*? that the one consists in punishing the sinner endlessly, and the other in exempting him from that punishment? Yes. What is *opposed* to *mercy* must be *cruelty*, and if *cruelty*, *revenge*. Hence it appears that what I stated is true.

It is not easy for the sinner to conceive how any good can result to him from being endlessly punished; and he is even taught by those who believe in endless punishment, that there can be none. If, then, he can see no good in it; if he sees that God has no higher and purer regard for his children, than to exercise cruelty and revenge upon them; it will take away all respect for the divine character, and have a hardening influence upon the sinner's mind. And the belief that God will be cruel and revengeful towards him, will naturally tend to excite in him, cruel and revengeful feelings. For like produces like.

But let the sinner believe, that God is unchangeably "kind to the unthankful and to the evil"; that he loves all men, and "whom he loveth he correcteth, even as a father the son in whom he delighteth"; and that the chastisement which he will inflict, will "yield the peaceable fruits of righteousness," and consequently is designed to produce some good; and is not this belief consistent with reason and revelation; and will it not tend to create respect for the ways of the Lord? The sinner is here led to view a character worthy of imitation; a benevolence and kindness which will command his praise, and one unvarying principle of parental regard which will lead him to love and adore. What view of the divine Being can more effectually win his heart, and melt him into contrition and humility? A contrary view cannot. The more kindness, love and impartiality we view in Him, the more we shall be constrained to love him. This is a plain and undeniable truth. And from this it appears equally plain and true, that the *nature* of that punishment which is described as *endless*, cannot so effectually hold a restraint over the moral actions of man, as the *nature* of that punishment which is *limited*, and inflicted in kindness, by our heavenly Father, for the good of his creatures.

Hear the apostle Paul saying, "overcome evil with good.....render to no man evil for evil." God never acted upon any contrary principle in his dealings with the children of men, and never will. His design is to overcome evil with good. There is no other principle by which he can overcome evil. How, then, can God become angry with his creatures, or exercise the principle of hatred towards them, because they do not love him? He cannot for his nature is unchangeable. He loves all, and we are required to imitate him by loving all, even our enemies. We shall then follow the exhortation, "render to no man, evil for evil." And when this exhortation was penned, together with others of like import, such as, "Love your enemies, do good to them which hate you, bless them that curse you, bless and curse not," were they not intended to point us to an example of this in God, and a character there, like this required of us? With what semblance of propriety could these exhortations have been given, if God does not possess this character? He does possess it, as all must admit. It is by his goodness, then, that he must overcome evil. And by his kindness, love, mercy and benevolence, that he is to overcome their opposites. With this idea, the words of John accord. "We love him," says he, for the best and most important of all reasons, "because he first loved us." And in this principle of love, is included every possible excellence, every praise-worthy and desirable principle, even "the goodness of God, which leadeth to repentance," and by which he overcometh evil.

Go, then, thou herald of truth—go, proclaim to the sinner Heaven's unchanging and immeasurable love! Tell him that God, who rules the world, is "altogether lovely"; and such is his love, that "nothing can separate us from it." Reawaken his attention—let him feel your earnestness—and say to him, though you may be a hardened and rebellious sinner, and as such an enemy to God, yet I say to you, and I say it in tears of unspeakable gratitude, that God loves you still; for he loves his enemies, and does good to those who hate him, and therefore this goodness calls for reformation:—and oh, what heart realizing this, will not feel its rebellion giving way! And will not such, above all other views of the divine character, throw off sin's galling chain, wrest dominion from this cruel foe, and lay him vanquished and powerless at our feet? Thus enabling the once wretched and miserable captive of sin, to "walk in newness of life," being born into the liberty and kingdom of God's dear Son! Oh may it be my happy lot ever to have this view of the divine character, and see it melting many a hard heart into submission to the divine will. I joy in the God of my salvation, and I cannot refrain from presenting this character to sinners for their imitation, knowing from experience, that it has a morally redeeming, as well as a happy influence. I say then, "Oh taste and see that the Lord is good." For as the prophet Zephaniah says, "He shall rest in his love," for it is his nature; and in this boundless and fathomless ocean of love, shall his polluted children be washed, and be at rest. He has sent his Son to effect this work, and the work is glorious, and when he shall have finished it, "His rest," as saith the prophet, "shall be glorious." Isa. xi: 10. And Universalism teaches that this best and most important work of cleansing the world from all unrighteousness, of finishing transgression, and making an effectual end of sin, will be completed in the fulness of time. And here this doctrine presents another example for our imitation, than which there can be none superior, viz: the engaging in, and completing a *good work*. Is there a duty among us to perform, a work which sin and suffering make it necessary should be done? If there is, should we be justified in not *completing* it, or in leaving it unfinished, when we have ability to finish it? No. Christ has engaged in a good work—a work which his Father sent him, possessed of ability, to do—and he will not leave it unfinished. For he says, "My meat is to do the will of him that sent me, and to *finish* his work." Here is an example which we are required to follow. If God has enjoined upon us a duty, we have ability to perform it, and should not leave it *unfinished*.

We are often exhorted to *do all the good we can*; this is our duty, it is true, and the exhortation itself is good; but how it can be given with any degree of propriety by those who believe God will not do all the good he has ability to do, I cannot tell. Is it not believed that God has ability to save all? and is it not believed that the act of saving all is a good one? God sent his Son to save all; hence the object for which he sent him, is good; for he could not have sent him to accomplish an object which is *not good*. Now no man possessed of a right frame of mind, will deny that God has ability to accomplish this good object. But shall we imitate God in the supposed act of his *not* accomplishing this object, which he has ability to do? May Heaven forbid. We are not required to practice a doctrine which our own good sense and the Scriptures teach us is false, and which God does not approve. We are required to *do all the good we can*, and thereby to be imitators of our heavenly Father. Universalism represents no character in Deity but what it would be consistent with every moral virtue for us to imitate. And hence it is a doctrine we *can* and *ought* to practice—a doctrine which agrees with the moral precepts of Christ, and which is calculated to promote the welfare and happiness of man. It teaches, as shown before, that God, whom we are required to imitate, is a father to us; that he looks down upon his children with an eye of pity; that he is worthy of

man's highest confidence, and therefore we should trust in him at all times, and pour out our hearts before him. It represents him as being a universal Friend and Benefactor, acting unchangeably upon the principle of universal benevolence, to produce universal joy: thus setting an example for his children to become universally good, and that they might be constrained to say fervently, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" To which "Let all the people say, Amen." PRAISE YE THE LORD!"

From the Universalist Union.

MINUTES

Of the proceedings of the General Convention of Universalists in the United States, at its session held in the city of New-York, September, 1836.

Tuesday evening, September 20.—Br. Calvin Gardner, the Clerk of the former session, called the Convention to order, whereupon it adjourned to meet in the Orchard-street church to-morrow morning, at half past 8 o'clock.

Wednesday morning, September 21.—Met according to adjournment, and opened the Council with prayer by Br. H. Ballou, 2d.

1. Proceeded to the choice of officers for the present session, which resulted in the choice of the following: Elijah Dallett, of Philadelphia, *Moderator*, Asher Moore and I. D. Williamson, *Clerks*.

2. Appointed Brs. W. Skinner, A. S. Balch and G. W. Bazin, a committee to examine the credentials of delegates, and report upon the same; whereupon it appeared that the following had been duly elected, viz.

Maine.—Calvin Gardner, D. D. Smith and G. W. Quinby, clergymen; and W. K. Weston, Alpheus Lyon and C. J. Barbour, laymen.

New-Hampshire.—A. L. Balch, M. Ballou and F. A. Hodsdon, clergymen; and David Fisher and J. Cheever, laymen.

Vermont.—W. Skinner and C. Woodhouse, clergymen; and S. Wallbridge, layman.

Massachusetts.—S. Streeter, A. A. Folsom, C. Spear and H. Ballou, 2d, clergymen; and A. Johnson, A. Tillinghast, G. W. Bazin and J. R. Jacobs, laymen.

Connecticut.—Asher Moore, J. H. Willis, R. O. Williams and W. A. Stickney, clergymen; and Jesse Whiting and Aaron Dean, laymen.

New-York.—I. D. Williamson, O. Whiston, P. Morse and A. B. Grosh, clergymen; and E. Murdock and H. Scott, laymen.

Pennsylvania.—A. C. Thomas, S. W. Fuller, John Perry and William West, clergymen; and E. Dallett, J. M. Brown, G. H. McCully, O. P. Waldron and J. L. Gihon, laymen.

3. **Voted**, To appoint a committee of three to act in conjunction with the committee of the Universalist societies of this place, to arrange the order of public services. H. Ballou, 2d, A. C. Thomas and C. Spear were appointed said committee.

4. Appointed A. C. Thomas, H. Ballou, 2d, and I. D. Williamson a committee to designate a place for the adjournment of this body.

5. The following resolution was adopted:

Whereas, The obtaining of statistical information relative to the state and standing of our cause throughout the United States was an important object contemplated in the organization of this body; and whereas, such information can be obtained only through the exertions of State Conventions, therefore,

Resolved, That this body earnestly recommend to all the State Conventions in its fellowship, the adoption of such measures as shall be best adapted to the collection, arrangement and transmission to this body, of all such information as can be obtained on all subjects connected with the interests of our denomination within their limits.

Adjourned to half past 2 o'clock, P. M.

Met according to adjournment; and the Moderator being absent, Br. W. Skinner was chosen *pro tem*.

6. Appointed S. W. Fuller, C. Spear and J. H. Willis a committee to designate a person to deliver the annual sermon before this Convention at its next session.

7. A communication was presented to the Council by Br. A. B. Grosh, and ordered to be laid on the table.

8. **Voted**, That a committee of three be appointed to take into consideration the aforesaid communication, and report thereon to the Convention at its present session; whereupon the following persons were chosen said committee, viz. S. W. Fuller, Pitt Morse and Calvin Gardner.

Adjourned to meet in the Bleeker-street church to-morrow morning at half past 8 o'clock.

Thursday morning, September 22.—Met according to adjournment and opened the Council with prayer by Br. L. F. W. Andrews.

9. The committee on adjournment reported in favor of adjourning to meet in the city of Philadelphia. Report accepted.

10. The committee to whom was referred the complaint from Robert Smith, [through Br. Grosh,] Report, That they have duly considered the subject, and do not believe the case comes under the legitimate jurisdiction of this body; and that therefore Mr. Smith have leave to withdraw his communication. Report accepted.

11. The committee appointed to select a person to deliver the next occasional sermon before this Convention, reported in favor Br. T. Whittemore. Report accepted.

12. **Resolved**, That in case of inability to discharge the aforesaid duty, Br. Whittemore be authorized to appoint a substitute.

13. The following preamble and resolutions were adopted:—

Whereas, It is highly desirable that the denomination of Universalists should enjoy the benefits of a publication devoted to the more labored expositions of its doctrines, therefore,

Resolved, That we earnestly recommend the revival of that excellent publication, the "Expositor and Universalist Review."

14. **Resolved**, That the sixth article of the Constitution of this Convention be inserted in the minutes of this session—said article being the predicate of the report of the committee on the case of Mr. Robert Smith. Said article reads as follows:

"This Convention disclaims all authority over or right of interference with the regulations of any State Convention or minor Association, and will only exercise the privilege of advising the adoption of such measures and regulations as in their opinion shall be best adapted to the promotion of the general good of the cause."

15. **Resolved**, That the thanks of this Convention be presented to Br. W. A. Drew for his excellent occasional sermon before this body, and that a copy be requested for publication.

16. **Resolved**, That Capital punishment is the relic of a barbarous age, and decidedly anti-christian; that it engenders a spirit of cruelty, and is highly dangerous; and that therefore, although we deem an interference with the legislation of our State or of the United States, by ecclesiastical bodies, improper, yet we recommend to Universalists throughout the United States, to use their exertions for its abolition, by the adoption of such measures as, in their deliberate judgment may appear proper for forming and directing public opinion on this subject.

17. **Resolved**, That the Standing Clerks of the several State Conventions be requested to forward to the Standing Clerk of the United States Convention, a certified list of their respective delegates elect, as soon as may be after said elections may be made.

18. **Resolved**, That it shall be the duty of the Standing Clerk of the United States Convention to prepare a list of delegates thus appointed, and present the same to this body, which, when certified by the Clerk, shall be the roll of this Convention.

19. The following preamble and resolution were adopted:—

Whereas, The propriety and expediency of establishing a Theological Seminary has received some attention from the Universalist denomination, therefore,

Resolved, That we recommend a continued consideration of the subject, with a request that the brethren may continue to act, either for or against the measure, as to them respectively may seem good.

20. **Resolved**, That a committee of three be appointed to report the ways and means best adapted to supplying destitute societies and places with the preached word of life, and that the report be presented at our next session; whereupon, Brs. Abel C. Thomas, of Pennsylvania, Thomas J. Sawyer, of New-York and L. R. Paige, of Massachusetts, were appointed said committee.

21. **Resolved**, That the Clerk be appointed to prepare the minutes of this session for publication in our periodicals, accompanied with the occasional sermon, and a circular letter.

22. **Voted**, That this Convention adjourn to meet in the city of Philadelphia on the third Wednesday in September, 1837, at 8 o'clock in the morning, and continue in session two days.

Prayer by Br. Streeter.

ELIJAH DALLETT, *Moderator*.

Asher Moore, Clerk.

I. D. Williamson, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—(Orchard-street church)—Prayer by Br. W. Whitaker. Sermon by Br. A. C. Thomas, Acts xvii: 6. (Bleeker-st. church)—Prayer by Br. M. Ballou. Sermon by Br. T. Whittemore, Luke xxiv: 41.

Wednesday afternoon.—(Orchard-st. church)—Prayer by Br. M. Rayner. Occasional sermon by Br. W. A. Drew, Isaiah xxi: 2.

Wednesday evening.—(Orchard-street church)—Prayer by Br. J. H. Willis. Sermon by Br. A. B. Grosh, Ps. lxxxiv: 2. (Bleeker-st. church)—Prayer by Br. A. A. Folsom. Sermon by Br. S. Streeter, Isaiah xxxiii: 17.

Thursday afternoon.—(Bleeker-street church)—Prayer by Br. L. C. Browne. Sermon by Br. C. Spear, John vi: 31.

Thursday evening.—(Orchard-street church)—Prayer by Br. O. Whiston. Sermon by Br. Asher Moore, Eccl. vii: 10. (Bleeker-street church)—Prayer by Br. D. Skinner. Sermon by Br. Calvin Gardner, Josh. i: 2.

MINISTERS PRESENT.

Maine.—S. Brimblecom, *Westbrook*; W. A. Drew, *Augusta*; D. D. Smith, *Portland*; G. W. Quinby, *North Yarmouth*.

New-Hampshire.—F. Hodsdon, *Amoskeag*; A. L. Balch, *Newport*; M. Ballou, *Portsmouth*.

Vermont.—C. Woodhouse, *West Brattleborough*; Warren Skinner, *Proctorsville*.

Massachusetts.—S. Streeter, *Boston*; H. Ballou, 2d, *Roxbury*; H. Bacon, *East Cambridge*; A. A. Folsom, *Hingham*; J. N. Parker, *Spencer*; C. Spear and H. Chaffee, *Springfield*; T. Whittemore and L. R. Paige, *Cambridgeport*; J. M. Austin, *Danvers*; J. Boyden, jr., G. Baker and W. Lyon, *Dudley*.

Connecticut.—A. Moore and R. O. Williams, *Hartford*; N. Dodge, *New-London*; J. H. Gihon, *Norwich*; S. C. Bulkeley and H. Lyon, *Danbury*; J. Shrigley, *Granby*; J. H. Willis, *Stafford*; F. Hitchcock, *Newtown*.

New-York.—D. Skinner and A. B. Grosh, *Utica*; M. Rayner, *Troy*; W. Whitaker, jr., *Hudson*; A. G. Clark, *Upper Lisle*; O. Wilcox, *Fowler*; M. B. Newell, *Amsterdam*; W. H. Waggoner, *Eatonville*; T. J. Whitcomb, *Schenectady*; Pitt Morse, *Watertown*; O. Whiston, *Coopers'own*; L. C. Browne, *Fort Plain*; J. Britton, *Brownsville*; S. J. Hillyer, *North Salem*; W. Bell, *Lansingburg*; I. D. Williamson, *Albany*.

Pennsylvania.—A. C. Thomas, S. W. Fuller, W. West and W. Fishbough, *Philadelphia*; John Perry, *Reading*.

New-Jersey.—L. C. Marvin, *Newark*.

BR. G. W. MONTGOMERY.

It has been announced in some of the papers that this brother had resigned his connection with the Society at Auburn. Such had been his resolution in consequence of ill health, but we are happy in stating that his health is somewhat improved and he has concluded to remain and foster the growth of the flourishing plant in this part of his Master's vineyard.—*Herald of Truth*.

For the Magazine and Advocate.

Brs. GROSH AND HUTCHINSON.—Looking over an old volume of Eastern papers the other day, the following dialogue particularly attracted my attention; should it agree with your feelings to give it an insertion in the Magazine and Advocate, it will perhaps be acceptable to some of your western readers, and you will thereby confer a favor upon

P. H. G.

From the Christian Intelligencer.

A DIALOGUE.

It is represented as being between a shaking Quaker and a new created Deacon who happened to put up at a public house.

Enter Landlord. Friend, there is a traveller who has put up with me who does not wish to be with the multitude in the bar-room or sitting-room, and as my house is now full, I cannot accommodate him unless you will obligingly permit him to sit in your room until he retires.

Sha. Yea, if he be a sober man, I have no objection.

Land. I thank you, I will introduce him. (Exit.)

(Enter Landlord and Deacon.)

L. This is the gentleman, Sir, for whose introduction you gave consent. (Retires.)

S. Be seated friend before the fire. (The deacon sits down.)

D. It is a cold night.

S. Yea.

D. I abominate a tavern. (No answer.)

D. I sometimes think a tavern a meeting-house for the ungodly. (No answer.)

D. The church to which I belong, and in which I hold the office of deacon, condemn dancing as the worst of sins. (No answer.)

D. You belong to the shaking Quaker society, I take it?

S. (After a pause.) Yea, I am a member of that people.

D. Do you hold any office among them?

S. Yea, that of Brother.

D. I suspected that you belonged to the C—n—ry society, and that you was the man they called deacon Ed—ly.

S. I belong to that society.

D. Your people, I understand, dance on the Sabbath day.

S. We labor before the Lord on the first day of the week.

D. In either sense it is a *prodigious* abomination, and our missionaries ought to be sent to enlighten you.

S. Friend, dost thou confide in thy faith.

D. Yes.

S. So do I in mine.

D. But you are in a state of moral *devastation*, of sin, and of rebellion against God and his revelation.

S. Friend, I have not a gift to converse with thee, at this time. I will not condemn thy faith, permit me and mine to remain in peace.

D. I feel it my solemn duty to warn you to beware of dancing as you would the wrath to come. (No answer.)

D. You are in a state of sin and moral darkness; will you shut your eyes against the light of revelation?

S. Nay, friend.

D. Then how can you dance, or labor as you call it, without Scripture authority, and against the *light which our churches send forth*.

S. Art thou a deacon, and hast thou a Bible, friend?

D. Yes, I am a deacon duly "set apart" according to the ordinance of the church of God, and have a Bible, which I understand from Genesis to Revelation.

S. Then I cannot give any additional information to thee, who understandeth the *whole* of the law of God; and we will cease to speak further thereof.

D. If you can produce one text in the whole book, to countenance dancing, I will cease to speak further.

S. Friend, thou art kinder than I expected: I will answer thy request *threefold* upon thine own condition; and first for the dancing of A PROPHETESS. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances." Ex. xv: 20. Dost thou think, friend, if dancing was not acceptable to Israel's God, that Moses and Aaron would have suffered the sister, to have danced before the Lord, the moment they had escaped the Egyptians, and miraculously passed through the Red sea?

D. I have no recollection of that text; I will take it down, and after reading it show it to our minister; but you will proceed with the rest.

S. "And Jephthah came to Mizpah unto his house, and behold his daughter came out to meet him with timbrels and with dances, and she was his only child, beside her he had neither son nor daughter." Judges xi: 34. Jephthah was a judge in Israel, and favored of the Lord; canst thou believe he allowed his only child to dance if it was wicked? and would she go forth to meet her father in a manner not truly acceptable to him?

D. I have noted it down with the other. I have heard that the Shakers had a Bible for themselves. Proceed.

S. "And it came to pass, as they came where David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul with tabrets, with joy and with instruments of music." 1 Sam. xviii: 6. Now, friend, Israel was a favored people of the Lord, and would the women "have come out of all the cities of Israel, singing and dancing," before Saul and David, for the great victory, unless it was approved by their God? Nay, friend, they would not have sinned against God for the victory and deliverance which he had given.

D. Admit your texts are from our true Christian Bible, they do not prove that men or boys were allowed to dance; it was only the women, and they are allowed to do almost any thing; and if I find these passages in my Bible, I shall think they always have been a prodigious abomination, from old mother Eve down to the fag-end of them.

S. Dost thou believe, with thy Bible, that David was holy, and a man after God's own heart, friend?

D. Yes I do, to be sure, most solemnly.

S. Take care, friend, for verily thou wilt make thy God a dancer if David was after his heart, for "David danced before the Lord with all his might, and David was girded with a linen ephod." 2 Sam. v: 4. Now canst thou believe, friend, that holy David would have danced before the Lord, if the Lord was not fond of dancing?

D. This is an abomination of abominations; worse and worse! oh; I can smell sulphur already in this room!

S. Not unless thou hast it about thee, friend; for my people neither *make* it, nor have *occasion* to use it.

D. Your Scriptures, I now flatly deny. I can't recollect a word of it; if to be found any where, it must be in Ann Lee's Revelation.

S. Nay, friend be not offended that I repeat thy own Bible to thee; thou wilt find all therein. I fear thy memory does not quite reach from Genesis to Revelation.

D. Well, if such passages are to be found in the Bible, like the old dispensation, they are out-lawed and not binding, nor never will be again.

S. Verily, I would fain ask thee, one question; dost thou believe that Israel will be gathered together?

D. Yes, for it is the promise of God.

S. Yea, verily, and hast thou faith that thou art one of the ransomed of Israel?

D. Yes, I have the evidence in the church.

S. Then, friend, if thy Bible deceive not, thou thyself wilt yet have a merry, long time of dancing.

D. This is worst of all! you may make all the women of Israel dance, and king David to boot; but mind, you have now got a deacon of an

orthodox church to deal with; it is not you nor any other power can make me consent to dance; take that, for answer.

S. Then thou already deniest thy faith in being one of the ransomed of Israel, for God hath said, "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry." Jer. xxxi: 4.

D. Well, I tell you again, I will not dance with them.

S. Verily, friend, I may say, "according to thy faith be it unto thee."

D. I now believe every word in Mary Dyer's book concerning you.

S. Yea, friend, it seemeth strange unto me, that thou shouldest follow the counsels of Mary concerning us, and denounce the examples of Miriam, the prophetess of God.

D. I hold it my duty not to say one word more to you.

S. Thou hast my thanks, friend, if steadfastly thou keepest thy promise; thou wilt find silence more useful to thee than thy accusations, and more conformable to the character of a deacon who should be, at least, decent in his deportment, and an honest seeker after truth.

D. I'll leave this accursed room as soon as I can get my hat and coat!

S. Friend, thou hast spoken again, and *swore* too.

D. I don't thank the landlord for putting me into this room! [Runs out in a rage.]

S. Thou wilt dance soon, I fear, thou deacon of this world.

HUMILITY.

It will not be denied, by any reflecting person, that very erroneous impressions have prevailed, respecting the nature of humility. Perhaps the reader may have oftentimes heard good men, but unfortunately under the influence of wrong opinions, declaiming against themselves, and telling those around them, with apparent sincerity, that they were sinful, depraved, unworthy creatures—suffered only to live because they were unfit to die. And this confession has been regarded as an evidence of their humility. But it seems to us that it evinces neither genuine humility, nor hardly, in some cases, a proper self-respect. It is no mark of humility, as we believe, for a person to place his character, in the estimation of the world, below what it really is. It is right and proper that every person should feel the influence of the station to which his virtuous and vigorous exertions have elevated him, and to claim the reputation which justly belongs to his character. We have no desire, we freely confess, to hear a person speak against his own acquirements, moral or religious; especially when existing circumstances do not require it. And when we find one thus deluded—where daily conduct contradicts his profession—we cannot but execrate the system of error which has produced the deception. We do not wish it to prevail. It is a plain case, that the world would be better without it than with it.

We would not, however, dissuade a person from evincing a modest diffidence of his own acquirements and virtues. By no means. It is a trait of character which is highly commendable, and gives him an influence which he could not otherwise obtain. But we cannot believe it to be humility—such as the religion of Jesus requires—to be incessantly declaiming against one's self, when a consciousness is felt that it is not deserved. And we must consider it, after all, in too many cases, let others think of it as they may, but an indirect way of saying to others, "stand by, come not near to me, for I am holier than thou." Or, "O God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

Let us not, however, in our remarks upon this prevailing error, be regarded as unreasonable or uncharitable; nor let us indulge feelings of unkindness in relation to those who are so unfortunate as to have embraced it. But it is true—the good of

the Christian cause clearly demands it—that such errors should be noticed and exposed. It is the fervent and unabating desire of our souls, that the nature of humility may be understood—understood as it truly is—not as an unqualified denunciation of ourselves, and telling the world how vile and sinful we are—but as being a sincere and heartfelt, as well as modest expression, of our sins and unworthiness, a just and reasonable abatement of our pride, and an unreserved and entire conviction of our dependence upon God. This, and this only, is humility—real, unassuming, unexceptionable humility.

The Christian religion does not, and never can, require of us concessions which are not in their nature true; nor does it require us to assume a degree of sanctity which is not felt; nor does it require us to sacrifice present enjoyment as a means of obtaining future blessedness. Religion, of any name or description, is valuable only in proportion as it has a salutary influence upon society. To call that religion which destroys every social blessing, and renders man an enemy to his fellow-man, is evidently inconsistent and absurd. If religion is of a celestial origin, and, by the author of our existence, designed to advance our happiness, and improve our minds in moral virtue, it must be of a social nature; for we are social beings. That system, therefore, which is calculated to disunite society, and alienate the affections of one from another, is not only deleterious in its consequences, but discovers its terrestrial origin. But there is nothing in the religion of Jesus, or in the sacred teachings of Christianity, which can possibly produce a result like this. Humble in its origin, the Gospel constantly inculcates lessons of humility, and requires its professors to practice upon the pacific principles of forbearance and forgiveness.

The salutary influence of humility upon the human mind is very apparent. The humble believer is prepared at all times, with calmness and resignation, to meet the reverses, the trials, the disappointments, of the present life. He is ready to meet the dispensations of Providence, come upon him when they may, and whether they are prosperous or adverse. He is never unreasonably elated by prosperity, nor dejected by adversity. He never indulges in unbecoming levity, nor rigid reservedness. He never practices a monkish austerity in his deportment in life, nor denies himself the reasonable recreations of the world. He lives, in short, as he ought to live, in the constant practice of the essential duties of Christianity, and enjoys a reasonable hope of future life and immortality beyond the confines of the grave.

Reader, hast thou this virtue? Dost thou place a humble reliance upon the Father of spirits? Hast thou prepared thyself for the adverse scenes of life by considering what thou art, and where thy strength lies, and in whom thou shouldst constantly trust? Hast thou reflected upon thy frailty, and thy imperfections, and discovered thy dependence? If not, let the energies of thy mind be directed to the attainment of this virtue, and the acquisition of this knowledge. Fix thy thoughts upon this subject, and remember constantly, that “he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.”—*Banner*.

COMBE ON THE CONSTITUTION OF MAN.

INTRODUCTION.

Not only have I often called the attention of our readers to this invaluable work, which is emphatically a book “for the people;” but our excellent and learned correspondent, the author of “Notes on Sacred Subjects,” has also warmly recommended it, giving also an extract from the work. Those who have carefully perused the work—especially the last full and excellent edition, lately published by Marsh, Capen and Lyon, of Boston*—will not only excuse my again calling attention to it, and giving a

few extracts from it; but will applaud these exertions to induce every person, male and female, able to purchase and read it, to get the work. The extracts shall be brief, but perfect in themselves. They are by no means intended to supersede the necessity of reading the entire work, but only to induce our readers to get the work—the whole work—when they will, with greater pleasure, again peruse these very extracts. I shall soon have a large supply on hand; but distant readers had better induce booksellers in their vicinities to get and keep the work for sale. It is not sectarian—but phrenological, and highly philosophical—of that philosophy which is most useful, easily understood, and corroborated by every man's experience.

As to its tendency—as some of our religious opposers seem to fear that, from the fact, that Universalists so much admire and warmly recommend the work—I will only say, if the book is true, and Universalism false, it will not lead to Universalism. Or, if the book is false, and Universalism true, it cannot teach the latter. But if both are false, it may—and if both are true, it must confirm the principles involved in the doctrine of universal salvation. Then, read the book—and if it does not agree with your own experience and with nature—if it does not increase your veneration and love for God—(matters in which you cannot fail judging for yourselves—) lay it aside as false and useless—send me your condemnation of it, and I will publish it as a warning to all of your faith, not to believe in the work. It has been read by several Partialists of my acquaintance—one a clergyman—and all alike join in praising the work.

The following explanation of phrenological terms is copied from the first part of the work, for the information of the reader who has not acquired that knowledge. It may be dry to many, but will be found useful. For after these are understood, the reader will be better prepared to understand and relish the extracts I shall give. Though numerous, it will be seen that the terms are very simple, and in themselves denote their meaning. So much for an introduction necessarily long.

A. B. G.

One great advantage presented by Phrenology, is the light which it throws on the natural constitution of the mind. Philosophers and divines have long disputed about the number and functions of the human faculties; and while each assumed his own consciousness as the standard of nature, and occupied himself chiefly with observations on its phenomena, as his means of study, there could be no end to their discussions. But the organs of the mind can be seen and felt, and their size estimated, —and the mental manifestations also that accompany them can be observed, in an unlimited number of instances,—so that, assuming the existence of organs, it is clear that a far higher degree of certainty in regard to the natural endowments of the mind may be attained by these means, than by any other previously applied. It is disputed also whether man be now in possession of the same qualities as those with which he was created: but the fact of the organs having been bestowed by the Creator is not open to contradiction, if they exist at all; and if we discover their functions and their uses, and distinguish these from their abuses, we shall obviously obtain clearer views of what God has instituted, and of the extent to which man himself is chargeable with error and perversion, than could be arrived at by the means hitherto employed. Such conclusions, if correctly drawn, will possess an irresistible authority—that of the record of creation itself. If, therefore, any reader be disposed to question the existence of such qualities in man as I am about to describe, he must, to do so consistently, be prepared to deny, on reasonable grounds, that mental organs exist,—or, if he allows their existence, he must establish that the observations of phrenologists in regard to them are incorrect, or their inferences regarding their functions erroneously deduced. According to phrenology, then, the human faculties are the following. The organs are double, each faculty having two, lying in corresponding situations of the hemispheres of

the brain. [For their situations see engravings in Phrenological works.]

Order I. FEELINGS.

Genus I. *Propensities—Common to man with the lower animals.*

THE LOVE OF LIFE.

APPETITE FOR FOOD.—*Uses:* Nutrition.—*Abuses:* Gluttony and drunkenness. The organ is marked with a cross on bust.

1. AMATIVENESS.—Produces sexual love.

2. PHILOPROGENITIVENESS.—*Uses:* Affection for young and tender beings.—*Abuses:* Pampering and spoiling children.

3. CONCENTRATIVENESS.—*Uses:* It gives the desire of permanence in place, and renders permanent, emotions and ideas in the mind.—*Abuses:* Aversion to move abroad; morbid dwelling on internal emotions and ideas, to the neglect of external impressions.

4. ADHESIVENESS.—*Uses:* Attachment; friendship and society result from it.—*Abuses:* Clanship for improper objects, attachment to worthless individuals. It is generally strong in women.

5. COMBATIVENESS.—*Uses:* Courage to meet danger and overcome difficulties, tendency to oppose and attack whatever requires opposition, and to resist unjust encroachments.—*Abuses:* Love of contention, and tendency to provoke and assault. This feeling obviously adapts man to a world in which danger and difficulty abound.

6. DESTRUCTIVENESS.—*Uses:* Desire to destroy noxious objects, and to kill for food. It is very discernible in carnivorous animals.—*Abuses:* Cruelty, murder, desire to torment, tendency to passion, rage, and harshness and severity in speech and writing. This feeling places man in harmony with death and destruction, which are woven into the system of sublunary creation.

7. SECRETIVENESS.—*Uses:* Tendency to restrain within the mind the various emotions and ideas that involuntarily present themselves, until the judgment has approved of giving them utterance; it is simply the propensity to conceal, and is an ingredient in prudence.—*Abuses:* Cunning, deceit, duplicity, and lying.

8. ACQUISITIVENESS.—*Uses:* Desire to possess, and tendency to accumulate articles of utility, to provide against want.—*Abuses:* Inordinate desire of property, selfishness, avarice, theft.

9. CONSTRUCTIVENESS.—*Uses:* Desire to build and construct works of art.—*Abuses:* Construction of engines to injure or destroy, and fabrication of objects to deceive mankind.

Genus II. Sentiments.

I. *Sentiments common to man with the lower animals.*

10. SELF-ESTEEM.—*Uses:* Self-respect, self-interest, love of independence, personal dignity.—*Abuses:* Pride, disdain, overweening conceit, excessive selfishness, love of dominion.

11. LOVE OF APPROBATION.—*Uses:* Desire of the esteem of others, love of praise, desire of fame or glory.—*Abuses:* Vanity, ambition, thirst for praise independently of praiseworthiness.

12. CAUTIOUSNESS.—*Uses:* It gives origin to the sentiment of fear, the desire to shun danger, and circumspection; and it is an ingredient in prudence.—*Abuses:* Excessive timidity, poltroonery, unfounded apprehensions, despondency, melancholy.

13. BENEVOLENCE.—*Uses:* Desire of the happiness of others, universal charity, mildness of disposition, and a lively sympathy with the enjoyment of all animated beings.—*Abuses:* Profusion, injurious indulgence of the appetites and fancies of others, prodigality, facility of temper.

II. Sentiments proper to man.

14. VENERATION.—*Uses:* Tendency to venerate or respect whatever is great and good; gives origin to religious adoration.—*Abuses:* Senseless respect for unworthy objects consecrated by time or situation, love of antiquated customs, abject subservience to persons in authority, superstitious awe.

15. FIRMNESS.—*Uses:* Determination, perseverance, steadiness of purpose.—*Abuses:* Stubbornness, infatuation, tenacity in evil,

* There are some spurious editions afloat, in which the text is altered, or notes and additional chapters are added, for base sectarian purposes—but even one of these is better than none—though far inferior to the above edition, A. B. G.

16. **CONSCIENTIOUSNESS.**—*Uses:* It gives origin to the sentiment of justice, or respect for the rights of others, openness to conviction, the love of truth. *Abuses:* Scrupulous adherence to noxious principles when ignorantly embraced, excessive refinement in the views of duty and obligation, excess in remorse or self-condemnation.

17. **HOPE.**—*Uses:* Tendency to expect future good; it cherishes faith.—*Abuses:* Credulity with respect to the attainment of what is desired, absurd expectations of felicity not founded on reason.

18. **WONDER.**—*Uses:* The desire of novelty; admiration of the new, the unexpected, the grand, the wonderful, and extraordinary.—*Abuses:* Love of the marvellous, and occult, senseless astonishment; belief in false miracles, in prodigies, magic, ghosts, and other supernatural absurdities.—*Note.* Veneration, Hope, and Wonder, combined, give the tendency to religion; their abuses produce superstition.

19. **IDEALITY.**—*Uses:* Love of the beautiful and splendid, desire of excellence, poetic feeling. *Abuses:* Extravagance and absurd enthusiasm, preference of the showy and glaring to the solid and useful, a tendency to dwell in the regions of fancy and to neglect the duties of life.

20. **WIT.**—Gives the feeling of the ludicrous, and disposes to mirth.

21. **IMITATION.**—Copies the manners, gestures, and actions of others, and appearances in nature generally.

Order II: INTELLECTUAL FACULTIES.

Genus I. *External senses.*

FEELING OF TOUCH. TASTE. SMELL. HEARING. SIGHT.—*Uses:* To bring man into communication with external objects, and to enable him to enjoy them.—*Abuses:* Excessive indulgence in the pleasures arising from the senses, to the extent of impairing bodily health, and debilitating or deteriorating the mind.

Genus II. *Knowing faculties which perceive the existence and qualities of external objects.*

22. **INDIVIDUALITY.**—Takes cognizance of existence and simple facts.

23. **FORM.**—Renders man observant of form.

24. **SIZE.**—Gives the idea of space, and enables us to appreciate dimension and distance.

25. **WEIGHT.**—Communicates the perception of momentum, weight, and resistance; and gives equilibrium.

26. **COLORING.**—Gives perception of colors and their harmonies.

Genus III. *Knowing faculties which perceive the relations of external objects.*

27. **LOCALITY.**—Gives the idea of relative position.

28. **NUMBER.**—Gives the talent for calculation.

29. **ORDER.**—Communicates the love of physical arrangement.

30. **EVENTUALITY.**—Takes cognizance of occurrences or events.

31. **TIME.**—Gives rise to the perception of duration.

32. **TUNE.**—The sense of Melody and Harmony arises from it.

33. **LANGUAGE.**—Gives facility in acquiring a knowledge of arbitrary signs to express thoughts, readiness in the use of them, and the power of inventing and recollecting them.

Genus IV. *Reflecting faculties, which compare, judge, and discriminate.*

34. **COMPARISON.**—Gives the power of discovering analogies, resemblances, and differences.

35. **CAUSALITY.**—Traces the dependence of phenomena, and the relation of cause and effect.

Observation proves that each of these faculties is connected with a particular portion of the brain, and that the power of manifesting each bears a relation to the size and activity of its organ. The organs differ in relative size in different individuals, and hence their differences of talents and dispositions. This fact is of the greatest importance in the philosophy of man; and the circum-

stance of its having been unknown until Dr. Gall's discovery of the functions of the brain, is sufficient to explain the past barrenness of mental science, and to render probable the assertion, that a great flood of light on this subject is now pouring forth on the world. These faculties are not all equal in excellence and authority; some are common to man with the lower animals, and others are peculiar to man. Before comparing the human mind, therefore, with its external condition, it becomes an object of primary importance to discover the relative rank and authority of these different powers. If the animal faculties are naturally or necessarily supreme—in other words, if man is by nature only an animal of superior intelligence—then external creation, if it be wisely constituted, may be expected to bear direct reference, in its arrangements, to this supremacy; and to be calculated to render him most happy when acting in conformity with his animal feelings. If the moral and intellectual faculties hold the ascendancy, then the constitution of external nature may be expected to be in harmony with them—in other words, to confer the highest degree of enjoyment on man, when he acts under the guidance of his moral and intellectual powers. I am not here teaching Phrenology, or developing its principles and evidences, but merely explaining it so far as indispensable for the purposes of this work. I refer to the Treatises on Phrenology for details.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, OCTOBER 1, 1836.

PRIZE ESSAY.

The very excellent essay which we publish to-day, received the second premium (ten dollars) on the subject, the morality of Universalism. Let it be read carefully. It will be found cool and logical in the first part, but its author is warmed by his subject, the deeper he enters into it, and the firmer he establishes his position—hence the conclusion is fervid and earnest in its devotional spirit and grateful piety. Let it be read by all our readers, and as many of our opposers as can be induced to do so.

A. B. G.

THE UTILITARIAN.

THEISM.

"There be many that say, Who will show us any good?" Ps. iv: 6.

Having shown that religion in some form or other is necessary to the natural wants, and therefore to the happiness of man, I will next proceed to endeavor ascertaining which form of religion is best adapted to our nature, and therefore best calculated to render us happy. Beginning at the lowest scale of the various religions in the world, and proceeding upward, as I believe, we first meet the question, between polytheism, or the belief in many gods, and theism, or the belief in one only God.

"There may be many that say, Who will show us any good" in believing in pure theism in preference to tritheism, polytheism, or any other system of religious faith and worship? At least to my mind such is the question implied in the conduct of the indifferentist, the popularity-seeker and the any-thing-arian religionists.

The first considers all religions alike, at all times and in all companies. The second attaches himself only to what is decidedly popular, whether true as heaven, or false as the perjuries of devils; and advocates it frequently with a zeal in inverse proportion to his faith in its correctness. The latter is a kind, complaisant soul, who, chameleon like, takes his religious complexion from the company he is in!

"Every thing by turns, and nothing long."

The two latter, especially seem to acknowledge that religion of some kind is good for man—better than none—at least while atheism is unpopular, and skeptics are not near at hand; but as to the kind, they are willing to let others decide for them. It becomes necessary, therefore—or at least it may be interesting and useful to

us—to reply briefly to the question implied in their conduct—Who will show us any good in believing in one, only, supreme Intelligence, rather than in three, or in many?

It might be sufficient to state the undeniable argument, that if the one, be infinite in wisdom, goodness and power, one is amply sufficient for all the purposes of creation and providence. But if that one is not thus infinite, then thirty millions of such gods would not be sufficient—could not be infinite nor self-existent—and consequently could not be supreme first causes.

Even admitting that there could be a number of infinite deities, yet if they were all united and harmonious in design, counsel and works, they would be useless—one would be all-sufficient. But if not harmonious and united, then would their works counteract each other, and require as many universes as there are gods, for them to act, create and provide in.

As to a worship of the universe, or pantheism—into which many of our skeptics are rapidly running, as did the atheists of France before them—it is sufficient to say that, as a whole, the universe is an unintelligent thing; and to pray to it, commune with it, or offer it reverence, is as senseless and absurd as any other idolatry, from the worship of dagon down to that of juggernaut. If the intelligent part of the "great eternal matter," is all that is worshipped in pantheism, then as man is considered the only truly rational being in it, the worship is that of human reason offered to itself—or of man bowing down in adoration to his own understanding—in other words, talking praise and uttering prayer to himself! The worship of a blind, unintelligent spirit of nature, is no better—it is but the worship of a senseless idol, which is impelled by a necessity itself cannot control, and cannot therefore, either do good, or prevent evil, designedly.

It follows then, that we have but two choices—pure theism, or polytheism—for pantheism is but idolatry, or it is atheism. And in choosing between theism and polytheism, it is only necessary to remember, that the greater and purer joys of religion belong to the former in preference to the latter—that though polytheism may be better than atheism, just as some religion is better than none, yet pure theism is as much elevated above every system of idolatry—as much more purifying and happy in its nature—as the object is more rational, powerful, harmonious, and therefore deserving of our veneration and love.

And how is devotion distracted and divided when offered to more than one being at a time! I appeal even to our trinitarian brethren, who profess to recognize three distinct persons in the one, only, true God, whether this can confine their devotional thoughts, so as to worship these three persons at one and the same time, as but one being. Do not their thoughts wander around from the Father to the Son, from the Son to the Spirit, and from the Spirit again to the Father. And when their minds dwell on the one, do they not forget the other two? And when they grasp all three, is it not rather as three gods, than as one single God? And if so, is not their worship rather that of tritheism than of a single Deity?

And when they look abroad on the works of nature, providence and grace, do they not divide them among the whole three persons alternately—or confine them to one, to the exclusion of the other two? If so, and so I am certain it must be, then are all the works of the one infinite God, parcelled out and divided—creation made a riddle, and all providence, confusion. And how much more injurious and perplexing still must be the worship of many gods than of three only, judge ye.

Now all the benefits of worship, devotion, comfort and consolation are not only retained in theism, but are purified, elevated, enlarged and increased, above all that polytheism can furnish—so that pure theism is as much better than polytheism, as that is better than no religion at all—or as much enjoyment and happiness is better than a little. Hence there is good in theism over polytheism, because it is more rational—more consistent,

with nature—more in accordance with the wants and desires of man—more simple and harmonious with the devotions of the affections and understanding, and therefore more salutary and purifying—and more ennobling and happyfying to the worshipper. Therefore are we religious—and therefore is our religion confined to the worship of one only God.

A. B. G.

PREPOSITION *vs.* CONJUNCTION.

We frequently read, in some papers of late, hymenial notices, in which we are informed that some half a dozen gentlemen and as many ladies have been married; but which of them were married to each other we are not informed. For example, we read, Married on the —inst., Mr. A— and Miss B— and Mr. C— and Mrs. D—. But who can tell by such a notice, whether Mr. A— is married to Miss B— or Mrs. D—, or to some other person? Or whether Miss B— is married to the first, or to the second gentleman named? or to some person not named? True, we are informed they were all married, but *how they were paired* we gather not from the hymenial notice. Had the notice run thus: Married on the —inst., Mr. A—to Mrs. D—, and Mr. C—to Miss B—, the couples would be matched so that the reader would know “which belonged to which.” It appears to us that this new method of publishing marriage notices has been adopted rather from a love of novelty, or from the propensity which some have of speaking in such a manner as not to be understood—perhaps painters would call it admiration of the *claire obscure*—and that, like certain kinds of dress, sometimes in vogue, which are designed not to benefit the wearer but to dazzle or deceive the beholder, it must “perish with the using,” or give way to another and better “fashion.” As for us, we shall stick to the preposition, let others *copulate* as many new phrases or names together as they please.—When we attempt to give a piece of information, we like to come to the thing signified.

D. S.

BENEVOLENCE—JUSTICE.

Br. George Rogers, of the Sentinel and Star, in one of his ably written tours, says of a certain place, that he found Partialism in sole possession. Some of the people not only told him that Universalism was false, but they *swore* it was. One person said that he had heard some lecturer on phrenology say that he found Universalists generally to possess a large development of the organ of benevolence, and pretty roundly intimated that it was owing, mainly to that circumstance that Universalists embraced their doctrine. Br. Rogers pertinently inquires whether the case may not be reversed—viz., that their organ of benevolence is more prominently developed by their belief of such a benevolent theory?

Reading these remarks led me to reflect—1st. Have these Universalists more benevolence than the Deity? 2d. If the aforesaid lecturer had taken the trouble to inquire further into the matter, would he not, also, have made the discovery, that the aforesaid Universalists were also endowed with a large development of the organ of justice, or as some phrenologists term it, *conscientiousness*; the sense of right and wrong? And if so, would it not prove that universal salvation was in accordance with justice as well as mercy; while the doctrine of endless misery is repugnant to both? And, to recur to Br. Rogers' question, as every organ is increased in size and strength (or in development, activity and power) by exercise, had he further pursued his inquiries would he not have discovered that Universalism, which presents so rational and creditable a theory respecting both God and his children—which represents the former as so worthy of our reverence and imitation, and the latter, of our affection and exertions to benefit him—which renders the benevolence and justice of our heavenly Father, so accordant with, and so capable of being practiced by our justice and mercy—which, in all its doctrines and precepts, is so well calculated to regulate, direct, govern the animal instincts and propensities in accordance with our religious and moral powers, when received through the medium of our intellectual faculties—would he not,

I say, have discovered that a theory so worthy of God and so perfectly adapted to the nature and wants of man must be the only true religion; and consequently was effectual in properly cultivating and increasing in harmonious development, not only the organ of benevolence, but of all the moral and religious sentiments? This is a long question but an important one; and I am firmly persuaded that the true answer to it must be in the affirmative.

As to the science of phrenology, every step I take in it, (and I yet have taken but *very few*—for it is a universal field,) confirms me in the belief that it is true—that it discloses the true nature of man—that that nature proves man to be the child of God in his moral and intellectual image—and that Universalism being the only system of religion that discloses the same truths in their fulness—the only religion worthy of such a Parent and perfectly adapted to the *whole* nature of his offspring man, must also be true. Thus, the better I understand Universalism, the more it confirms the leading truths disclosed by phrenology—the more I learn of phrenology, the more confirmed I grow in my convictions of the divine origin and truth of Universalism.

A. B. G.

REMOVAL.

Br. Jacob Whitney, of this city, is about to remove with his family to the West. He now expects to start in about two weeks, and will most probably locate in Portage county, Ohio, either at Hudson, whither he has repeatedly been invited, or at Akron, in the same county, where a laborer in the vineyard of the Gospel is much needed. Br. W. will leave many warmly attached friends behind him, who will long cherish his name and memory with affection; and many societies in this region will sincerely regret his removal so far to the West as to deprive most of them, in all probability, of the pleasure of ever again listening to the joyful sound of the Gospel from his lips. Their best wishes and most fervent prayers will accompany him wherever his lot may be cast—and certainly *ours* cannot stay behind but will always go with him through every change and vicissitude of life. Though we regret to lose the society and labors of Br. W. in this region, we doubt not that an overruling and benignant Providence directs all things for the best, and that he will be extensively useful and blest in his new location and instrumental of doing if possible more good in the end, than he would be able to do in this section of our Master's vineyard. We cordially commend him to the confidence, kindness and liberality of the friends of God's impartial grace, whither he goes to preach the Gospel, and also on his way thitherward with his family, by whose removal he will necessarily incur considerable expense.

Br. Whitney is authorised to receive subscriptions for this paper, and payments, either for the former volumes or the present—so also is Br. L. L. Sadler, who has lately removed to Columbus, Ohio.

D. S.

Br. William Andrews, in consequence of ill health, is about to leave Gaines for the South-west. If any wish to address him between this and the time he locates, they will please direct to Columbus, Ohio, care of Rev. L. L. Sadler. He expects to attend the Association at Belpre, Ohio, this month.

BRADFORD'S COMPREHENSIVE ATLAS.

We have been looking over a specimen of this new and beautiful Atlas. It contains about one hundred Maps, charts and plans, besides a vast amount of geographical, historical, statistical and commercial information, and is altogether the most splendid work of the kind we have ever seen. The American Institute at their late fair awarded to it a diploma. It has received the commendation of many of our most distinguished countrymen and the periodical press generally throughout the union. The New York Knickerbocker Magazine thus speaks of it:

“Whether regarded in reference to the great amount of geographical, historical, commercial and statistical information which it contains—perspicuous arrangement and convenience of reference—or excellence of execution, pictorial, illustrative and typographical—this Atlas excels any and all others that have come under our observation. Its contents have been drawn from the best sources and the entire work may be relied upon as strictly correct in all respects.”

Our citizens will we presume be called upon by a gentleman interested in the work. FREEMAN HUNT, and Co. 141 Nassau Street, New York, are agents for the work. The price to subscribers is \$10.

THE NEW-YORK MIRROR for last week is embellished with human's spirited *Portrait of Mr. Halleck*, engraved on steel by Mr. Parker. It also contains the following original literary contents, viz:—

1. The writings of Fitz Greene Halleck, by William C. Bryant.
2. Highland scenery—Indian Fall, near West Point—by Brantz Mayer.
3. Passages from Domestic Life, a Tale by Mrs. Jane K. Emerson. “The Separation,” and “The Reunion.”
4. The Theory of Moral Sentiments, by the author of the “Death of Sykander.”
5. City Lyrics, a Poem.
6. Ada Byron and Lord King.
7. Beau Brummell.
8. To an old Pleasure Boat, converted into a seat in Shirley Park, by Thomas Haynes Bayly.
9. American and English Travelling.
10. Lines on the Death of Zerlina Thorne, at Trenton Falls, by Mrs. Sigourney.
11. Jerusalem, a Poem.
12. Short Sermons, by the Rev. J. F. Schroeder.
13. Loiterings of Travel, by N. P. Willis.
14. Prophetic Calculations Fulfilled, by S. L. Knapp.
15. Scenes of Private Life, adapted from the French of De Balzac, by J. Price. “The Usurer and a Business Transaction.”
16. Painting and the Drama, by William Dunlop.
17. Literary Notices of the Week.
18. Slanders of the Public Press.
19. Prizes for Tales, etc.
20. Opera Glasses.
21. Changes of Fashion.
22. Mind your own business.
23. Subjects for Engraving.
24. The vanity of human wishes.
25. The Drama—The five Theatres.
26. Anecdote of the late Mr. Gilfert.
27. “Twill remind you of me,” by Thomas Haynes Bayly.
28. Music, “Bessy Bell,” the words by George P. Morris, the music composed by Dr. Hugh McLean, and arranged for the Piano Forte by Charles E. Horn.

RELIGIOUS NOTICES.

There will be preaching to-morrow by Br. WHITNEY at Trenton Falls—Br. S. R. SMITH at Hampton—Br. W. BELL, of Lansingburg, at Frankfort, at the usual hours, forenoon and afternoon, and lecture in this city in the evening.

There will be preaching on the second Sunday in October, by Br. POTTER at Fly Creek—Br. C. S. BROWN at Harford—Br. BOLDEN at Madison—Br. L. HYATT at New-Berlin—Br. W. DELONG at Otsduwa, near W. K. Cook's—Br. BRITTON at Lassellsville, at 1, P. M., and at Ingham's Settlement, at 7, P. M.—Br. SIAS at Harrisburg near Esq. Bush's, and in the evening at the schoolhouse on Tug Hill—Br. C. B. BROWN at the red schoolhouse in Hastings, at 10, A. M., and at Union Square, at 2, P. M.

There will be preaching on the third Sunday inst., by Br. J. A. ASPINWALL at the brick schoolhouse in East Martinsburg—Br. WHITNEY at Buffalo—Br. C. B. BROWN at Williamstown—Br. BRITTON at Russia—Br. C. S. BROWN at Locke—Br. SIAS at Depanville, and at French Creek in the evening—Br. WAGGONER at Fort Plain—Br. L. C. BROWNE at Eatonville, and Newport in the evening.

Br. D. SKINNER will preach at Newville, on the third Sunday inst., during the day, and in the evening lecture on the subject of temperance: and on Monday, the 17th, preach two discourses at the Union church in Oppenheim—the first to commence at one o'clock, P. M.

Br. D. SKINNER will lecture at Union Square, Oswego county, on Friday evening next, and will preach at Oswego on the second Sunday (9th inst.) and at Fulton, Monday evening the 10th.

Br. WHITNEY on his way to Ohio, will lecture on Tuesday evening, 11th inst., at Lyons, and Wednesday evening at Lockport.

Br. SIAS will preach in the evenings of October 10th, at Champion Village—11th, at Burrville—12th, at Field Settlement—14th, at Morris' Tract, as Br. Allen may appoint—17th in Lyme as Br. Halloway may appoint—17th and 20th, as the friends may appoint on the Peninsula—21st, at Pillar Point.

NOTICE.—Our friends at Mount Pleasant, Pa., particularly request our ministering brethren to attend the Susquehanna Association on the first Wednesday and Thursday inst.

A Universalist Conference will be held in the Baptist church at Beach's Corners, (Dansville,) Steuben county, on the 19th and 20th of October inst. Services to commence each day at half past 10, A. M. Br. A. Upson will be ordained during the meeting. Sermon by Br. J. Chase. The eucharist or “Lord's supper” will also be celebrated at the close of the meeting.

POETRY.

From the Knickerbocker.
WOMAN

AT THE CROSS AND TOMB OF THE SAVIOUR.

"Last at his cross, and earliest at his grave."

She wept beneath his cross, when all beside
Forsook him—when a trembling seized the earth,
When terror shook the nations far and wide,
And from their graves the buried dead came forth.
She wept beneath his cross when fear was rife,
Like flowers that bowed, but broke not with the strife.

She followed to the tomb, and saw him laid,
Even as mortal, in the darkening dust;
With streaming eyes his resting place surveyed,
But never failed a moment in her trust
That he would burst his bonds again, and rise,
Amidst rejoicing angels, to the skies.

She stood beside his grave, ere the first light
Of morning shone upon the dew-charged flowers;
The seal was gone, the guards were put to flight:
And death, the tyrant that the earth devours,
O'ercome—her Saviour could his sting destroy—
And now she wept! aye, wept again, for joy!

Oh, woman! ever thus forsake him not,
And he shall not forsake thee—he shall be
Thy constant friend, whatever be thy lot,
And in thy parting hour the stay for thee:
Thy faith shall strengthen—from despair shall save,
And at thy rising, call thee from thy grave. M.

INFLUENCE OF THE NATURAL LAWS ON THE HAPPINESS OF INDIVIDUALS.

Under this head, Mr. Combe in his last American edition, (published by Marsh, Capen and Lyon, Boston,) gives several beautiful fables, a few of which we shall copy—believing that even those who have read them, or may hereafter read them, will not have any objection to read them a second time. Certainly the feelings of gratitude and resignation to the laws of God in nature, excited by their perusal—or of admiration of God's wisdom and goodness illustrated by them, cannot be too often excited, nor too long kept alive within us.

A. B. G.

A formidable objection has often been stated against my views of the natural laws—namely, that although, when considered abstractly, they appear beneficent and just, yet, when applied to individuals, they are undeniably the causes of extensive, severe and unavoidable suffering; so that while, theoretically, the moral horizon appears to be cleared up, nevertheless, practically and substantially, the obscurity and intricacy remain undiminished. In answer, I have to observe, that, as the whole is but an aggregate of all the parts—if any natural institution, when viewed in its operation in regard to the race, is found to be just and beneficent, it cannot well be cruel and unjust to individuals, who are the component parts of that whole; and this accordingly, I humbly conceive to admit of something approaching to demonstration. The form of a dialogue is perhaps the best adapted for illustrating the subject; and if in imitation of some of the classic fabulists, we suppose the suffering individuals to make an appeal to Jupiter, the law of gravitation may be exemplified as follows.

It happened in a remote period, that a slater slipped from the roof of a high building, in consequence of a stone of the ridge having given way as he walked upright along it; he fell to the ground, had a leg broken, and was otherwise severely bruised. As he lay in bed suffering severe pain from his misfortune, he addressed Jupiter in these words: "O Jupiter, thou art a cruel god; for thou hast made me so frail and imperfect a being, that I had not faculties to perceive my danger, nor power to arrest my fall when its occurrence showed how horrible an evil awaited me. It were better for me that I had never been." Jupiter graciously bending his ear, heard the address, and answered: "Of what law of mine dost thou complain?" "Of the law of gravitation," replied the slater; "by its operation, the slip which my foot made upon the stone, which, unknown to me, was loose, precipitated me to the earth, and crushed my body, never calculated to resist such violence." "I restore thee to thy station on the roof," said Jupiter; "I heal all thy bruises; and to convince thee of my benevolence, I suspend the law of gravitation as to thy body and all that is related to it: art thou content?"

The slater, in deep emotion, offered up gratitude and thanks, and professed the profoundest reverence for so just and beneficent a deity. In the very act of doing so, he found himself in perfect health, erect upon the ridge of the roof; and, rejoicing, gazed around. His wonder

at so strange an event having at last abated, he endeavored to walk along the ridge to arrive at the spot which he intended to repair. But the law of gravitation was suspended, and his body did not press upon the roof. There being no pressure, there was no resistance, and his legs moved backwards and forwards in the air without any progress being made by his body. Alarmed at this occurrence, he stopped, seized his trowel, lifted it full of mortar, made the motion of throwing it on the slates; but the mortar freed from the trowel hung in mid air—the law of gravitation was suspended as to it also.—Nearly frantic with terror at such unexpected novelties, he endeavored to descend in order to seek relief; but the law of gravitation was suspended as to his body, and it hung poised at the level of the ridge, like a balloon in the air. He tried to fling himself down to get rid of the uneasy sensation, but his body floated erect, and would not move downwards.

In agony of consternation, he called once more upon Jupiter. The god, ever kind and compassionate, heard his cry and pitied his distress; and asked, "What evil hath befallen thee now, that thou art not yet content? have I not suspended, at thy request, the law which made thee fall? Now thou art safe from bruises and from broken limbs; why then, dost thou still complain?"

The slater answered: "In deep humiliation, I acknowledge my ignorance and presumption; restore me to my couch of pain, but give me back the benefits of thy law of gravitation."

"Thy wish is granted," said Jupiter in reply. The slater in a moment was on his bed of sickness, endured the castigation of the organic law, was restored to health, and again mounted to the roof that caused his recent pain. He thanked Jupiter anew, from the depths of his soul, for the law of gravitation with its numberless benefits; and applied his faculties to study and obey it during the remainder of his life. The study opened up to him new and delightful perceptions of the Creator's beneficence and wisdom, of which he had never even dreamed before; and these views so excited his moral and intellectual powers, that he seemed to himself to have entered on a new existence. Ever afterwards he observed the law of gravitation; and in a good old age, when his organic frame was fairly worn out by natural decay, he transmitted his trade, his house, and much experience and wisdom, to his son, and died thanking and blessing Jupiter for having opened his eyes to the true theory of his scheme of creation.

*** What can be more gratifying to the liberal and patriotic mind, than the opening prospects of our own country, and the whole civilized world at this period! The nations of Europe are undergoing a great moral renovation; the many are awakening to a just comprehension of their rights, and liberal principles are dissolving before them the maxims of tyranny, the institutions of oppression, and the powers of bigotry and persecution. In our own country, our rights and liberties are secured by the impregnable strong holds of constitutional law and municipal regulations; man walks abroad in his native dignity and majesty, lord of the soil upon which he treads. The germs of genius are allowed to shoot forth in wildest luxuriance, unchecked by artificial distinctions, and unrepressed by odious restraints. The elements of useful knowledge are universally diffused; the sciences, elegant letters, and the arts, are freely cultivated, and the human mind, released from the shackles of prejudice and error in which it has been bound for ages, is allowed to expand all its faculties and pursue its inquiries into the dominion of truth and nature, unawed by that despotism which hitherto made it afraid, and unrestrained by that fiat of bigotry and intolerance which proclaimed, "Thus far shalt thou go, and no farther, and here shall thy proud steps be stayed." Did the world, then, ever before open a scene of such rational enjoyment to mankind, extend to them a harvest of so rich blessings in possession, or enliven them with the prospect of so good things to come? The mind of the genuine lover of his race, is invigorated and enlarged by the contemplation of that scene now exhibited to view, and enlivened through all its faculties, by the opening prospects both of the old and new world.—Knickerbocker.

PRIDE.—It has been said, that the thing most likely to make the angels wonder, is to see a proud man. But pride of birth is the most ridiculous of all vanities—it is like boasting of the root of the tree, instead of the fruit it bears.

DEATHS.

On the 6th ult., at the Institute for the Deaf and Dumb, in New-York, DE WITT CLINTON, son of Capt. Samuel Eaton, of Concord, Erie county, N. Y., aged 18 years, 11 months and 18 days.

The deceased was one of that unfortunate class of the human family whom Providence had seen proper to de-

prive of the sensations of hearing and speech, and had been placed at the Institution above mentioned for the purpose of acquiring an education which is there provided by the patronage of the State for the benefit of mutes. The disease of which he died, (an all plox,) he was seized with about four weeks previous to his dissolution, and which proved to be of that malignant form which baffled human aid or medical skill.

In justice to the memory of the deceased, it can be affirmed with safety and pleasure, that his disposition, natural habits of manly industry, and probity of character—and in short all the endowments of nature which he possessed, constituted him one of the most accomplished personages in society.

It is matter of consolation to the friends of this amiable young man, during the season of mourning and bereavement, to be assured that he was the subject of the kindest care and attention, not only of profound and untiring medical skill—but also of all other necessary and ample provisions which are within the reach of human means, to render him comfortable during his illness, and if possible to restore him to health, and which reflect great honor and commendation on this truly liberal and generous institution. S. W. D. E.

In Springfield, on the 12th inst., after a short illness, Mr. BENJAMIN GIBBS, aged 64 years. Believing in the Gospel of universal love through life, its promises sustained him in the hour of death. A large family are left to mourn their loss; but they mourn not as those without hope. A discourse, founded on St. John xiv: 1, was delivered to the surviving friends and relatives by the writer. T. J. S.

P. S. For the information of relatives at the East, will the Union please copy the above?

In this city, August 28, MARY ANN, second daughter of Elijah and Sally Spencer, aged 18 years. Having been confined about eight days by the painful disease of inflammation on the brain, she quietly resigned her life to Him who gave it, in hopes of a blessed state of immortality beyond the grave.

In New-Hartford, September 9th, from the kick of a horse, JOHN D. PORTER, son of Mr. Rufus Porter, aged 16 years. Few families have oftener drank of the cup of sorrow, than that of Mr. P., and in few instances has the sustaining power of the Gospel, been more manifest. S. R. S.

In the village of Lodi, on Sunday morning, September 11th, Hon. ALBERT G. BURKE, in the 32d year of his age.

Early in the Spring he was taken with bleeding at the lungs, and the protracted decline which it induced resulted in the termination of his earthly career, and hurried him to his long and last repose.

A whole community must feel sensibly this afflictive dispensation of Providence, in the death of this talented and highly useful man, and an interesting family mourn deeply the loss they have sustained. May the ineffable consolation of the everlasting Gospel, sustain their sorrowing minds, under this, and every allotment of Providence in life, and cast a radiance of calm and holy resignation around them, through the whole current of their mournful history. A numerous concourse of people assembled, on the 12th, and a discourse by the writer was listened to, from 1 Cor. xv: 54. P. P. F.

MARRIAGES.

In this city on Sunday evening last, by Rev. D. Skinner, Mr. ADDISON Z. MAYNARD, to Miss MARY ELIZABETH CLIZBE.

By Rev. J. S. Flagler, July 4, 1836, AMORY THOMAS, Esq., attorney at law, to Miss FLORENCE BUTLER, daughter of Dr. Butler, both of Alexander.

By the same, on the 15th ult., Mr. JOHN SUMNER, to Miss EMELINE HUGHS, both of Danen.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, OCTOBER 8, 1836.

NUMBER 41.

THE PREACHER.

ORIGINAL SERMON.

By the late WILLIAM HARRISON HOYT.

"I tell you nay, but except ye repent, ye shall all likewise perish." Luke xiii: 5.

This passage has long been considered by a great share of the Christian world, to teach the doctrine, that a portion of the human family will be endlessly miserable: so much so, that it has been quoted, time after time, as though it were an incontrovertible evidence of the truth of that sentiment. Consequently, it is often quoted to prove the falsity of that doctrine which teaches that the Lord is good unto all, and his tender mercies are over all his works. We believe, however, that this is far from being the true application of the text. We will therefore give our reasons for dissenting from the commonly received opinion concerning this passage, endeavor to give it its true application, and as far as we are capable, restore to these oft-perverted words of our Saviour, their primitive meaning.

Had the doctrine of endless misery been the sentiment which Jesus intended to teach by these words, it would not only make him teach precepts directly opposed to that which he has declared to be the truth of God at other times, but would make him teach a doctrine totally opposed to the whole design of his mission into the world. For, saith he, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Here permit me to ask, how many were given to Christ? For all that were given him, "Shall remember and turn unto the Lord," who will have mercy, and abundantly pardon, and Christ will raise them up again at the last day.

Saith the Calvinist—"The elect, and the elect alone, were given to Christ; and the rest of men and angels, were predestinated for the glory or God, unto everlasting death."

Saith the Arminian—"Those alone were given to Christ who believe on his word and obey his commands, while in this probationary state."

But saith the Redeemer of the world—"The Father loveth the Son, and hath given all things into his hands." And again, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him—and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent—I have glorified thee on earth, I have finished the work thou gavest me to do." Whose testimony will you receive? I beseech you to receive the testimony of him who spake as never man spake. For he hath received of the Father universal dominion, that by one sacrifice of himself, he might through the blood of the cross, reconcile all things to God.

But to return to the text, "I tell you nay, but except ye repent, ye shall all likewise perish." Those who apply this text to a future state of existence, take for granted the very point which remains to be proved—namely, that "perish" means endless misery. For it will be observed that there is nothing more, either in the text or context, from which to draw such a conclusion. But to show

such a conclusion false, and that *perish*, does not mean endless misery, we will examine a few passages where this word occurs, to ascertain the sense in which it is used in Scripture.

1. We find this word signifies to be drowned. For when Jonah was on his way to Tarshish, in a ship bound for that place, there arose a violent tempest; and inasmuch as they were like to be shipwrecked, and consigned to a watery grave, the shipmaster came unto Jonah, while he was sleeping, and said—"What meanest thou, oh sleeper, arise and call upon thy God, if so be, he will think on us, that we *perish* not." And again, when Christ and his disciples had entered into a ship as they sailed, Christ fell asleep. And there arose a great storm of wind, and the waves beat into the ship, so that it was filled with water, and his disciples were in jeopardy. And they came to him, and awoke him, saying, "Master, Master, we *perish*. Then he arose, and rebuked the wind and the raging of the water; and they ceased and there was a calm."

2. We find it used to designate a state of starvation. After the prodigal son had wasted his substance, and spent his portion in riotous living, he applied to a citizen of that country, who sent him forth into his fields to feed swine. Here being reduced as he was, to such a state of poverty and distress, after a sober reflection upon his past misconduct, he exclaimed, "How many servants of my father have bread enough and to spare, and I *perish* with hunger. I will arise and go to my father, and will say unto him, father I have sinned against heaven, and in thy sight." An example worthy of imitation by many at the present day.

3. We find this word used to designate the natural death of mankind. For it is written, "All flesh shall *perish* together, and man shall turn again unto dust."

4. We read that "the righteous *perisheth*, and no man layeth it to heart," and that "there is a just man who *perisheth* in his righteousness."

Thus we see that *perish* does not imply endless misery; for none will contend that a righteous or just man will be consigned to the torments of an endless hell.

"Except ye repent, ye shall all likewise perish." On the phrase, "likewise *perish*," Dr. A. Clarke says, "Ye shall perish in like way, or the same manner." Parkhurst is to the same import, for, saith he, "the word here rendered likewise, signifies in the same way or like manner." But here the question arises, in what way, or in the like manner of what, were they to perish, should they not repent? Had the Saviour been describing the situation of those beings who had been cast down to the regions of despair, there to spend a never-ending eternity in pain and anguish—I say had he been conversing upon this subject, and to the question, "Suppose ye that these were sinners above all others?" had answered, "I tell you nay but except ye repent, ye shall all *likewise* perish," there would have been good ground for the inference that is generally drawn from the text. But such was not the case; for we are informed, in the context, that there were some present, who informed Christ, of the Galileans, whose blood Pilate had mingled with their sacrifices. Jesus answered and said, "Suppose ye, that these Galileans, were sinners above all the Galileans because they suffered such things? Or those eighteen, upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise (or in like manner) perish." Bishop Pearce, para-

phrases the passage thus, "Except ye (the nation of the Jews) repent, your state shall be destroyed," which was literally fulfilled at the close of the legal dispensation. The evident meaning of the phrase is, then, that if the Jews did not repent of their sins, and turn unto righteousness, break off their evil and abominable practices, and serve the one living and true God, they should be destroyed, and that without remedy. And that there should be a similarity between their destruction, and that of the Galileans, and also of those upon whom the tower of Siloam fell.

Such was, literally, the fate of this unhappy people. For after they had rejected the Messiah, and killed the Prince of life, agreeably to the prediction of the Saviour, they were subdued by the Romans—their city laid waste—their temple burned, and they themselves destroyed by the edge of the sword, famine and pestilence, so that the number slain in Jerusalem and its neighboring cities, according to Josephus, was about one million three hundred and fifty seven thousand; besides those who were carried away captives into all nations. Thus were this people destroyed, or dispersed to the four quarters of the earth, to become a by-word among all nations.

And there was, likewise, a great similarity between their destruction and that of the Galileans, and of those upon whom the tower in Siloam fell. For, saith Dr. Adam Clarke, when Jerusalem was taken by the Romans, multitudes of the priests, etc., who were going on with the sacrifices, were slain, and their blood was mingled with the blood of their victims; and multitudes were buried under the ruins of walls, houses and temples. Thus instead of teaching the doctrine of endless misery, the text refers to the destruction of the Jewish nation, and had its fulfilment nearly eighteen hundred years ago. Consequently the phrase, "Except ye repent, ye shall all likewise (or in like manner) perish," is not, and cannot be, rightly applied to mankind in general.

I would not be understood to say, that all men shall not receive punishment for their sins, or that repentance is not necessary. For no doctrine is more plainly taught in the Scriptures, than that God "will by no means clear the guilty." "For, unto him belongeth mercy, for he rendereth to every man according to his works." "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile—but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God."

But it is taught in the Scriptures equally as plain that punishment is limited and designed to reform. "For the Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." "For I (the Lord) will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made." "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him, I will lead him also, and restore comforts unto him and to his mourners." "I create the fruit of the lips; peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him." "But the wicked are like the troubled sea when its waters cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye,

endure chastening, God dealth with you, as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof *all* are partakers, then are ye bastards and not sons. Furthermore, we have had fathers after the flesh, who corrected us, and we gave them reverence; shall we not, much rather be in subjection unto the Father of spirits and live? For they, verily, for a few days chastened us after their own pleasure, but *he* for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

Repentance is necessary, for all stand in need of it. Not that repentance which characterises too many professors of religion at the present day—which is caused by fear of the endless wrath of an offended God—but that repentance, or reformation, which is caused by the love of God shed abroad in the heart. For without this repentance or reformation, none can become holy; and without holiness no man can see [enjoy] the Lord.

Thus have I endeavored, as far as I am capable, to give the text its true signification; and to show that when rightly understood, it is in perfect harmony with other portions of Scripture. And notwithstanding the degraded state of Israel, and the long period of time which has elapsed since they were cast off; yet when the text is correctly interpreted, it does not militate against their final restoration. For when the compassionate Redeemer wept over Jerusalem, and beheld the approaching ruin which awaited the city, he lamented the fate to which they were doomed. "O Jerusalem, Jerusalem, which killest the prophets and stonest them who are sent unto thee, how often would I have gathered your children together, as a hen gathereth her brood under her wings, but ye would not! Behold your house is left unto you desolate." Dark, indeed, would have been their prospects had not the Saviour cast a ray of light around the future. "Verily I say unto you, ye shall not see me henceforth, until the time come when ye shall say, blessed is he that cometh in the name of the Lord."

However miserable the condition, or degraded the situation to which they are reduced, yet so sure as revelation can be credited, the time of their redemption shall surely come. "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." Thus, after the fulness of the Gentiles shall be brought in, (which includes all other nations besides the Jews,) is Israel's salvation declared in language that it would seem none could misunderstand.

Well then might Peter say, that the Lord had spoken by the mouths of his holy prophets, the times of the restitution of all things. If the time will come, when "all the ends of the earth shall remember and turn unto the Lord"—when "the ransomed of the Lord shall return and come unto

Zion"—when "the Lord, shall wipe away tears from off all faces"—when "every knee shall bow" unto the Lord, and "every tongue shall swear, surely shall say, in the Lord have I righteousness and strength"—when "all the ends of the earth shall see the salvation of our God"—when "all shall know the Lord from the least to the greatest"—I say, if these times will come, how can any person say, that millions of the human family will wait out a ceaseless eternity, under the wrath and curse of a revengeful God? This I must leave for those to answer, who teach that doctrine. But let us, my friends, imitate the example of Abraham of old, stagger not at the promises of God through unbelief, but be fully persuaded, that what he has promised, he is also able to perform. For he *will*, "in the dispensation, of the fulness of times," "gather together in one, all things, in Christ; both which are in heaven, and which are on earth, even in him"—and "he that is in Christ is a new creature; old things are passed away; and behold all things are become new."

Therefore, brethren, "let us be steadfast, immovable, always abounding in the work of the Lord." "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

For the Magazine and Advocate.

WHO OF THIS GENERATION, WILL BE THE HONORED, THE REVERED BY THE NEXT?

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

I have lately met with some passages in the course of my reading, which led me to ask myself the above question. They were records of the past; and by logical and guarded deductions from the past, may we learn something useful concerning the future. I will present a few of these historical facts, and then, with a very few suggestions, leave them to the reflections of the thoughtful. I shall commence with the passage which first suggested the above inquiry. It is from the work whose title is quoted below,* by Dr. Smith, the author of "Divine Government."

Dr. Smith after some observations upon the immortal discoverer of the circulation of the blood, remarks, "Before the time of Harvey, a vague and indistinct conception, that the blood was not without motion in the body, had been formed by several anatomists. It is analogous to the ordinary mode in which the human mind arrives at discovery, that men's minds should have an imperfect conception of an unknown truth, before some one mind sees it in its completeness and fully discloses it. Having, about the year 1620, succeeded in completely tracing the circle in which the blood moves, and having at that time collected all the evidence of the fact, with a rare degree of philosophical forbearance, Harvey still spent no less than eight years in re-examining the subject, and in maturing the proof of every point, before he ventured to speak of it in public. The brief tract, which at length he published, was written with extreme simplicity, clearness and perspicuity, and has been justly characterised as one of the most admirable examples of a series of arguments deduced from observation and experiment, that ever appeared on any subject.

"Contemporaries are seldom grateful to discoverers. More than one instance is on record in which a man has injured his fortune, and lost his

* "The Philosophy of Health; or an Exposition of the Physical and Mental Constitution of Man, with a view to the promotion of Human Longevity and Happiness. By T. Southwood Smith, Physician to the London Fever Hospital, to the Eastern Dispensary, and to the Jews Hospital." Vol. 1. p. 408. 12mo. London, 1835. This work is intended for the general reader, not the professional exclusively, being intended to give a brief and plain account of the structure and functions of the body, chiefly with reference to health and disease, and this is intended to be introductory to an account of the constitution of the mind, chiefly with reference to the development and direction of its powers. The present volume is confined to anatomy and physiology. It is written in a masterly and interesting manner, and illustrated by upwards of a hundred wood engravings. It is well deserving of republication in this country, to which the Messrs. Harper's or Carey will doubtless attend.

happiness through the elucidation and establishment of a truth which has given him immortality. It may be that there are physical truths yet to be brought to light, to say nothing of new applications of old truths, which, if they could be announced and demonstrated to-day, would be the ruin of the discoverer. It is certain that there are more truths to be discovered, expounded, and enforced, which, if any man had now penetration enough to see them, and courage enough to express them, would cause him to be regarded by the present generation with horror and detestation. (Had not Dr. S. here in his eye, the doctrines of the sect which is every where spoken against?) Perhaps during those eight years of re-examination, the discoverer of the circulation sometimes endeavored in imagination to trace the effect which the stupendous fact, at the knowledge of which he had arrived, would have on the progress of his favorite science; and it may be, the hope and the expectation occasionally arose that the inestimable benefit he was about to confer on his fellow-men would secure to him some portion of their esteem and confidence. What must have been his disappointment when he found, after the publication of his tract, that the little practice he had as a physician by degrees fell off. He was too speculative, too theoretical, not practical. Such was the view taken even by his friends. His enemies saw in his tract nothing but indications of a presumptuous mind that dared to call in question the revered authority of the ancients; and some of them saw, moreover, indications of a malignant mind, that conceived and defended doctrines, which, if not checked, would undermine the very foundations of morality and religion. When the evidence of the truth became irresistible, then these persons suddenly turned round and said, that it was all known before, and that the sole merit of this vaunted discoverer consisted in having circulated the circulation. The pun was not fatal to the future fame of this truly great man, nor even to the gradual though slow return of the public confidence even during his own time, for he lived to attain the summit of reputation."

After reading and reflecting upon this *morceau* of history, it occurred to me to refer to the pages of the philosophic historian of England to learn his account of this great discovery and the discoverer. He says, "it was remarked, that no physician in Europe, who had reached *forty years of age*, ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood, and that his practice in London diminished extremely, from the reproach drawn upon him by that great and signal discovery. So slow is the progress of truth in every science, even when not opposed by factious or superstitious prejudices!" We have had occasion to make a similar remark as to the admission or adoption of new truths by persons "who had reached *forty years of age*." What physician above that age ever adopted or approved of the stethoscope—one of the greatest improvements in medicine? who above that age, ever did otherwise than scoff at the *truths* of Phrenology? what farmer above that age, ever adopted the late improvements in agriculture or agricultural implements? The discoverers or expounders of new views may learn from such historical facts, or from occurrences within their own observation, with whom they are most likely to succeed. Let such reflect and take advantage of the lessons thus taught them. From the junior portion of their own generation or from the next generation, may some, who think out of the usual routine, presume to expect the application due to their motives, talents, and character. It is remarked by some, that Cowley, the poet, though extremely corrupted in taste and manners, "was much more praised and admired during his life time, and celebrated after his death, than the great Milton." What, then, have some of this generation to expect?

The following anecdote seems so *apropos* to the purpose, that, though perhaps more in its proper place in a newspaper, it may not be misplaced here. A gentleman who had tested and recommended gypsum as a manure, told his servant to

spread a small quantity of it secretly upon an adjoining piece of sanfoin, belonging to an old farmer, who vehemently decried it. The crop proved surprisingly abundant on that spot to which the gypsum had been applied, but upon discovering its occasion, the old man, instead of profiting by the circumstance, grew peevish, and wondered why his neighbor should have taken the liberty of spreading his new-fangled manure over his sanfoin, which, for aught he knew, might do more harm than good. The laugh, however, going against him, he determined to get rid of it by breaking up the sanfoin and sowing peas, when, behold! they also rose in judgment against him, so evidently on the gypsomed part, that he was constrained, *though reluctantly*, to acknowledge that "it seemed good stuff"; yet he was never known afterwards to lay a bushel of it on his land!

The men of this generation whose character will be revered and remembered by those of the next, will be, 1. Those who eagerly, ardently pursue after truth—those who love her more than father, mother, or other friends—who resolutely search for her as for her hid treasures—men who like Calvin, inquire not what was the opinion of Jerome, but what is truth? 2. Those who make great exertions, and great sacrifices in the prosecution or defence of the truth. To pursue and establish truth frequently requires vigorous efforts of the intellect, and heroic courage to despise the pains and penalties which bigotry inflicts on those who disturb her leaden reign. Almost all the discoverers and disciples of new views and new truths, have been sufferers in consequence. 3. Those who devote their time and talents to the advancement and amelioration of the human family. Such may be misrepresented by their contemporaries, but posterity will be just to their motives and deserts. Let us all strive for the approval of God, conscience and posterity.

For the Magazine and Advocate.

EXPOSITION OF SCRIPTURE.

BY REV. C. HAMMOND.

"Yet Michael, the archangel, when he contended with the devil, (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9.

The apparent obscurity of this passage, and the difficulty of obtaining the correct meaning of the author, will readily be acknowledged by all who take the trouble of an investigation. Nor am I positively certain of the correctness of my exposition, though it appears to me the only one worthy of a rational and candid belief. Therefore, it is not my expectation to be able to remove every objection, or silence every argument against the opinion I entertain of this text. If I succeed in throwing any light upon this subject, and advance those ideas which will enable others to complete the triumph of truth over error, my object will be accomplished. What then should be understood by the archangel, who contended with the devil about the body of Moses? May we not understand the character named in Daniel x: 13, 21, and xii: 1? If so, what messenger, or angel is there intended? By an examination of the Scriptures, we are taught that the word angel has various significations. This induced Calmet to observe, that "the word angel is taken rather as a name of office than of nature; a messenger, an agent, an envoy, a deputy; first, personally taken, he who performs the will of a superior; second, impersonally taken, that which performs the will of a superior."

1. Personally taken, the word angel denotes a human messenger; for instance, 2 Samuel ii: 5, "And David sent messengers (Heb. angels) to Jabesh-gilead." "A wicked messenger (angel) falleth into evil." Prov. xiii: 17. "I send my messenger (my angel) before thy face." Matt. xi: 10. "And when the messengers (angels) of John were departed." Luke vii: 24. "Ye received me as an angel of God, as Christ Jesus, the prime messenger from God to man." "It seems, however, certain, from the Scriptures quoted, and from many others, that, personally taken, the sense of a messenger, or one deputed to act for him, is the genuine idea of the word angel, both in the Old and in the New Testament. Hence, therefore, Christ

Jesus may well be called 'the angel of God,' he being eminently the deputy from God to man; the great angel of the covenant, Mal. iii: 1, the agent of God." If, then, Christ Jesus be the angel of God in an eminent degree, why may he not be the Michael spoken of in Daniel, and our text? When we consider the character and mission of our Saviour, and the important consequences of his embassy, there can be no impropriety in calling him the chief of messengers from God to man. The office of Jesus Christ is acknowledged to be superior, in every respect, to any other ever conferred by God upon any created being.

Having suggested that the Lord Jesus Christ may be the archangel who contended with the devil about the body of Moses, let us inquire, secondly, what are we to understand by the word devil? This word, like that of angel, has several significations; the most common of which is an adversary.—When taken personally, it may signify an opposer, an enemy; impersonally, that which opposes, the principle of evil. Most of the Jews were opposers of our Lord, and even some of his disciples he called adversaries, when they denied his name to obtain favor of the Jews. If we take the word devil in Jude personally, may it not apply to the Jews, or more particularly to the Jewish high priest, who was an adversary, an opposer, and a calumniator of our Lord and his Gospel; but if we take it impersonally, may it not apply to the spirit of evil, which worked in these children of disobedience. For myself, I consider the high priest of the Jews to be the devil, or adversary with whom our Saviour, the archangel, contended about the body of Moses.

We will inquire, thirdly, about the body of Moses, which was the subject of contention. That either Michael, or the devil, would consider the literal body of Moses an object worthy of contention, appears not only improbable, but altogether incredible. Nor are we under the necessity of believing such an idea. Allowing that our former suggestions are correct, as to the parties concerned in the contention, we may conclude, that, by the body of Moses was intended that in which Moses was most deeply concerned—the ceremonies and institutions of the Jewish lawgiver. This interpretation, is certainly consistent with the instruction of our Lord; for, on more than one occasion, did he reprove them (the chief priests and scribes) because of their rigid adherence to certain traditional customs, while they omitted the weightier matters of the moral law; such as justice, mercy, and faith. Upon the introduction of the Gospel, and the establishment of our Lord's reign, all those types and shadows of the ceremonial dispensation were useless; the object for which they were instituted being fulfilled in the sacrifice of Jesus Christ. Hence, it being known to the Jews, that, as success attended the cause of Christ, so the destruction of their institutions became the more certain. It was, therefore, that the chief priests and such as held the reins of the Jewish church, felt the necessity of opposing our Lord and his doctrine. And it will be recollected, that the persecutions and afflictions, which our Lord suffered, originated principally from this quarter. Why, then, may we not suppose that our Saviour contended with the Jewish high priest, who was an adversary to him and his instructions, about the body, or ceremonial institutions, of Moses.

Lastly. According to the foregoing illustration, it may be asked, why durst not our Lord bring against the high priest a railing accusation? To which it may be replied, that his religion forbade it. On no occasion do we find him rendering evil for evil, or railing for railing. His practice was a complete exemplification of his doctrine. Nor did he ever desire to inculcate the principles he came to establish, by railing against the personal character of any individual. Secondly: had our Lord brought a railing accusation against the high priest, and, at the same time, been unable to confirm the same by the testimony of substantial witnesses, he would have been adjudged a transgressor, and considered deserving of the same punishment, which the proof of the accusation would have in-

flicted upon the accused. Such were the provisions of the law of his country. And, when we take all the circumstances into consideration, when we reflect upon the many difficulties with which our Lord was surrounded—the eagerness of the Jews to destroy his life and his doctrine—and, moreover, the evidence which he intended to leave for the confirmation of his Gospel, as well as the principles of his kingdom and government; we may easily perceive, why he durst not bring a railing accusation against those in power.

For the Magazine and Advocate.

LICENTIOUS TENDENCY OF UNIVERSALISM.

"The doctrine of universal salvation is productive of immorality, and leads its believers into all manner of abominations, licentiousness and crime; and this, were there no other, would be a sufficient reason for my opposition to it." These were the words of a blustering opposer to the doctrine of God's unlimited grace, when requested to give some reason for his opposition. And thus we are told by almost every opposer; from the long-visaged D. D., down to the most humble devotee that officiates about the tabernacle: and they tell us too, with a dignified appearance of candor and honesty, which might lead an observer to suppose, that facts warranted the assertion. But let us examine for a moment. Our blessed Redeemer while on earth, gave us the following rule to judge concerning the good or bad qualities of a tree; "Ye shall know them by their fruits. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them." Matt. vii: 16, 17, 18 and 20. Let us apply this rule to the subject under consideration. That "immorality, licentiousness, crime and all manner of abominations"—are "evil fruits," no one will question: and if they are *certainly known* to be the true and legitimate fruit of the tree *Universalism*, then according to our Saviour's rule, we must admit that the tree is a *corrupt* one. In order to come to a correct conclusion on this point, let us refer to the history of past times for information. Did those who propagated their religion in days that are past in Asia by means of fire and sword, believe that God will have all men to be saved, and come unto the knowledge of the truth? Were those who crucified the "Lord of glory" believers in the doctrine of universal holiness? Who instituted and practiced the hellish cruelties of the Spanish Inquisition, imbruing their guilty hands, in the innocent blood of thousands of the unfortunate and helpless victims of their infernal rage? Did they believe that "God is good unto all, and that his tender mercies are over all his works"? Who dragged to prison and to death, the primitive believers of Christianity?—were they Universalists? No.—No.—Not one of these interrogations can be answered in the affirmative. This "evil fruit," therefore, cannot be ascribed to the tree of *Universalism*; for all these were believers in the doctrine of *endless misery*!

If this examination is not enough, let us come down to our own day: let us examine the penitentiaries and prisons of our land;—let us peruse a catalogue of the names of those who have been guilty of crimes, at the bare thought of which, humanity shudders, and see if a *majority*, or even a small *minority* of them were Universalists. Why then do our opposers continue to assert, with so much vain confidence, that Universalism has a *licentious tendency*? When they see from *plain facts*, that its fruit is *not* evil, why continue to assert that the tree is *corrupt*? If, upon a fair and candid examination into the state of things as they even have been, and still are; we find that a *very great* majority of those whose crimes and wickedness have rendered them a curse and a scourge to our land, were believers in, and advocates of that most horrid and inconsistent dogma of *endless misery*, why not "render to Caesar the things that are Caesar's"—and conclude that, as the fruit of the tree of *endless misery* is altogether *evil*; the tree must according to our Saviour's rule, be a *corrupt* tree. "I speak as unto wise men: judge ye what I say."

H. L. H.

For the Magazine and Advocate.

"THEY SHALL BE FILLED."

The light and glory of the Gospel consist in the blessings which it confers upon mankind, by teaching them how to enjoy peace on earth, and by giving them the evidence of future life and glory.

We are informed in the Gospel that those are blessed who thirst after righteousness. Why? "For they shall be filled." How filled? With doubt, with fear? Does the Gospel promise that those who thirst after righteousness shall be filled with mourning and despair? Does it not rather promise that they shall be filled with rest, with peace and happiness?—with joy and rejoicing in hope of the glory of God? Yea, surely—this is what the Gospel of our Redeemer promises those who with right motives seek his kingdom.

But unfortunately for the well-being of humanity, this glory of the Gospel has been hid—this light of the Saviour's teachings has been darkened by the rude hand of superstition and bigotry. The veil of obscurity—of doubt—of ignorance has been thrown over this glorious light for ages; and man has been left to grope his way along in worse than Egyptian darkness. Not a ray of light has blessed him in his wanderings and gropings, save a few faint gleams which have at intervals shone through the crevices of patched-up, remodeled and ever-varying creeds.

Man has sought to fill his soul with that which giveth peace; but instead thereof, the corroding worm of discontent has preyed upon his vitals! Has some poor mistaken soul wandered from the path of rectitude, and found that there is nought but misery and distress in the practice of evil?—and does he wish to turn from his wickedness to a refuge where peace and joy shall be his comfort? He is directed to seek what he desires in the popular doctrine of the day. He does so. But alas! he cries, I am plunged into a worse situation than I was in before. I am now told that happiness is not to be found in religion—that I need not go there expecting to enjoy peace; for he who takes the yoke of Christ upon him is heavily burdened! O, it is a thorny road! briars spring up on every hand and goad every step of a Christian's life! But the wicked sail along through life with pleasure for their wafting breeze—prosperity attends them—they enjoy themselves in this world, and have nothing to trouble them! And here I am. I have tried the ways of wickedness, but there was no peace—I have bathed in the alluring and deceitful pleasures of the world, but they were vanity—I have floated on the tide of pollutions, but it was not smooth—I sunk in its depths—it rolled its foaming billows over my soul—I arose from its bosom, and sought refuge in religion. But here I am mistaken. They say there is no joy—no rest—no peace there! I have rolled sin under my tongue, oftentimes, but it was not a sweet morsel: and I fled to religion to satisfy the longing desire of my soul—but O, how mistaken! They tell me that *sin's* paths are those of peace! So that, turn which way I will, it is all the same—no peace—no rest—no happiness!

Poor deluded man! It was not religion to which thou fledst; for that gives comfort to the desponding mind. The refuge which thou didst seek, was not the Gospel; for that gives joy in believing—renovates—purifies—raises the sinking from the deep waves of pollution. The Gospel of our Redeemer calms the troubled waters of anguish—stills the commotion of the turbid streams of sin—it says, "peace, be still," to the wrangling spirits of earth. Thy guide, poor mortal, was false, blind, ignorant. He pointed thee to the creeds formed by creatures like himself; weak, finite and erring; instead of that God who is a strong refuge and a resting place. Hadst thou turned to the revelation of Jesus, thou wouldst have found rest to thy weary spirit—there may be found strong consolation for those who have fled for refuge to lay hold of the hope set before them.

Another individual, who has been the sport of chance through life—tossed in the whirlpool of skepticism, and whirled in the giddy heights and

mazy labyrinths of a fancied philosophy, is called to mourn. The cold touch of death has laid low his bosom companion—the destroyer came, and she followed him to the shades of the dead. What is her condition? *Utter nothingness!* says his dreary system of philosophy—the *abyss of nonentity!* echoes from the same source. But this does not satisfy his desire. There is something in his bosom which revolts at the thought. The irrepressible wish that she may live—live on, till they shall again meet, whispers its accents in such soothing strains—in a pleasing melody which harmonizes so well with the secret longing of his soul for immortality beyond the grave, that he begins to believe that it will be so. Hope rises in his soul—he almost fancies that he can see the spirit of his lost companion soaring to worlds above—winging its way to habitations in eternity. His joy is too great to remain confined in his bosom, and he turns to a Christian friend, and says, taking him by the hand; "I can begin to realize the hopes of your religion. I can almost persuade myself that it is true. O! would that I could believe that existence ends not at death! would that I could be assured of reuniting with the dear friend whom the cold clods have covered from my sight on earth forever! Will you, my friend, give me the evidence I need? My soul aspires to the skies! help me to believe the truths of religion."

His friend commences. He proceeds to establish the Gospel history—advances the great improbability of Christ being an imposter; and if not a deceiver, then we may rest assured of the resurrection. For he not only taught it, but actually died, and rose from the dead as the first fruits of them that shall sleep.

The mourning man is filled with joy, "This is indeed, good tidings," he exclaims, "well may the Christian rejoice with joy unspeakable and full of glory, in view of the rich inheritance of man." But alas! His joy is to be dampened. For the friend continues by representing that although we shall be raised to life in a future world, yet some are raised to misery only, so long as God shall exist; while the others are to enjoy our Father's presence and peace forever. But the mourner anxiously wishes to know how he may ascertain whether a person is to be happy or miserable. He is informed that it is all uncertain—that if the deceased had been converted—born again—born of God, then there is some hope of a favorable reception in the habitation of heaven.

Plunged in a deeper gulf of despair than before, the mourner cries out—"vain is your religion! false are your pretensions! comfortless are your hopes! dreary are your consolations! Better is my philosophy! more consoling is it to think that the departed one is to remain a tenant of the grave forever—that she waste away and moulder into her native dust to be blown abroad by the winds of heaven, like the vilest reptile that crawls beneath our feet, than the belief that there is even a possibility of being raised from the silence of the tomb, to dwell in unspeakable anguish unending! O, vanity of vanities! it is all a farce! from nothing we came, to nothing we shall return!"

"Blessed are they that mourn; for they shall be comforted." But something besides interminable misery is necessary to give the comfort.—Something also, besides the chilling thought that annihilation broods over our race—that the gulf of oblivion shuts the scene of our existence in one eternal night! In all this, comfort is not to be found. How then is the mourner comforted? By the blessings of the Gospel—by the truth of the revelation of brighter scenes—a more serene existence in the mansions of our God.

It is not merely the fact of a resurrection, which is calculated to fill the soul with comfort; but that its subject shall be happy. It is not that we ourselves shall be happy; but that our families and friends will be so too. And all that ever did, or ever can assure us of this, is that it will be the portion of all mankind. All that can assure us that ourselves, our friends, or a single individual will be happy in eternity, also assures us that every in-

telligent creature will ultimately stand renovated in the presence of its God. This great truth alone constitutes the glory, the blessing and the light of the Gospel.

September 26, 1833.

EIMI.

COMBE ON THE CONSTITUTION OF MAN.

SECOND EXTRACT.

I have been repeatedly requested to publish an article or articles on capital punishments. But they are so interwoven with the principles of our criminal legislation generally, as well as opposed to the principles of the Christian religion in its purity, that I have felt too deeply my incompetency to do ample justice to the subject, and have, besides, an aversion as a clergyman to interfere with what may be deemed the sole business of the legislator. The following, however, is so pertinent, and so ably exposes the defects of our present system of punishing, that I give it with pleasure. True, in many cases, as Mr. Combe elsewhere observes, this country has made punishments more what they *ought to be*, than they are in Europe; but too generally, we yet punish on *animal*, instead of *human or divine* principles.

A. B. G.

Man possesses the same animal propensities as those of the lower creatures, and under their instigation, he inflicts punishment on principles precisely analogous to those under which they chastise. Indeed, it is curious to remark, that hitherto the criminal laws, even of the most civilized nations, have been framed on the principles of animal punishment exclusively. A thief, for example, breaks into a dwelling-house and steals. The reflecting faculties are employed to discover the offender, and find evidence of the offence. Judges and juries assemble to determine whether the evidence is sufficient; and if they find it to be so, the offender is ordered to be banished, imprisoned, or hanged. We are apt to imagine that there is something moral in the trial. But the sole object of it is to ascertain that a crime has been committed, and that the accused is the real offender. The dog and cock make equally certain of both points; because they never punish except when the individual is caught in the offence. Guilt being ascertained, and the offender identified, the dog shakes and worries him, and then lets him go; while man scourges his back, or makes him mount the steps of a tread-mill, and then turns him adrift. If the offender has been very presumptuous and pertinacious in his aggression, the dog sometimes, although rarely, throttles him outright; and man, in similar circumstances, very generally strangles him with a rope, or cuts off his head. The dog, in his proceeding, makes no inquiry into the causes which led to the crime, or into the consequences, upon the offender, of the punishment which he inflicts. In this also he is imitated by the human race. Man inflicts his vengeance with as little inquiry into the causes which led to the offence,—and, except when he puts him to death, he turns the culprit adrift upon the world after he has undergone his punishment, with as little concern about what shall next befall him as is shown by his canine prototype. The dog acts in this manner, because he is inspired by animal propensities, and higher faculties have been denied him. Man imitates him, because he too has received animal faculties—and because, although he possesses, in addition to them, moral sentiments and reflecting intellect, he has not yet discovered the practical application of these to the subject of criminal legislation.

The animal punishment is not without advantage even in the case of man, although it is far short, in this respect, of what he might obtain by following the guidance of his moral sentiments and enlightened intellect. Man as a mere animal could not exist in society, unless some check were instituted against abuses of the propensities; and hence it is quite obvious, that animal vengeance, rude as it is, carries with it results beneficial even to the offender, except where it puts him to death—a degree of punishment which, as we have seen,

the lower animals rarely inflict on each other of the same species. Unless the outrages of Destructiveness, Acquisitiveness, Self-Esteem, and the other animal faculties were checked, human society would be dissolved, and by that result the offenders themselves would suffer more grievous calamities than under any moderate form of animal castigation.

The world is arranged, in so far as regards the lower creatures, with a wise relation to the faculties bestowed on them. Accordingly, animal resentment is really effective in their case. In consequence of their not possessing reflecting faculties, they are incapable of forming deep or extensive schemes for mutual aggression, and are not led to speculate on the chances of escaping detection in their misdeeds. Their offences are limited to casual overflows of their propensities when excited by momentary temptation; which are checked by counter overflows of other propensities, momentarily excited in the animals aggrieved.

[To be continued.]

From the Universalist Union.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists met in Schenectady, N. Y., on Wednesday, the 14th ult., and after prayer by Br. J. Britton, appointed Br. M. Rayner, Moderator, and Br. I. D. Williamson, Clerk.

1. Appointed Brs. T. J. Whitcomb, D. M. Moore and G. Conant, a committee to arrange the order of public services.

2. Appointed Brs. T. J. Whitcomb, S. Van Schaack and Artemas Childs, a committee on fellowship and ordination.

3. The committee of discipline reported that no cause of complaint had come before them during the past year.

4. Appointed Brs. W. Bell, I. D. Williamson and M. Rayner, a committee of discipline for the ensuing year.

5. Resolved, That this Association will hold three Quarterly Conferences between this and the time of its next session, at such times and places as the Standing Clerk may appoint.

6. Appointed Brs. W. Bell, M. Rayner, M. J. Bovee and S. W. Britton, delegates to the State Convention, with power to appoint substitutes.

7. The following resolution was introduced, and after discussion was negatived by a vote of 11 to 7:—"Whereas, the United States Convention at its last session, passed a resolution recommending the subject of a theological seminary to the consideration of the Universalist public; and whereas, the Convention of this State has united in the said recommendation; therefore,

Resolved, That this Association approve the establishment of a theological seminary for the education of young men for the Universalist ministry."

8. The committee on fellowship and ordination reported in favor of granting a letter of fellowship to Br. Zenas Cook of Hudson. Report accepted.

9. Appointed Br. M. Rayner to preach the next occasional sermon. Br. W. Bell substitute.

10. Appointed Br. I. D. Williamson to prepare the minutes for publication in the "Universalist Union," accompanied with a circular.

11. Adjourned to meet at Duanesburgh, Schenectady county, on the second Wednesday in September, 1837. Prayer by Br. M. Rayner.

MENZIES RAYNER, Moderator.

I. D. Williamson, Clerk.

Fifteen ministers present.

From the Herald of Truth.

MINUTES OF THE SECOND SESSION OF THE STEUBEN ASSOCIATION, FOR 1836.

Met according to last year's adjournment, at Howard Flats, on September 7, 1836, and after uniting in prayer with Br. Miles, organized the Council by appointing Br. G. Sanderson, Moderator, and Br. T. P. Abell, Clerk.

1. Appointed Brs. Wisner, Graves and Baker a committee for the arrangement of public services.

2. Received and read letters and credentials from societies and delegates.

3. Committee on fellowship and ordination reported that no business had been brought before them for transaction.

4. Committee of discipline reported—"no cause of complaint."

5. Voted, That Brs. J. Chase, jr., M. L. Wisner and Dr. A. Baker be the committee on fellowship and ordination for the ensuing year.

6. Voted, That Brs. W. Goff and C. Graves, of Howard, and James Bentley, of Pultney, be the committee of discipline for the same period of time.

7. Appointed Brs. Upson and Van Alstine, clerical delegates to the New-York State Convention for 1837.

8. Voted, That Brs. James Alley, of Howard, and N. T. Murdock, of Dundee, be the lay delegates to said Convention, with power to elect their substitutes, if necessary.

9. Voted, That a committee of three be chosen for the purpose of appointing Quarterly Conferences within the limits of this Association, during the interim of its session.

10. Appointed Brs. W. Goff, C. Graves and Z. Bradley said committee.

11. Voted, That a clergyman be appointed to deliver an occasional sermon at the next session of this Association.

12. Voted, That Br. S. Miles be appointed to preach said occasional sermon, with power to select a substitute.

13. Voted, That the resolution heretofore published by the Genesee Association, in regard to one Ira Spencer, be incorporated with, and republished in these minutes.

"Whereas this Council is informed that Mr. Ira Spencer has for some time past been preaching in the name, and under the pretended sanction of Universalists; therefore,

Resolved, To notify the public, that the said Spencer has not said sanction; that he is not, nor ever has been, in fellowship with this nor any other Association of Universalists."

14. Inasmuch as the cause of temperance is inseparably connected with the prosperity of Universalism—and inasmuch as it is the imperative duty of every professed follower of the Lord Jesus to be "temperate in all things," therefore,

Resolved, That we do earnestly recommend to every member composing this body, and to every Universalist in the world, a strict observance of the principles of temperance; especially would we urge them to forego the use of ardent spirits as a common beverage.

15. Voted, That all persons present, both ladies and gentlemen, be allowed to vote on the [following] resolution, disapprobating the establishment of a theological seminary.

16. Whereas the General Convention of the State of New-York, at its last session, called upon the several Associations, of which it is composed, for an expression of their feelings in relation to the establishment of a theological seminary—and whereas we feel no hesitancy in complying with the request of the Convention, therefore,

Resolved, That we, as lovers of equal rights and supporters of primitive Christianity, cannot, in conscience, approve the establishment of such an institution in our hitherto prosperous denomination.

17. Voted, That Br. T. P. Abell prepare these minutes for publication, and accompany them with such remarks as he shall please.

18. Adjourned to meet at Kennedyville, Steuben county, N. Y., on the first Wednesday and Thursday in September, 1837.

G. SANDERSON, Moderator.

T. P. Abell, Clerk.

[Ten preachers present. Sermons were delivered by the following brethren:—S. Miles, M. L. Wisner, T. D. Cook, L. Paine, G. Sanderson and J. Chase, jr.]

REMARKS.—The weather was very pleasant, the congregations quite large, and the singing good. Deep attention was paid to the public ministrations. More than once we saw the tear of gratitude and filial affection gracing the eye of the child of God, and we deemed that the heart was made glad.

Our friends received us with much good feeling and hospitality. We shared freely of their bounty. Long will they be cherished in our grateful remembrance.—Heaven grant that the seed sown may fall upon good ground, and bring forth an hundred fold. T. P. ABELL.

From the Herald of Truth.

MINUTES OF THE PROCEEDINGS OF THE ONTARIO ASSOCIATION OF UNIVERSALISTS—FOR 1836.

This Association met according to previous adjournment, at Geneva, N. Y., on September 14, 1836, and after uniting in prayer with Br. W. E. Manley, organized the Council by choosing Br. J. Chase, jr., Moderator, and Br. O. Roberts, Clerk.

1. Voted. That Br. George Smith, of Livonia, and Br. John Robb, of Penfield, be admitted members of this Council.

2. Received and read the letters of delegates from the different societies.

3. Heard and accepted the report of the committee of discipline, which was that there was no complaint.

4. Voted, That we append an exception to the eleventh Article in the minutes of the proceedings of this body for 1834, that the Article shall read as follows:

Resolved, That the Ontario Association appoint annually a standing committee on fellowship and ordination, to whom all candidates for letters of fellowship and ordination shall make application at least three months before the session of this body: Except in cases where all necessary information respecting the candidate can be obtained at the time of the session of the Association.

5. Voted, That this Council adjourn till 4 o'clock, P. M.

After convening according to adjournment, Voted,

6. That, whereas, facts within the observation of every one, prove that Universalist ministers are particularly liable to leave their families when they themselves shall be taken from this world, in want of the conveniences and necessities of life, therefore,

Resolved, That in the opinion of this Council, it is advisable to form a society, for the acquisition of a fund, the avails of which shall be appropriated to the assistance of widows and orphans of deceased Universalist clergymen who are left in indigent circumstances.

7. Voted, That a committee be appointed to draft a Constitution for the adoption of said society, and that Brs. A. Goodell, W. E. Manley and Charles Graves be that committee.

8. Voted, That this Council adjourn to meet again at this place, to-morrow morning, at 8 o'clock.

9. Met according to adjournment, and after uniting in prayer with Br. S. Barnes, proceeded to business.

10. Voted, That we recommend that there be as many religious Conferences within the bounds of this Association during the ensuing year as there are fifth Sundays in the year, and that a committee of three be appointed to decide where those Conferences shall be held.

11. Whereas the State Convention of Universalists, at its last session, called upon the several Associations of which it is composed, for the expression of their feelings relative to the establishment of a theological seminary—and whereas we feel no hesitancy in complying therewith, therefore,

Resolved, That we cannot in conscience approve the establishment of such an institution in our hitherto prosperous denomination.

12. Voted, That Brs. G. Sanderson, O. Ackley and W. E. Manley, be a committee to receive requests for letters of fellowship and ordination.

13. Voted, That Brs. O. Roberts, T. D. Cook and G. Sanderson be a committee of discipline for the ensuing year.

14. Appointed Brs. Chase and Ackley clerical delegates to attend the State Convention in May next—and Brs. A. Goodell, of Fairport, and Benjamin Underhill, of Wolcott, lay delegates, with the privilege of appointing substitutes.

15. The committee appointed to draft a Constitution for the adoption of the before mentioned society, presented a Constitution on the plan of that adopted by the Central Association, which was adopted.

16. Voted, That Br. O. Roberts prepare the minutes of the proceedings of this body and cause them to be published, together with such remarks as he may deem proper.

17. Adjourned to meet at Victor, on the second Wednesday and Thursday of September, 1837.

O. Roberts, Clerk. J. Chase, jr., Moderator.

[Seventeen preachers present. Sermons were delivered by Brs. W. E. Manley, O. Roberts, D. R. Biddlecom, T. C. Eaton, M. L. Wisner and A. Peck.]

REMARKS.—The information received relative to the condition of the cause within the limits of this Association was cheering. There appears to be nothing wanting but a zeal proportioned to the greatness of the cause, to secure a complete triumph of the truth in this section. Indifference and apathy are more inconsistent in a Universalist, than in the believer of any other religious sentiment. Let this remark be seriously considered, and let the truth of it be manifested by us all, if we would wish to honor the cause of our Master.

The deliberations of our Council were in accordance with the spirit of our religion. The subject of establishing a theological seminary was faithfully canvassed, and a resolution passed disapprobating it: there were however a few dissenting voices. Let our brethren act decidedly on this subject, and either at once decide on establishing the proposed seminary, or reject the idea of it, so that it may be at rest; for we foresee no good resulting from a protracted and spirited discussion of it. A venerable servant of God once said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Who-so readeth let him understand."

The establishment of a society in this and other Association for the relief of the widows and orphans of deceased Universalist ministers, left in destitute circumstances, has an interesting and important bearing upon the future condition of our denomination. Relieve our ministers from the chilling prospect that they must leave their wives and little ones to feed on the cold charity of the world, and what a weight of care, anxiety and gloom do you cast off of their minds. So forbidding is the future to many of our ministering brethren, and so seriously have some of them laid it to heart, that we have trembled for the safety of our denomination; but we rejoice that something is likely to be done to remove this difficulty in the way of our progress.

One brother was ordained to the work of the Gospel ministry. [Query.—Who?] May he be a faithful minis-

ter of the Lord Jesus. The services of the sanctuary were interesting and instructive, the congregations large, and we hope much good was done. On the whole, the season was one of rejoicing. May God smile on all the laudable efforts of his children to build up and extend from shore to shore the kingdom of the blessed Redeemer.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, OCTOBER 8, 1836.

THE UTILITARIAN.

DEISM.

"There be many that say, Who will show us any good?" Ps. lv. 6.

The term, deism, is commonly applied to mean those who believe in a supreme Being, but reject Christianity. As the only system of theism which is especially worthy of notice; and next in purity and correctness, perhaps, to the faith of the enlightened Christian theist; deism claims our present notice. Nor are its advocates few in numbers. Many of the so-called Heathen, the Mahomedans, and the deists of Christian lands, all may properly be classed under this general head. But confining ourselves to those who reject revelation, the question arises—Which shall we receive, God as revealed in nature alone, or God as revealed in nature and revelation combined? For "there be many that say, Who will show us any good" in believing in Christianity?

And here let it be remembered that Christians have all the beauty, and life, and light that nature can yield to our deistical brethren, in addition to what revelation yields. We give up nothing good in nature's lessons, more than they. And in addition to all they can derive from nature, we derive much that is invaluable from revelation. The religion taught by nature has been compared to the natural eye—that taught by the Bible to the telescope. The unaided sight reveals to us the moon and planets, it is true, but it is only by aid of the telescope we perceive their full glory, extent, magnitude, and probable capability of being inhabited. So by nature and human reason we may perceive and understand that there is a supreme Intelligence of wonderful wisdom, power and goodness, but it is only by revelation that we can learn that he is an infinitely glorious moral being—whose name and nature are love—whose mode of existence is universally spiritual—whose designs embrace the happiness of his creatures for the promotion of his glory—that he is the Father of our spirits, and designs making us universally holy and happy in a state of existence which is pure, spiritual and lasting as his own.

True; after revelation teaches us these facts, every circumstance in nature and providence confirms them, and renders assurance doubly sure—but before these things were revealed, what was the knowledge man had of God? Go to the highly enlightened and civilized nations of Greece and Rome—see their thirty thousand gods worshipped with drunken, lascivious debaucheries and cruelly murderous rites—faint imitations of the characters worshipped in temples, that, as specimens of art, are yet the wonder of the world. Go to Egypt, the store-house of ancient learning and the mother of mysteries, where, as some skeptics will tell you, Moses stole the system he taught as a revelation from God, and you will find all people bowing the knee to the crocodile and the lizard—the beasts of the field and the plants of the earth. Or go to the Jew, but partially taught in the counsel of Jehovah and the destiny of man—at the coming of Jesus he confined God to the land of Judea, and him the governor of the Jew, but the tyrant of the Gentile—while all he knew of the future world, was a few dreamy fables borrowed from his Heathen conquerors. Or go to the deist of Christendom, and what is his faith, but the doctrines he has pilfered from Christianity—what his precepts, but those of Christ—or what his hopes after death, but the extinction of conscious existence?

On this twilight gloom and chaos, the light of Heaven's revelation beams with rays of joyous tidings. It con-

firms all that nature teaches of God's goodness—explains all that nature shows of his wrath and anger—extends its blessings—expands its hopes—enlightens its darkness, and gilds with golden expectation all it taught us to wish for hereafter. More perfect, and excellent, and conclusive in its teachings than the volume of nature, its proofs of universal and everlasting goodness of God are stronger and clearer. Establishing the fact that God is the common Father of all, it teaches men that they are brethren, and should conduct toward each other as such. Teaching that happiness is dependent on the performance of duty, and an assimilation to God, it gives the strongest motive to be virtuous. And revelation alone, gives us full and certain proof that man shall live again, in a state where his joys will be purer and higher—where his faculties may expand forever and reach no termination, and where his knowledge shall never fail nor disappoint him. And operating thus by hope, and love, and joy, it has ameliorated present suffering, and purified from present evil, till it has become a dispute whether Christianity civilizes, or whether civilization Christianizes man—a question answered, however, by the voice of antiquity, and the history of womankind.

Rome was civilized—but Christianity was persecuted, until its glory departed from it, and barbarism again brooded over it. Rome and Greece were civilized, but Christianity it was that taught them woman was the equal, not the slave of man—his companion and helpmate, not his mere toy and plaything. And ever since then, the rights of women, Christianity, and the highest state of civilization, have gone hand in hand together among the nations of the earth. And the freedom of woman, and the excellence of civilization have been in exact proportion to the purity and simplicity of that system of religion, their cause. Hence we can safely point to every civilized nation ever known, in proof that there is some good in believing in Christianity. And though in all ages, its professors have been guilty of the grossest vices and barbarities, yet these crimes have been excelled in degree and number by those of the advocates of other systems, and of atheism—with this difference, however, that Christians cannot do evil without violating the spirit and precepts of their faith—precepts both negative and positive—whereas the former have no better standard than experience.

It is true, as our deistical brethren urge, that the Bible speaks of God as angry, revengeful, changeable, etc.—but does not nature do the same? Whence the storms and earthquakes, the floods and tornadoes, that desolate the earth, swallow up cities, and lay whole countries waste in desolation? Whence the alternate famine and plenty, the alternate prosperity and adversity, that so frequently visit the nations? Do they not come from the God of nature equally as from the God of revelation—do they not show equally the changing dealings of his providence—and do they not as equally visit the child and the adult, the innocent and the guilty, as did God's judgments of old upon the Jewish and Heathen nations?

There is, however, this difference in these teachings of wrath—in nature, they are the final, closing exhibition of God; in revelation, they are represented but as slight temporary evils, which are by no means the end of God's government. How differently then, to the eye of the deist and the eye of the Christian, appear the tokens of God's wrath exhibited alike in nature and in revelation! The earthquake rolls its terrors across the inner caverns of the earth, mingling sea, and land, and air in confusion, overwhelming cities and villages, desolating provinces, and destroying its hundreds and thousands and millions of lives. The young and old—the infant and its mother—the sage and the idiot—the vicious and the virtuous are alike overwhelmed with ruin, crushed, bruised, mangled and their cries and groans hushed in one common death, and they buried in one common grave. To the deist, that is the end of their existence—to the enlightened Christian, these are but the pangs of a birth into a better, more glorious and *endless* life. Is there no good in believing in Christianity?

Or, take a single case. The air grows dark—the heavens muster their legions of clouds, and charge their artillery with fire—the winds beat, the thunder rolls, and the ruins descend. As if in wrath, the God of nature sends his winged darts of fire abroad, here venting his rage against a tree, there against the cattle of the field, or the husbandman's winter stores. Suddenly, as if demanding a nobler victim, a beauteous, virtuous youth is singled out by a vengeful bolt, and sinks down, trembling and quivering, into the arms of death. That is all the deist sees—that is the closing scene of life! If he hopes for another life, what reason has he to believe that his wrath will not abide on the object it has so furiously and ruthlessly destroyed? To the Christian, it is *not* the closing scene of the victim's whole existence. We are taught a more cheering hope beyond.

Will the deist say that nature but teaches *seeming* wrath? How will he prove it, when pain and suffering are the close, and terror and gloom accompany? But the Christian knows, that not only the wrath taught in nature, but also that disclosed in revelation, are but the seeming appearances of God's providence—for in the first, they not only see a partial evil inflicted on *one* being, to procure a greater good to *other* beings, but they are taught that that evil is also merely temporary, and will terminate in *universal*, endless good. And in revelation, they are assured that these passions do not really, but only *seemingly*, dwell in the Deity; a lesson confirmed by the glorious result taught in the Gospel of his Son. Where can the deist find such lessons as these, except in Christianity?

Let our deistical brethren reflect upon these things with candor, and I am persuaded they will scoff no longer at these representations of seeming truth. And when they find the purpose of God in these things, declared to be the instruction and amendment of the nations, and that they are consistent with infinite and immutable love, I trust they will admit that there is great good in believing in God as he is represented in nature and revelation combined. A. B. G.

"AN EVIL AND ITS CAUSE."

BROKEN APPOINTMENTS.

"It is a good rule that works both ways."

Br. GROSH—By a late number of your paper, we discover that some of your lay correspondents complain, that some of our brethren have not fulfilled their appointments, and wish you would not publish any more appointments for that vicinity, unless they can be fulfilled. We do not know but these brethren have sufficient reason to complain—and it is very possible they have always so performed their engagements, that what we have to offer will not at all apply to them. But we wish to take occasion, from their complaints, to offer some remarks which *will* apply to persons who *have* complained without cause, and who *have not* always been guiltless of the very things whereof they complain of us. Of such, only, would we now remark, that they must suppose we are made of sterner stuff than they are, and therefore can withstand the most violent pelting storms of rain or snow that Providence is pleased, now and then, to send us. Also, that neither we nor any of our families can ever be sick. Now be it known to all such, that we are but flesh and blood, and as long as they expect to be excused for not attending our meetings, because there happens a small shower that merely lays the dust, or by reason of a slight headache, we shall think that a storm which lasts all day, or a fever that confines us to the house for a week, is a reasonable excuse for our absence. We therefore, dear brother, claim the privilege of making a request, also, and hope you will publish it for the benefit of those whom it may concern.

We have frequently seen in your and other papers, notices of the formation of societies in certain places, or the erection of meeting-houses, owned wholly or in part by Universalists, many of them influential and wealthy men. They ask, very anxiously, if you cannot come, or send some one to dispense to them the word of life, and feed them with knowledge and understanding; assuring you that he will be cordially welcomed, hospitably treated, and kindly remembered. Well—in accordance with such a request, and on the strength of such promises, we once rode about thirty miles to preach to a destitute society, where we were kindly received and entertained, and our preaching, apparently, devoutly listened to. But when we took our leave of them, their remembrance consisted more in words than in deeds. A few shillings were handed us, accompanied with that old, threadbare excuse, "we are unprepared this time"—or else, (for I forget)

which,) "our friends are opposed to taking up collections." Lately we made another appointment; but when the time came we could not leave our room, and consequently it was a "broken appointment."

But being desirous to atone for any disappointment we might have caused, as soon as we were well enough to attend to it, we made another appointment, and after riding between thirty and forty miles, and performing services on Sunday, we received, by the kindness of one person, one dollar, to cheer us on our homeward way, and sustain our family.

Now we do hope you will not publish any more requests of the above named purport, unless we can be assured they will fulfil their promises, and deal justly by us—for no reason can be given for their neglect of duty (see 1 Cor. ix: 11) and violation of moral justice and obligation. "A word to the wise is sufficient."

CLERICUS.

REMARKS.

I must also "take occasion from the complaints of" Clericus, to relate a rather provoking, but ludicrous instance of similar treatment, received by a friend who walked a considerable distance to preach to a destitute society. They gave him a miserable pittance, but excused themselves by saying, that as his horse wore out no shoes, and ate no provender, his expenses were but trifling! and let him "plod his weary way," back again.

But to another subject, to which this opportunity leads me—THE CAUSE of this evil. Br. R. O. Williams, in a late number of the Union, and an article headed "An evil and its cause," says that the reason why such cases occur, as Clericus complains of, is, "As a denomination we have frequently said hard things against 'the clergy'; and though we have referred to the Limitarian clergy, yet we have created a strong feeling against the clergy of every denomination, our own included. We have said much against 'priestcraft,' and 'priest-ridden people'; and not the least among the charges has been, that 'the clergy' are desirous of getting 'the loaves and fishes,' 'fat salaries' and good living. These things, it is true, have been said against the self-styled Orthodox clergy; but at the same time a feeling of distrust has been expressed by Universalist clergymen against clergymen of their own order. We seem to manifest but little confidence in the integrity of one another. The idea is conveyed, that if Universalists get the power, they will do just as Limitarians do. They will scramble for 'the loaves and fishes,' be hypocrites, engage in 'priestcraft,' and 'priest ride the people. If these things have not been said, they have been inferred from the language of Universalist clergymen."

After a few other similar remarks, he draws the conclusion, that "this continual cry about 'priestcraft' and 'fat salaries'.....has had no little influence in producing the evil complained of."

Now this is all true, as far as it goes—but it stops short of the primary cause, and rests only at the secondary or immediate one. Br. W. would not have us cease exposing "priestcraft," and all its abominations, merely that we might gain the confidence and money of the people. This, I am certain, is not the object of his article. He only thinks we may have accused innocent persons among our opposers, in crying them down *en masse*—and he is probably correct. He also thinks that our want of confidence in, and accusations of each other, is wrong. Perhaps it is—but what is its cause? Find this out, and you find out the primary and main cause of the evil complained of.

In my humble opinion, then, the want of confidence in one portion of our clergy, by the others, is this: Some of our ministering brethren have, for several years, manifested a strong disposition to introduce such "new measures" into our order as must necessarily overturn the present equal, easy and republican government thereof, (whether they know it or not,) and eventually take many of the equal rights and privileges of the laity from them, and vest the same in the clergy exclusively. These results may not be intended by them, but will inevitably follow the establishment of the "new measures." They urge these measures, without their being asked for by the laity—yea, in opposition to the wishes of the great lay

majority, and to the remonstrances of many of the clergy. Consequently, a distrust of their "measures," at least, and a want of confidence in at least their judgments, must exist, not only in the minds of "many Universalist clergymen," but also in the minds of many of our laymen. Let Br. Williams trace this distrust to its source, and he will find it begin where I have placed it. And if it has the evil effect he speaks of—and that it has in part, I do not doubt—who is to blame? They who continue, as from the first, to oppose measures which always were full of evil consequences in other denominations; or they who, after crying them down as oppressive and unjust in other denominations, are now striving to establish them in our own, in order (as some of them urge) that we may be respected by, and on terms of equality with, those other popular sects?

I again repeat, I have much—very much confidence in the motives of these "new measure" brethren. I cannot and will not believe many of them mean any thing but good; for I know some of them to eschew what they believe to be evil. But I cannot see how what is "fish" among other denominations, can be "flesh" among Universalists. Human nature is human nature, and while we live in the flesh, let us pray, "lead us not into temptation."

A. B. G.

"UNIVERSALIST REGISTER AND ALMANAC FOR 1837: containing statistics of the denomination of Universalists in the United States and the British Provinces; together with various articles illustrative of Universalism. Astronomical calculations by G. R. Perkins. O. Whiston and G. Sanderson, Publishers. Geneva: Printed at the Office of the Herald of Truth."

The above named annual publication has just made its appearance from the press. It contains 36 duodecimo pages—one quarter less than last year's Register, but with finer type and more condensed matter, and one-half the price of that for the last year. It contains, besides the Almanac and Astronomical calculations for 1837, the Plan of Ecclesiastical Government; Profession of Faith; List of Preachers in the United States and British Provinces; New Societies organized since the publication of the Register for 1836; Meeting-houses erected during the past year; an account of the different Conventions and Associations in the United States and the times of holding their annual meetings; a catalogue of all the Universalist periodicals and papers, the places where and persons by whom published, names of Editors, terms of publication, etc., etc., together with a number of well written articles illustrative of the doctrine of universal salvation. Some statistical errors of last year are corrected in this, some new information added; and, on the whole, though it is not as perfect as we could wish, owing to the impracticability of obtaining correct statistics of the denomination from all parts of the country, and the remissness of many in communicating to the publishers, such intelligence as is within their reach, yet it is a valuable and useful publication, and will be very convenient as a matter of reference from year to year. We hope the publishers will be rewarded for their labors, and continue to make some new improvements in the work every year, till it comes to be what our denomination both need and desire, a perfect Register.

Price of the Register \$4 per hundred, 63 cents per dozen, 6 cents single.

D. S.

N. B. We expect a supply of the Register for this region will soon be sent on for sale to this office.

One of our subscribers at Hartwick complains that our paper does not arrive at that office regularly. The fault is not ours. We mail the Hartwick package regularly every Friday, the day before the date of publication.

Br. C. S. Brown has a variety of books, illustrating the views of Universalists, for sale at the Utica retail prices.

The Editor of the Universalist and Ladies Repository will please send current volume, from commencement, to Mrs. Phebe Smith, Williamsville, Erie county, N. Y.

THE SERMON

Published in to-day's paper, was written by our young brother, a short time previous to his death, while preparing himself to enter the ministry of universal reconciliation. It has been somewhat corrected—rather abridged—but not more than was deemed necessary for its appearance in print. A notice of the author's decease may be found in the Magazine and Advocate, vol. v, last page of No. 39. His aged and excellent mother is yet living in Batavia.

A. B. G.

SELECT SCHOOL.

Mr. Nelson C. Powers has lately opened a school in the basement story of the Universalist church, in this city, for the instruction of young ladies and gentlemen in the English and higher branches of education. We are highly gratified to learn that Mr. Powers, as a teacher, gives perfect satisfaction, and hope our friends will give him the encouragement that his qualifications deserve.

REMOVAL.—Br. C. S. Brown has removed to Hastings, Oswego county, and desires all communications directed to him at that place.

LIBERAL INSTITUTE.—Mr. Joseph Ames, 2d, of Canton, St. Lawrence county, is authorized to collect and forward contributions in aid of the funds of the Liberal Institute.

AGENTS.—Rev. F. Hitchcock, Newtown, Ct., Rev. S. C. Bulkeley, Danbury, Ct., Ira Baker, West Almond, and Stephen Wilson, jr., Belfast, will act as our agents.

Br. A. C. Barry has accepted an invitation to settle with the society at Gaines, Orleans county. He will act as agent for the Magazine and Advocate.

RELIGIOUS NOTICES.

There will be preaching to-morrow, by Br. WHITNEY in this city—Br. W. BELL at Victor.

There will be preaching on the third Sunday inst., by Br. J. A. ASPINWALL at the brick schoolhouse in East Martinsburg—Br. WHITNEY at Buffalo—Br. C. B. BROWN at Williamstown—Br. BRITTON at Russia—Br. C. S. BROWN at Locke—Br. SIAS at Depauville, and at French Creek in the evening—Br. WAGGONER at Fort Plain—Br. L. C. BROWNE at Eatouville, and Newport in the evening—Br. S. R. SMITH in this city—Br. S. BARNES at Onondaga South Hollow.

There will be preaching on the fourth Sunday inst., by Br. W. SIAS at South Champion, and at Copenhagen in the evening—Br. C. S. BROWN at Sylvan Springs.

Br. T. J. SMITH will lecture at the schoolhouse near Br. Carver's on the evening of the third Sunday inst., at early candle lighting.

Br. D. SKINNER will preach at Newville, on the third Sunday inst., during the day, and in the evening lecture on the subject of temperance; and on Monday, the 17th, preach two discourses at the Union church in Oppenheim—the first to commence at one o'clock, P. M.

A Universalist Conference will be held in the Baptist church at Beach's Corners, (Dansville,) Stenben county, on the 19th and 20th of October inst. Services to commence each day at half past 10, A. M. Br. A. Upson will be ordained during the meeting. Sermon by Br. J. Chase. The eucharist or "Lord's supper" will also be celebrated at the close of the meeting.

The friends of the place would earnestly invite all the Universalist preachers who can make it convenient to attend.

There will be a Conference of Universalist ministers at Sheshequin, Pa., on Wednesday and Thursday, the 19th and 20th of October, at which time it is expected that Br. G. S. Ames will be ordained. Ministering brethren that can possibly make it convenient, are earnestly invited to attend.

A Conference of Universalists will be held at Scipio Centre, on the last Wednesday and Thursday of October inst., at which time and place Br. H. Boughton will be ordained. Ministering brethren generally are invited to attend. Those ministers and friends coming from a distance will please call on Mrs. Jacob Morgan and Worden Babcock, by whom they will be directed to places of entertainment.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

Rev. J. S. F. Darien Centre, for self, C. D. and W. W.—D. W. East Bethany, for D. S.—D. A. Schroom—P. M. Pembroke, for S. H. and E. D.—P. M. Foughkeapee.

POETRY.

GOOD NIGHT.

BY THEODORE KORNER.

Good night
To the weary slumbers light,
Day draws softly to its close,
Busy hands now seek repose,
Till awakes the morning bright.
Good night!
Seek, repose,
Weary eyelids gently close,
Still, more still the lonely street,
The watchman's horn sounds far and sweet,
And the night bids friends and foes
"Seek repose!"

Slumber sweet!
Dreams of heaven around thee meet;
Him whom love torments by day
Shall the dreams of night repay;
Him, the loved one's voice shall greet
"Slumber sweet."

Good night,
Slumber till the day dawns bright,
Slumber till another morrow
Comes with all its care and sorrow—
Our father watches—fear takes flight,
Good night!—Good night!

DREAMS.

I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have, in a dream, any idea whose elements did not in some form strike him at a previous period. If these break loose from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape. As this is an important point, and one which has never been properly insisted upon, I shall illustrate it by an example. I lately dreamed that I walked upon the banks of the great canal in the neighborhood of Glasgow. On the side opposite to that on which I was, and within a few feet of the water, stood the splendid portico of the Royal Exchange. A gentleman whom I knew, was standing upon one of the steps, and we spoke to each other. I then lifted a large stone, and poised it in my hand, when he said that he was certain I could not throw it to a certain spot which he pointed out. I made the attempt, and fell short of the mark. At this moment a well known friend came up whom I knew to excel at *putting* the stone; but, strange to say, he had lost both his legs, and walked upon wooden substitutes. This struck me as exceedingly curious; for my impression was that he had lost only one leg and had but a single wooden one. At my desire he took up the stone, and, without difficulty threw it beyond the point indicated by the gentleman upon the opposite side of the canal. The absurdity of this dream is extremely glaring; and yet on strictly analyzing it, I find it to be wholly composed of ideas which passed through my mind on the previous day, assuming a new and ridiculous arrangement. I can compare it to nothing but to cross readings in the newspapers, or to that well known amusement which consists in putting a number of sentences, each written on a separate piece of paper, into a hat, shaking the whole, then taking them out one by one, as they come, and seeing what kind of medley the heterogeneous compound will make, when thus fortuitously put together. For instance, I had, on the above day, taken a walk to the canal, along with a friend. On returning from it, I pointed out to him a spot where a new road was forming, and where a few days before, one of the workmen had been overwhelmed by a quantity of rubbish falling upon him, which fairly chopped off one of his legs, and so much damaged the other that it was feared amputation was necessary. Near this very spot there is a park in which, about a month previously, I practiced throwing the stone. On passing the Exchange on my way home, I expressed regret at the lowness of its situation, and remarked what a fine effect it would have were it placed upon more elevated ground. Such were the previous circumstances, and let us see how they bear upon the dream. In the first place, the canal appeared before me. 2. Its situation is an elevated one. 3. The portico of the Exchange, occurring to my mind as being placed too low, became associated with the elevation of the canal, and I placed it close by on a similar altitude. 4. The gentleman I had been walking upon, was the same whom, in the dream, I saw standing upon the steps of the portico. 5. Having related to him the

story of the man who lost one limb, and had a chance of losing another, this idea brings before me a friend with a brace of wooden legs, who, moreover, appears in connexion with putting the stone, as I know him to excel at that exercise. There is only one other element in the dream which the preceding events will not account for, and that is, the surprise at the individual referred to having more than one wooden leg. But why should he have even one, seeing that in reality he is limbed like other people? This also, I can account for. Some years ago he slightly injured his knee while leaping a ditch, and I remember of jocularly advising him to get it cut off. I am particular in illustrating this point with regard to dreams, for I hold that if it were possible to analyze them all, they would invariably be found to stand in the same relation to the waking state as the above specimen. The more diversified and incongruous the character of a dream, and the more remote from the period of its occurrence the circumstances which suggest it, the more difficult does its analysis become; and, in point of fact, this process may be impossible, so totally are the elements of the dream often dis severed from their original source, and so ludicrously huddled together.—*Philosophy of Sleep.*

DO YOU ADMIRE NATURE?

Such is the shallow question which many are shallow or impious enough to ask, and as many foolish enough to answer. The traveller into the country, whether a pedestrian, equestrian or carriager, must make up his mind to hear the question asked at the hotel, or friendly mansion, by friend or stranger, "How do you admire the nature you are seeing or going to see?" The traveller to the city has the same daring query put to him—"How do you admire the nature you have seen?" Do you ask me whether I admire nature? Why not ask me, do I admire heaven—Jesus—God?

But do I admire nature? Yes—adore, revere, love it—not in itself—oh, no—but as the building of the infinite Architect, as the theatre of the great probation, as one bright link of the golden universe. Do I admire nature? Yes; I admire the artless melody of birds, sprinkled like the tinklings of silver bells over every hill and valley of the round globe. Yes; I admire the springing of the green turf, the flower dotted landscape, the perfumed breezes as from "Araby the blest." I admire the majestic march of the cloud giants, as they walk abroad on the wings of the wind—now merging from the hills, bending round the earth's huge convexity, as if to enfold her in their vast limbs. I admire the solid earth, speeding on its orbit with inconceivable swiftness, yet still as the cradle of a sleeping infant, bearing with it as on downy wings every least and tenderest creature without agitation or harm—beast, bird, fish and insect, man and his dwellings; the quiet valleys, the purling rivulets, the awful mountains. I admire the revolution of the rolling, mighty earth. How grand, how lovely, how solemn is it! Stand where you will, what wonders, beauties, revelations! In the forest what antediluvian hoariness! By the streams, what sprightly music of leaping waters! On the hill top, what gentle swaying and billowy motion of the air sea! At the ocean's side what solemn sounds eddying over the waters, what tired waves rolling into their haven, from some storm away, what folding of the pinions of the tempest!

I love the aged, the young, the stern, the beautiful, the full sea. I am awed by the great sky above, the great sky beneath me, the seen heavens above, the mighty unseen heavens below—no measure to the height, no measure to the depth! Let the imagination go forth. Let her glancing wing dart from star to star, from system to system, from universe to universe. She ever leaves the infinite behind her, she ever springs on to the infinite before her. Could she attain creation's outmost bounds what were there then beyond? What but God? And if God, then surely these worlds in which he exhibits his wisdom his power and his love,

Do you ask me then, whether I admire nature? Do not ask me, for to ask is to doubt. Admire with me in sympathising silence, the beautiful, stupendous, living universe, and remember that, glorious, as it is, it is but the faint and dimly discerned emblem of Him who made it.

A HINT TO PARENTS.

Were fathers and mothers apprised of the fact, that their offspring are correct informants at the bar of the public, of what they daily see, and hear, and experience at home, a sense of reputation alone, in the absence of higher motives, would induce them to amend their domestic discipline. Such at least, ought to be its effect. Children trained to obedience and attention in their own dwellings, will not, when they enter seats of instruction, leave those valuable qualities behind them. But, if they are neglected by their parents, they can scarcely fail to be strangers, as well to a sense of duty and decorum, as to a practice of them. In fine, when children are irregular, vicious or even sickly, the fault and misfortune are,

in a much higher degree than is usually in agined, attributable to the neglect or mismanagement of those who have had the superintendence of them.—*Calverell on Physical Education.*

Those who have said that a blind fatality has produced all the effects which we see in this world, have uttered a monstrous absurdity; for what greater absurdity is there than a blind fatality which could have produced intelligent beings?—*Montesquieu.*

MARRIAGES.

In this city, on the 29th of September, by John Parsons, Esq., Mr. GEORGE BARNARD, of Whitestown, to Miss JANE R. CALHOUN, of Oriskany.

In Wapensna, Tioga county, August 20, by Rev. G. S. Ames, Mr. C. V. S. BLIVEN, to Miss CAROLINE GAGE, both of that place.

In Royalton, July 17, by Rev. C. Hammond, Mr. JOSHUA SLAYTON, Jr., to Miss HANNAH RUSSEL, both of that place.

In Ridgeway, September 7th, by the same, Mr. E. W. SMITH, Merchant, to Miss HANNAH COCHRANE.

In Royalton, September 8th, by the same, Mr. AMOS BRATTON, to Miss BETSEY BROWNING.

In Shelby, September 15th, by the same, Mr. DANIEL BOWEN, to Miss DELANCY M. COX.

In Royalton, September 15th, by the same, Mr. HIRSH RICHARDSON, to Miss PHEBE COLE.

In Royalton, September 22d, by the same, Mr. NELSON NETHAWAY, to Miss PALICE HOVEY, both of Alabama, Genesee county.

In New-York, on the 15th ult., by Rev. J. Kennedy, Mr. PHILANDER SWEEDEN GRANT, printer, to Miss CAROLINE R. GREENE. J. H. A.

Also, in New-York, on the 19th, by Rev. Mr. White, Mr. NORWOOD BOWNE, printer, to Miss PRISCILLA C. BARRY. J. H. A.

DEATHS.

In Scriba, September 18, ANDREW L., son of Martin and Leonora Bacon, aged 7 months and 18 days. The consolations of the Gospel were imparted to the mourning relatives, on the 19th, by the writer. T. G. E.

In Oswego, on the 21st ult., AMY, daughter of Samuel and Mary Ann Lewis, aged 3 years, 11 months and 3 days.

She excited the admiration of all who knew her, by her pleasant and amiable disposition; and seemed to possess the understanding of persons of maturer years. She expressed her love for her school mates, and a little while before her death, called to her bed her mother and father and little sisters, and embraced each in turn in the arms of affection and bade them farewell, and then yielded her pure spirit to the hands of Him who gave it.

But the afflicted parents mourn not as those without hope. On the 23d, neighbors and friends came to mingle their heartfelt sympathies with the deeply afflicted mourners, who seemed to listen with interest to a discourse delivered by the writer. T. G. E.

In Hannibal, on the 23d ult., ASA E., only son of Mason and Almira Pierce, aged 10 days. The funeral ceremonies were performed by the writer, on the 25th, and a discourse was delivered from Luke iv: 22.

The Baptists refused the use of their church on the occasion. Their Christian kindness and boasted charity will be duly appreciated by a discerning community and a knowledge of it should be handed down to posterity. T. C. E.

In Elmira, N. Y., on the 12th ult., Mr. SIMON WYLIE, of Great Bend, Pa., a soldier of the revolution and a decided Universalist.

THE MAGAZINE AND ADVOCATE,
IS PUBLISHED EVERY SATURDAY.

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, OCTOBER 15, 1836.

NUMBER 42.

For the Magazine and Advocate.

NOTES ON SACRED SUBJECTS.

INSCRIBED TO ADELIA.

§ XXVII. SPECIMENS OF A NEW TRANSLATION, ETC., ETC.—EPISTLE TO THE ROMANS.—(Continued from §§ 18, 19, pp. 218, 220.) SEC. I. Paul introduces his letter with an appropriate salutation to the professor of Christianity at Rome, in the course of which he hints at the argument for Christianity from the accomplishment of prophecy, and from the resurrection of Christ, asserts his apostolical authority, and assures them of his cordial affection for them and his ardent desire to see them. Rom. i: 1-16.

Translation.—1. Paul, a servant of Jesus Christ, called to be an apostle, separated to the Gospel of God. 2. (Which he had previously promised, by his prophets, in the holy Scriptures.) 3. Relating to his Son, who, by natural descent was of the seed of David. 4. But, with respect to the spirit of holiness, was declared to be the Son of God with power, by his resurrection from the dead; even, Jesus Christ our Lord: 5. From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name; 6. Among whom are ye, also, the called of Jesus Christ: 7. To all who are in Rome, to the beloved of God, to the called, to the holy; grace be to you, and peace from God, our Father, and the Lord Jesus Christ.

8. And first, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9. For God, whom with my spirit I serve in the Gospel of his Son, is my witness, how continually I make mention of you. 10. Always in my prayers requesting that by some means now at length, I may have a prosperous journey to come to you, by the will of God. 11. For I greatly desire to see you, that I may impart to you some spiritual gift, that ye may be established. 12. And this is my wish that I may be comforted together with you, through the mutual faith of both you and me. 13. Indeed, brethren, I am unwilling that ye should be ignorant, that I have frequently purposed to come to you, (though I have hitherto been hindered,) that I might have fruit among you also, even as among the other Gentiles. 14. I am a debtor both to the Greeks and the barbarians, both to the learned and the ignorant. 15. Therefore am I willing, according to my ability, to preach the Gospel even to you who are at Rome. 16. For I am not ashamed of the Gospel of Christ, because it is the power of God for salvation to every one who believeth, to the Jew first, and also to the Greek.

Commentary or Paraphrase.—Dear brethren, you receive this from Paul, a devoted servant or laborer in the cause of Jesus Christ, and an apostle called and appointed as were the other apostles, separated and commissioned to preach the good news from God, (which good news were foretold and promised by his prophets in the sacred books of his ancient people,) relative to the coming of his Son to save and bless the world, who, as was foretold, was born of a woman descended from David. This was his natural descent or lineage according to the flesh, agreeably to the predictions of the Jewish Scriptures; but with respect to his inspiration and prophetic character, he was accurately and incontrovertibly marked out and distinguished and demonstrated to be the Son of God, or the promised Messiah, by the wonderful and miraculous exertion of the divine power in raising him from the dead. This distinguishes him from all preceding prophets, and confirms him, my Jewish brethren, to be our long-expected Messiah, and

the highest of the sons of God. From him, since his resurrection, have I received the distinguished favor of an apostleship, in order that, through my preaching him as the Son of God, the obedience arising from that belief may be produced among all the nations, this obedience to his precepts and conformity to his character being the natural consequence of a belief in his being the Son, and very image and manifestation of the invisible God. Among the number of which Gentiles or nations are ye also, illustrious Romans, having been and still being invited to believe in the mission and character of Jesus Christ: to you, with the rest, my apostolical mission extends. Being thus commissioned, and agreeably to the purport of my office, do I inscribe this epistle to all who are in Rome; and especially to those who are beloved of God—who enjoy those blessings which he has made the consequences of virtue and communion with his spirit,—to those who have been invited to become professors of Christianity, and to those who are already saints by profession: may the favor and peace of God be multiplied to you—may ye enjoy all prosperity and great peace from God our Father, and from the Lord Jesus Christ, who is exalted at his right hand to rule over and control every event for good, until the times of the restitution of all things.

And, in the first place, I declare to you that I am grateful to my God through Jesus Christ, and praise him for all of you who have embraced the belief of the Gospel, that your faith in the divine commission of Jesus is so decided and conspicuous that it is spoken of throughout the whole Roman empire. In saying that I feel grateful for this state of your belief, I speak the truth; for I call God to witness my sincerity, who alone can judge of the fact—yea, with confidence can I call upon that God, whom I make it the business of my life to serve, with the utmost earnestness, in the propagation and enforcement of the goodness of his Son, to witness, how constantly I make mention of you, always in my prayers entreating for permission and opportunity that, by some means, now at length and after much waiting, I may have a prosperous journey to Jerusalem, by the will of God, and then to come to you. For I do assure you, my brethren, that I greatly, I may say, vehemently, desire to see you; chiefly that I may impart to you some spiritual or miraculous gift by the laying on of my hands, so that by this you may be established in the belief you have embraced, and fortified against recantation from the persuasion or ridicule of either Heathen or Jews. And this I propose, that I may be comforted together with you, by the mutual increase of our faith which these spiritual gifts will produce. Brethren, doubt not my sincerity, but give me credit when I again assure you that I have not only prayed but often purposed to come to you, though I have been hindered hitherto, for I long to have some fruit of my ministry among you Romans, as well as among other people and nations: for being the apostle of the Gentiles, I consider myself bound to preach the good news to the Greeks, however refined, and to the barbarians, however uncultivated—to the philosophic as well as to the more ignorant classes. Therefore, notwithstanding your great proficiency in learning and the sciences, I feel willing, according to my abilities, to preach the Gospel, and proclaim the glad tidings even to you who are in the metropolis of the universe, as is Rome at this day. For although the learned and the literary among you do pronounce Christianity to be foolishness, I am none ashamed of these glad tidings of the promised Prince. I am not ashamed, I say, of this new revelation, for I

consider it the powerful means which God makes use of for working liberty, emancipation, progress to every one that believes and is fully influenced by it—to the Jew first, and likewise to the Gentile.

Notes.—Verse 1. It seems very natural, in reading this verse, that the question should occur, In what sense did Paul understand himself to be a servant of Jesus Christ, and for what purpose did he introduce the mention of it in this inscription of his epistle? Some, I have found, have thought he meant to indicate the great change in his character, viz: from being a persecutor to a propagator of Christianity, and that he mentioned it here to make those who may have heard of him in the former capacity, aware of the change. If we turn to commentators we will be told that the word *doulos*, translated servant, means literally a slave, and that Paul meant to say that he felt as if not his own, that his life and powers belonged to his heavenly owner, and in the employment of them he was his willing slave. Or that in the East the prime ministers and managers for kings, were called *douloi*, and that this honorable name denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers. To us it has appeared that, if he had expressed the current of his thought at the time, he might have said, Once ye heard of me as the bitter enemy of Christ, whom I deemed no better than a deceiver and impostor; now, thank God, ye hear from myself if ye have not otherwise heard the news, that I have been miraculously convinced of my mistake, and that in consequence I have become no less decidedly a friend, a servant, a slave to him whose cause I once opposed. His character is so amiable and so excellent, I see in it so much that surpasses human and approaches divine excellence, how can I be otherwise than attached to such a leader? His cause is so sublime, so high, being no less than the redemption—the emancipation of man from the influence, the domination of error, ignorance, imperfection and every form of EVIL, and his transformation from present imbecility, guilt and infelicity, to a grandeur, a purity, and a happiness approaching to the Divine, that my soul is enraptured, captivated and enslaved in such ennobling service, and I am devoted, ready to suffer and to die, to help forward so glorious a cause.

A called Apostle.—It is generally understood that many of the Jewish teachers, that is, those of them who are inclined to mix up Christianity with Judaism, and who are on that account called Judaizing Christians, were inclined to deny the claim of Paul to the office and authority of an apostle. And as in this epistle the writer controverts several of the dogmas of these teachers, it is looked upon as very appropriate in him to assert his authority at the commencement. Jesus originally chose twelve persons to be with him to hear his sayings and be witnesses of his miracles and other deeds. These he made apostles, or persons sent forth to propagate the new revelation. They were endowed with supernatural powers to fit them for their office. They were all commissioned by Jesus himself. Before his ascension, Jesus did not supply the place of Judas. But after the ascension, the eleven judged it proper to supply his place; and for that purpose they chose Matthias by lot. But to ordain an apostle belonged to Christ alone; accordingly, some time after this election of Matthias, he seems to have superseded it by selecting and appointing another to be his apostle and witness in the place of Judas. This was Saul of Tarsus, who seems to have been selected on account of his fitness to combat with and overcome the obstacles and difficulties in the way of the conversion of the Gentiles.

For the purpose of making this persecuting unbeliever his apostle, Jesus appeared to him on his way to Damascus, and having thus, by his personal appearance, convinced him of the truth of his resurrection; he gave him his commission, (Acts, xxvi: 16; etc.), and endowed him with supernatural powers. On account of this appointment he was entitled to rank with the *twelve*. He was, therefore, *called or constituted* an apostle, as were the other apostles—in the same way and with equal power and authority. All this he meant should be present to the minds of those whom he addressed, when he called himself a *called apostle*. Separated, etc. See Gal. i: 15.

Ver. 3. *Relating to his Son*—"The Gospel is good news from God concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the Gospel as well as its author." How many thoughts crowd upon the writer's mind! He would fain insist upon the argument that Jesus is the Christ, or expected King of the Jews, because of his descent from the family of David; but in an inscription he can barely allude to it.

Ver. 4. Another brief allusion to an important subject. According his natural descent, Jesus was the Son of David; but in respect of his holy spiritual nature, he was the Son of God. Paul seems to have considered his resurrection from the dead as the most powerful evidence of this relationship of Jesus. To this proof of his moral and official character—of his being the son of the Blessed, Jesus had frequently appealed (John ii: 19); for asserting this relationship, did the Jews put him to death as a blasphemer; had he been an impostor therefore, God would not have performed this miracle to confirm all his pretensions. Let any one read the last five verses of the 27th chapter of Matthew, and the first fifteen verses of the 28th chapter, and he will perceive the *great power of evidence* with which Jesus was marked out and confirmed to be the Son of God,—and every thing else which he pretended to be, in consequence of his resurrection from the dead.

Ver. 5. *Grace and apostleship* we consider a pleonasm or Hebrew mode of expression for the office of an apostle. *Charis*, the word translated *grace*, frequently implies of itself the apostolic office, as in Rom. xii: 3; xv: 15. Gal. ii: 9. Eph. iii: 2 and 8. For what purpose was Paul appointed an apostle? To produce the *obedience of faith*; either in the sense adopted in the paraphrase, obedience from the principle of faith; or faith itself called obedience, Acts, vi: 7. Rom. xvi: 19, 26. Another mode of expressing the purpose for which Paul was endowed with the apostolic office is adopted, Acts, ix: 15, with which this may be compared. Dr. Macknight remarks that the rendering of this verse in the authorized or common version, besides being inelegant, is faulty in two particulars. For, first, Paul did not receive his apostleship by Christ—that is from God by the intervention of Christ—but from Christ himself, as holding the right originally of making an apostle. Secondly, *upostasin tes pisters* does not signify *obedience to the faith* but the *obedience of faith*.—The apostle received his office from Christ himself, that by preaching him every where as the Son of God and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 7. We have given what appears to us to have been the apostle's meaning in the foregoing paraphrase. To all that are in Rome, he addressed his epistle, to the Heathens as well as the Jews and Christians, because it was intended to convince all them that Jesus was truly a teacher sent from God, and that the obedience arising from this belief would greatly exalt and improve the character and condition of every one who was influenced by it.

Saints: By this term Paul did not probably, mean those whose life was pure and holy, but only such as had separated themselves from the rest of their brethren around, by professing belief in Jesus

as the Christ, and adherence to his doctrines and precepts.

Peace.—Commentators ascribe to this word meanings so various, that one is apt to rise from a consultation of them with more confusion than clearness of ideas. Every reader of Travels in Eastern countries, or of Novels, the scene of which is in the East, is familiar with the invariable salutation of these countries, *Salam aleikum*, Peace be with you. The disciples of Jesus when they went forth among the lost sheep of the house of Israel, adopted this universally employed mode of salutation, Matt. x: 12, 13, and Luke, x: 5. Paul in writing his letters did the same. "Great is Peace," said the Jewish Rabbins, "for all other blessings are comprehended in it." And this is undoubtedly the meaning of it here, as it is of the common salutation. And notwithstanding upwards of ten meanings are ascribed to the word by learned rather than wise men, a knowledge of its being the common salutation in the East, is to us more full of explanation than the whole of them. We think that it can scarcely fail of being remarked by a thoughtful reader, how much more full of indications of a reference of every good to God as its author, is the phraseology of Paul, than is the current phraseology of our times. Which state of feeling best becomes us towards Him, "who giveth us all things richly to enjoy"? We feel as if Paul was a more grateful and worthy recipient of favors than the great majority of moderns.—Throughout all his epistles this characteristic state of feeling towards the Author of all good may be readily observed.

Ver. 8. Not unusual with Paul to begin his letters with some conciliatory language.

World; the same that was to be taxed, Luke, ii: 1, viz. the Roman Empire.

Ver. 9. *Without ceasing, making mention of you always in my prayers*, is a tautology, as Dr. Macknight remarks, which in the above translation is avoided by joining the clause, *always in my prayers*, with the word *requesting* in the beginning of verse 10, with which it stands connected in the Greek.

Ver. 11. Extraordinary or miraculous powers could only be conferred by the apostles themselves, by laying on of hands.

Ver. 12. "As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which no doubt gave them great joy."—Macknight.

Ver. 14. All other nations except themselves were called barbarians by the Greeks. Barbarian meant no more at first than one whose language is unintelligible. But because the Greeks were a more cultivated people, and the Greek language was known to all the learned of other nations; the name Greek came to be nearly equivalent to learned, and barbarian to unlearned. Accordingly in conformity with the style of Hebrew writers, we have the second clause of this verse explicative or synonymous with the first. We prefer our translation of the second clause to that in the common version—*wise and unwise*—because the Greek words frequently have such a meaning, and because here it seems scarcely possible they were meant to convey any other. It is probable Paul meant, in this and the succeeding verse, to answer and remove the prejudices and objections of those who were of opinion that he avoided preaching at Rome, because he knew that he could not defend his doctrines before the audiences of learned and cultivated minds which he might expect there. He tells them, that notwithstanding their boasted genius and learning, he would boldly preach the Gospel to them as he did to those who were less learned—though perhaps not less wise. To the Greeks the Gospel appeared foolishness, and many in Rome seem to have thought that although Paul might be very ready to preach to barbarians and silly people, yet before such men as might assemble to hear him in the refined and learned city of Rome, he would be ashamed of such foolishness. But he tells them in—

Ver. 16. That they were mistaken—that neither before the learned nor the unlearned was he ashamed of the good news—of the Gospel of Christ. The reason why Paul was not ashamed of the good news which he was employed in proclaiming, we have endeavored to indicate in our paraphrase. We will have occasion in our paraphrase and notes on verses 17 and 18, to give fuller and more explicit views of this reason.

Louise county, Michigan, August, 1836.

For the Magazine and Advocate.

OCCASIONAL PREACHING—REPLY TO MINOR.

The reader will find in No. 37, certain objections preferred against the constitutional provisions of our Associations, regulating the duties of ministers, to which an allusion was made by me some time since in this paper. At that time I merely stated the circumstances under which the candidate receives his letter of fellowship, what these letters certify him to be, and then ask the question, "will one or two sermons in a year answer the object for which these letters were given, and to which they bear witness? Our anonymous friend has advanced two objections to the affirmative of this question, whether they are real or fictitious, I am left in as positive ignorance not only of the truth or falsehood of the two cases, but of the means to determine this question, as I am of the hundred reported renunciations of Universalists on their death beds that appear in tracts without name, place, time, etc. The first objection against requiring a preacher to devote any portion of his time to the duties of his profession is, that it may grieve a preacher of our order living in the writer's neighborhood, who has preached "to the satisfaction of the society in which he resides," and who has received "little or no support for preaching." Minor further informs us that he cannot collect more than eight or ten at a time to meeting, thinks he can write a tolerable old-fashioned hand, and do his little home business. I could almost wish that he had entered his own complaints against Br. Grosh and myself, rather than by proxy admitting these qualifications, in which case we would be willing to allow him some special privilege in the constitution. Our friend immediately adds, "that the time has been when" this preacher "surrounded by various discouragements has not preached more than one or two sermons in the year." Well then I am right glad to hear that our zealous brother has overcome those discouragements. He can now preach steadily to some eight or ten hearers, without the least expense to them. This is a happy state of things. Wonder whom these obnoxious constitutions and resolutions grieve the most, the preacher or the hearer? For one I avow my determination never to advocate any resolution that would disfellowship any preacher, possessing the fortitude, piety, and zeal of this man. It is my misfortune, however, that I labor under different circumstances, such an ungrateful society as the one in which Minor resides would soon starve me out of house and home. And were every other society of Universalists like them, it would be no small honor or favor to have them dissolve the fellowship formally subsisting between us.—Minor advises amendments to our constitution. Agreed. The first amendment I would propose, would be one calculated to wake up dead societies, where not more than ten turn out to worship God, and where even that number are so destitute of justice as to withhold from the laborer his hire. But Minor asks what should this preacher do to suit me. I answer, that if the preacher considers it his duty to preach at all to such a society, let him preach repentance toward God, till he can witness something like the Christian religion among them.

The second objection is the case of some preacher living within a thousand miles of Rochester, who once became discouraged, concluded to preach no more, resigned his letter of fellowship, and before a year came round received his letter again from the Association. This case if true, is just as it should be. The Association sustained its credit for veracity, by not certifying that the person

was a preacher when he did not preach—and the preacher his honor, in surrendering that which required duties he was unwilling to discharge.—Therefore, all I regret in this case, is, that our friend had not continued this history down to the present time, that the public might become acquainted with the success and usefulness of his hero. To conclude, I only observe for the satisfaction of all, that I am not in favor of any measure or resolution that requires of a preacher to surrender his letter of fellowship, because some temporary circumstance may forbid his preaching, such as sickness of himself or family, old age, etc. If a man intends to make preaching his business, I am satisfied, but if some other employment to the entire neglect of his ministerial duties, I would object to it.

C. HAMMOND.

For the Magazine and Advocate.

A CHAPTER ON SUNSETS.

There is no more lovely or instructive object in nature, than the setting sun. I may as well observe however, that I do not insist upon being the original discoverer of this fact. For "sunset" has been, from time immemorial, a fruitful subject of contemplation to the grave and the gay, the feeling, the enthusiastic, the speculative and even the indifferent, and also a prominent theme for the ready pens of all the poets and doggerel-chaunters that ever lived. Yet, like Malsherbes' roses, its freshness and beauty are undiminished, and it is as likely ever to remain an object of supreme interest to the eye of the contemplative as is "Sweet Home" to the ear of the sentimental. Their lives are synonymous.

The sun is acknowledged by all to be not only an object of great splendor, but also of great utility—useful in his rising up in dispersing the cold dews which have gathered upon the bosom of the earth—in brightening melancholy faces, and dejected flowers, and calling forth the melody of nature's "select choir"—useful in his noon-day radiance in maturing the offerings which nature lavishly prepares for ungrateful man—and beautiful in his going down. Alas, few have spoken of the use of the setting sun! Yet if his withdrawing rays have not appeared to the eye of the "outward man" as strikingly, or immediately beneficial to the visible things of life, we know that they are so notwithstanding; at least we that are philosophically given; and I think it may easily be proved that the impression of the sun's dying loveliness upon hearts that are not entirely adamant, has scattered many seeds of good through the moral world. I have known, for instance, those to whom nature had furnished but a moderate share of sympathy for their kind, and who entirely regardless of the injunction "weep with those who weep," have been affected to "unwilling tears" by the view of a pathetic sunset, and consequently with softened hearts were prepared to act a better part in life's drama. And I myself, (the reader will pardon a little of the egotism of the times,) when annoyed by my own follies and the weaknesses of those around me—for who can be always perfect or avoid discovering occasionally the weaknesses of others? even I have found, at these times, my mind so wonderfully composed and softened by a sunset stroll, that I might easily have been persuaded to give—as the old hymn hath it "all my goods to feed the poor," (by which I do not mean that my possessions are very extensive,) reserving only to myself a volume of Mrs. Hemans' Poems.

"Your sunsets are not so pretty as ours," exclaimed an eastern friend to me one day. I acknowledge the truth of his remark, for what can surpass the sun's parting glance from "the far-away hills of New-England?" But I told him of a spot where the prospect would appear to better advantage. Now every body knows that the rivers of Connecticut are with one exception, such as we of the Susquehanna State would almost blush to dignify with the name of creeks. The point to which I conducted my friend was within a few rods of the broad stream of which we are so justly proud. The noble King of Day had just "merged"

from a dark pile of clouds and was seeking his hilly bed below the pines, where huge limbs were thrown over him like the arms of protecting giants. Far away 'mid the willow-finged islands were streaming long bright rays of "powdered gold," and deep down 'mid the fire-sprinkled waters it seemed as if a mammoth Vesuvius were struggling to rise above the earth with its destructive element. It was altogether a scene with which description has nothing to do, and so felt my enthusiastic and, I may as well add, skeptical friend. "Transporting!" he exclaimed in an ecstasy of admiration, "transporting! Oh, I feel in view of this what I never felt before—that there must be a God." Thus did a single sun-set achieve what many intelligent minds had long been endeavoring to do logically—viz: the salvation of an atheist from the error of his way.

Burns is said to have written some of his sweetest poems, 'mid highland sunsets. A still greater bard has since immortalized himself by similar inspiration, and one of still later date has written himself great in his own estimation, which is equivalent. And though he could get no farther than—

"The sun sunk to slumber in purple and silver,"

yet the exquisite coloring and poetic harmony of "purple and silver" (those royal favorites) convinced him that his talent was of too pearl-like a quality to minister to vulgar palates, and with this knowledge he became content, much, probably, to the disadvantage of all true lovers of the Heliconian fount. I have often thought if the sun were a living, feeling, thinking and withal vain being like some of the creatures for whose follies he might daily blush, he would have reason to be greatly flattered by the attention paid him at divers times and places. Temples have been built, and thousands of animals, insects and even human beings sacrificed thereon to his glory. He has had worshippers in many lands, and been praised by all, from the mightiest monarch to the lowliest flower. He has been honored by the titles of the gods of olden times, and to his broad bright valleys have many assigned the spirits of the departed. He has been called "The glory of the skies, The God of day, The King of heaven," and in more modern days he has received, and not inaptly, the appellation, "Old Universalist." With the latter title I should suppose he would be most likely to feel flattered; and after asking pardon for bringing this somewhat light essay to so grave a close, I would compare the sun in his retiring moments, to the dying Universalist. And what more striking representation of the death scene of a good and zealous professor of the "liberal faith," can there be than the setting sun? The clouds of earthly anxiety disappear, and the departing soul sends forth its intense and joyful light, till every object becomes beautiful in the heavenly reflection. The mourner's tears become pearls of rainbow brilliance, and the full heart sighs only that it cannot follow. The scene closes—the melancholy twilight comes on, but the moon of faith arises, gilded by the triumphant assurances of the departed, and the sweet stars of hope crowd thickly down the mind's rejoicing firmament.

VIOLA.

For the Magazine and Advocate.

THE PULPIT.

I find myself placed in a world, every where surrounded by creatures like myself—all possessing a similarity of feelings and interests—all alike subject to the control of circumstances—having similar passions, and beset with similar temptations, by which I am led to think the real difference between one human being and another must be far less than infinite.

Yet from the pulpit we are accustomed to hear proclaimed from day to day, that there are two classes in society—the righteous and the wicked. The one so pure and free from sin, that they merit a state of eternal happiness in another state of existence as a reward for their self-denial and godliness in this, while the other class merit, in every act, word and deed, a state of suffering infinite in magnitude and endless in duration.

Though this picture may seem more to apply to angels of light and the most wicked fiends *real diaboloi*, than to creatures having a sense of moral obligation, yet it is not more highly colored than the original from which it was taken, viz: Limitarian preaching.

There is moral evil enough in community, and men are far enough estranged from the true God; yet no beings in the universe, bearing the impress of the Divine Maker's hand, approach any thing near the dark description given of human nature by this class of preachers.

The Deity, when he had created all things, pronounced what he had made, good; but soon the serpent beguiled man from his state of primitive innocence, by causing him to believe that sin was sweet to the taste, and that he might (perhaps by repentance) escape all punishment. And will not the same or similar preaching produce the same effects that it did six thousand years ago?

Even if man were brought back to the original happy state in which he was created, let those thousands go forth proclaiming that it is possible to escape deserved correction for crimes, however great, and that sin, as it is now considered, is a "sweet morsel," yielding the greater amount of temporal enjoyment, how soon should we see the effect of error on the human mind?

But there is a redeeming principle in the land—it is mighty and will prevail. The best feelings and highest aspirations of our nature but second its march, and it being truth, and the will of the immutable Supreme, we believe that it will spread far and wide. As the small stone cut from the mountain, which shall break in pieces all the kingdoms of silver, brass, iron and clay, so truth shall overturn those theological cisterns which can hold none other than the waters of interminable woe; bring all the wandering sheep back into the fold of our Lord and his Christ: deprive the Devil of his ill-gotten power, and destroy spiritual death, the last enemy of man.

Then we may look abroad with admiration, and understand that all the works of the Deity fulfil the original design of him who is over, and in all things, to whom be rendered ceaseless praises now and forever.

T. B. R.

Ogdensburg, September, 1836.

THE OPPOSITION.

Let us for a moment look at the force arrayed against us, then may we in astonishment exclaim, "It is the Lord's doing, and it is marvellous in our eyes." 1. We have opposed to us the aristocracy of our country. Those around whom ten thousand others will fawn like sycophants, and consequently sacrifice mental freedom, and the right of judgment. They will believe any thing that is popular, and oppose any thing that is right, if it is unpopular. 2. The current of prejudice sets in strongly against us. Deeply rooted from long cherished opinions. 3. The untold millions of dollars actively employed in publishing tracts on the doctrine of endless misery, and several thousands of men, girls, and youths of both sexes constantly employed in their circulation. 4. As many millions also employed for supporting an army of missionaries to compassionately inform the Heathen, that God made them to be miserable forever. 5. Not least are the many sectarian colleges, academies, etc., all exerting their influence against us; yet, Universalism, (oh glorious name!) is onward, and ever will be, "for the battle is the Lord's."

Herald of Truth.

THREATENINGS.—Why not believe the threatenings of the Scriptures, as well as the promises? So says the opposer to the Universalist. Why not believe the promises as well as the threatenings? So says the Universalist in reply. The truth is, our Limitarian brethren are for making the threatenings contradict the promises. This is wrong. God has made promise of immortal felicity to his children, and he can never make any threatening that will contradict it. Let us remember this,

COMBE ON THE CONSTITUTION OF MAN.

THIRD EXTRACT.

Having shown the nature and effects of merely animal punishments, and their few and partial advantages, Mr. Combe next proceeds to show the more numerous, greater and more extensive advantages of human punishment—or punishment inflicted in accordance with the reasoning, moral and religious faculties of man. These are also free from the great and abundant evils produced by the former, as he ably shows, and as the experience of our readers will readily enable them to perceive. I will only add, that the plan of making all our prisons and penitentiaries great moral hospitals for the reformation of criminals, is in perfect accordance with those portions of Scripture which represent sin as a disease of the soul—and certainly would be for the benefit of mankind, as more would be reformed—less vitiated, and the incurable be prevented from doing further injury to others and to themselves. Nor would the criminal—the wilful and deliberate criminal, be chastised one whit the less than he now is, in the proper sense of the term; while many a poor being, who should be sent to a house of refuge or an insane asylum, but who at present, by the ignorance of judges and jurors respecting what are called diseases of the mind, is sent to the treadmill or the penitentiary, would not be irreparably injured by wrong treatment. Much more might be said, but I must leave the reader to the extract, and to his own reflections upon it. A. B. G.

In regard to man, however, the world has been arranged on the principle of supremacy of the moral sentiments and intellect; and, in consequence, animal retribution is not equally effectual in his case. For example, a human offender employs his intellect in devising means to enable him to escape detection, or to defend himself against punishment; and hence, although he sees punishment staring him in the face, his hope deludes him into the belief that he may escape it. Farther, if the real cause of human offences be excessive size and activity of the organs of the animal propensities, it follows that mere punishment cannot put a stop to crime; because it overlooks the cause and, leaves it to operate with unabated energy after the infliction has been endured. The history of the world, accordingly, presents us with regular succession of crimes and punishments, and at present the series appears to be as far removed from a termination as at any previous period of the annals of the race.

If the world, in regard to man, has been arranged on the principle of supremacy of the moral sentiments and intellect, we might expect better success were moral retribution, of which I now proceed to treat, resorted to.

The motive which prompts the dog to worry, and the cock to peck and spur his assailant, is, as we have seen, mere animal resentment. His propensities are disagreeably affected, and Combativeness and Destructiveness instinctively start into activity to repel the aggression. The animal resentment of man is precisely analogous. A thief is odious to Acquisitiveness, because he robs it of its treasures; a murderer is offensive to our feelings, because he extinguishes life. And, these faculties being offended, Combativeness and Destructiveness rush to their aid in man while under the animal dominion, as instinctively as in the dog,—and punish the offender on principles, and in a way, exactly similar.

The case is different with the proper human faculties. Benevolence, contemplating outrage and murder, disapproves of them because they are hostile to its inherent constitution, and because they occasion calamities to those who are their objects, and misery to the perpetrators themselves. Conscientiousness is pained by the perception of theft, because its very nature revolts at every infringement of right, and because justice is essential to the welfare of all intelligent beings. Veneration is offended at reckless insult and indignity, because its desire is to respect the intelligent creatures of the God whom it adores, believing that they are all the objects of his love. When crime

is presented to the moral sentiments, therefore, they all ardently and instinctively desire that it should be stopped, and its recurrence prevented, just because it is in direct opposition to their very nature; and this impression on their part is not dependant on the power of the criminal to offend or to forbear. Benevolence grieves at death inflicted by a madman, and calls aloud that it should be averted; Conscientiousness disavows all theft, although committed by an idiot, and requires that he should be restrained; while Veneration recoils at the irreverences even of the frenzied. The circumstance of the offenders being involuntary agents, quite incapable of restraining their propensities, does not alter the aversion of the moral faculties to their actions; and the reasons of this are obvious: first, these faculties hate evil because it is contrary to their nature, from whatever source it springs; and, secondly, the circumstance of the aggressor being a necessary agent, does not diminish the calamity inflicted on the sufferer. It is as painful to be killed by a madman as by a deliberate assassin; and it is as destructive to property to be robbed by a cunning idiot, as by an acute and practised thief.

We perceive, therefore, as the first feature of the moral and intellectual law, that the higher sentiments, absolutely and in all circumstances, declare against offences, and demand imperatively that they shall be brought to an end.

There is a great difference, however, between the means which they suggest for accomplishing this object, and those prompted by the propensities. The latter, as I have said, blindly inflict animal resentment without the slightest regard to the causes which led to the crime, or the consequences of the punishment. They seize the aggressor, and worry, bite or strangle him; and there they begin and terminate their operations.

The moral and intellectual faculties, on the other hand, embrace even the criminal himself within the range of their sympathies. Benevolence desires to render him virtuous, and thereafter happy, as well as to rescue his victim. Veneration desires that he should be treated as a man; and Conscientiousness declares that it cannot with satisfaction acquiesce in any administration towards him that does not tend to remove the motives of his misconduct, and to prevent their recurrence. The first step, then, which the moral and intellectual faculties combine in demanding, is a full exposition of the causes of the offence, and the consequences of the mode of treatment proposed.

Let us, then, pursue this investigation; and here it may be observed, that we are now in condition to do so with something like a chance of success; for, by the aid of Phrenology, we have obtained a tolerably clear view of the elementary faculties of the mind, and the effects of organization on their activity and vigor.

The leading fact, then, which arrests our attention in this inquiry, is, that every crime proceeds from an abuse of some faculty or other; and the question immediately arises, whence originates the tendency to abuse? Phrenology enables us to answer, from three sources, first from particular organs being too large and spontaneously active; secondly, from great excitement produced by external causes; or, thirdly, from ignorance of what are uses and what are abuses of the faculties.

The moral and intellectual powers next demand, what is the cause of particular organs being too large and active in individuals? Phrenology, for answer, points to the law of hereditary descent, by which the organs most energetic in the parents determine those which shall predominate in the child. Intellect, then infers, that, according to this view, certain individuals are unfortunate at birth, in having received organs from their parents so ill-proportioned, that abuse of some of them is almost an inevitable consequence if they are left to the sole guidance of their own suggestions. Phrenology replies, that the fact appears to be exactly so. In the Museum of the Phrenological Society is exhibited a large assemblage of skulls and casts of the heads of criminals, collected from Europe,

Asia, Africa, and America; and an undeniable feature in them all, is a great preponderance of the organs of the animal faculties over those of the moral sentiments and intellect.

In the next place, great excitement from external causes may arise from the individual being pressed by animal want, stimulated by intoxicating liquors, or seduced by evil example, and from a variety of similar influences.

And, thirdly, abuses may arise from sheer want of information concerning the constitution of the mind and its relations to external objects. Persecution for opinion, for example, is a crime obviously referrible to this source.

I have examined the cerebral development of a considerable number of criminals, and inquired into the external circumstances in which they had been placed, and have no hesitation in saying, that if, in the case of every offender, the three sources of crime here enumerated were investigated, reported on, and published, the conviction would become irresistible that the individual was the victim of his nature and external condition, and penitentiaries would be resorted to as the only means of at once abating crime and satisfying the moral feelings of the community. The public err through ignorance, and knowledge only is needed, to ensure their going into the right path.—pp. 292-296.

From the Gospel Sun.

THE ANALOGY BETWEEN NATURE AND REVELATION.

It is perfectly rational to suppose that there should be an agreement between the works and word of God; for there must be one leading design in all the plans of God; therefore, the same wisdom and goodness must characterize both. It would be very irrational to suppose, that God would work on different principles in revelation from what he does in nature. Nature is from God, it bears the impress of its author; now if the word agrees with nature, it will also bear the impress of God. In speaking on this analogy, let me observe

1. It is seen in the mediatorship of Jesus Christ. We are aware, that infidels have denied any analogy here; and have maintained that God's sending his Son, was one of the strongest arguments against the Gospel. But they reason superficially. Mankind may be represented by a disobedient son, who wanders from home, into the paths of sin and folly, and becomes alienated from his father. If no one is sent to bring him back, to act as a mediator, it is doubtful whether he would ever return. So with mankind—they have wandered and become alienated—they need a mediator to bring them back. There is the more need of this, because they know not the way back—they are ignorant and need instruction—they are blind and need a guide—they are sick and need a physician. They are like sheep strayed from the fold, which run in every direction, rather than the right one.

The same analogy is seen in the appointed way of training up children. When born they are feeble and helpless, and parents are God's appointed agents to guard and protect, to nourish and support them; and without their agency, not a child could be raised. This agrees, too, with the appointment of the husbandman to till the earth. Without his labor and care, his pruning and improving hand, the earth would run wild with briars and thorns, and man would famish for the common sustenance of life. God, therefore, works by second causes; and in this sense every law and property of nature is an agent in his hand. The vital air and cooling spring, the falling rain and the distilling dew, the genial sun and the unseen wind, the scented flower and the bounteous harvest are all agents in his hand. Every thing which ministers to our comfort, convenience, improvement and happiness, from the highest sources of instruction down to the smallest things that minister to our wants, are agents in God's hands. We in our turn minister to the wants and improvement of those around us, and thus we become agents in the hand of God.

Why, then, I ask, should it be thought a thing incredible, that Jesus should be appointed a mediator between God and man? Do we not need his in-

structions—his aid—his guidance—his encouragement! Without these, should we ever find our way back to God, from whom we have strayed?

Yes, but says the reader, there is this wide difference between nature and the mediation of Christ. In nature, every thing tends to carry forward the divine purpose and is a minister to manifest his kindness, to convey his goodness, to reveal his wisdom, to develop his power; but in the mediation of Christ, the object is different. He stands, as it were, between us and God, shields us from his wrath, averts his anger, and suffers his vengeance; and thus acts upon God, instead of upon men, which destroys all analogy in the case.

Now, were it true, that such is the object of Christ's mediation, that he came to act upon God instead of manifesting his love, doing his will, accomplishing his purpose, and displaying his grace, we should be constrained to admit that there is no analogy in the case. But we are not trinitarians—we do not believe in vicarious atonement, but on the contrary, that Christ came to reveal God's love, and do his pleasure. Our friends, who believe in the trinity, must answer for themselves on this matter. We are not accountable for their errors. In contending with infidels, we must take the Bible as we understand it, and not as it is perverted in the various erroneous systems of the day.

There is then, a perfect analogy throughout, between nature and the mediation of Jesus Christ. Well, so far, the Bible bears the same impress of God that nature does; and those who believe in nature, as teaching the existence of God, should believe in the word of his grace also, to be consistent.

2. Another analogy between the word and works of God, will be seen by looking at the impartiality of the two.

In nature there are innumerable evidences of divine impartiality; and not a single law, or property, or production of nature teaches, that God is partial, or that he has designed to make some happy and some miserable. "The sun, in the brightness of his glory, diffuses light and joy through all the nations of the earth. He has no favorites to bless. He regards not in his course the little distinctions which prevail among mankind. He shines not on the lands of the great, forgetting to pour his beams on the lowly spot of the peasant. He lights up the Indies with a burning glow; he smiles upon the nations of Europe with a milder beam; and he shines on the hoary path of the Laplander, amid his mountains of eternal snow. The cloud, bearing in its bosom riches and fertility, pours its blessings upon every field without regarding the name or rank of its owner." Indeed, nature has no traces of a partial God.

All nations possess the same organic nature.—Light is pleasant to all eyes, harmony to all ears, and food is nourishing to all bodies. In no human system, whether of Greek or Jew, can you find an organ, given to be the minister of pain, the agent of evil. All nations possess the same intellectual nature. Some may be higher in the scale of beings than others; but all have the power of thinking, reasoning and remembering, and of course improving. All nations have the same moral nature. They have love, pity, kindness, hope, fear. There are none to whom the exercise of these powers is painful. On the contrary, they are sources of joy, they are ministers of comfort, to all people. This proof of divine impartiality is irresistible, for if God had been partial, he would have made the sun shine, and the rain fall, upon one and not another; and he would have given one organic, intellectual and moral powers, that would have been ministers of evil, while to another, he would have given those which would have been ministers of good. The Lord, therefore, is good to all.

Now how is it with the doctrine of Christ? Does this exhibit God as impartial? Look at its provisions—they are made for all people. Look at its invitations—they are unto all nations and tongues. Look at its laws—they are adapted to every capacity, suited to every rank, and productive of good to all people. Look at its precepts—they enjoin no duty, but what is for the good of man, and con-

genial to his interests. Look at its threatenings—they are designed to deter men from sin, and reform them when wicked. Look at its purposes—they embrace all the nations of the earth. Look at its promises—they extend to the children of every clime and color, the Heathen, and the uttermost parts of the earth. Look at its means of salvation—Jesus died for all—by the grace of God, tasted death for every man. Look at its effects—they are the same on Jew and Gentile. Not a soul can say, I have lived by the Gospel, been under its influence, and it does not suit me. On the contrary—all say it is a source of the highest joy, to which flesh is heir—it is suited to all hearts in all conditions of life.

Such then is the analogy between nature and the doctrine of Christ. They both alike bear the impress of God—are stamped with divine impartiality—are clothed with infinite goodness.

But says the reader, some deny this impartiality of God and his word. They tell us, that God has his favorites—that he only purposed to save a few—that Christ died only for a few—that God effectually calls only a few—that the Holy Spirit operates only on a few—that grace is sufficient only for a few. And therefore there is no analogy between nature and the doctrine of Christ. Now of this we must say, as we said of vicarious atonement—it is an error—an error which has given infidelity success—which has given the infidel the advantage in contending against what has been called religion. But we reject this error—and in contending with me, the infidel must take religion as explained by our denomination. He must oppose and disprove a religion, that is impartial—that knows no favorites, that makes God alike good unto all mankind. And if he is successful, he must refute nature, and show that she is a preacher of partial doctrines; for there is a perfect analogy between nature and revelation.

3. Another analogy between the word and works of God, will be evident by considering that they both make the divine glory consist in the greatest good of mankind.

David says, "The heavens declare the glory of God." According to this, the divine glory consists in the wise and perfect arrangement of all things for human happiness. The heavens are stretched out over the empty space, for man's comfort and happiness. They are lit up by undying lamps, for the same purpose. For this the sun shines, and the rains fall, and the dews distil. For this the earth is loaded with bounty, and clothed with beauty. For this its cooling springs flow with unfailing water, and the streams run with meandering beauty to the boundless ocean.

Every arrangement in nature, every provision, every law, every property, and every principle in the universe seems for man's advantage, his comfort and convenience. Here then is the divine glory. It is in providing for our welfare, in doing every thing with reference to our good. His glory is the glory of goodness, of a Father who loves his children, and who delights in communicating happiness.

Now in the doctrine of Christ, there is the same glory of God. There he is represented as a King, ruling in the armies of heaven, and among the inhabitants of earth,—but ruling for the good of all, making justice and judgment the habitation of his throne. There he is represented as a Benefactor, opening the treasures of his kingdom and satisfying the wants of all. There he is represented as the Sustainer of all things, as the one in whom we live, move, and have our being. There he is represented as the Saviour of all, as sending his Son to give his life a ransom for all, to gather all things together in one, and to bring all the wandering varieties of the children of men, under one Shepherd, and into one fold. And in such acts of perfect love, such deeds of perfect benevolence, his glory is said to consist. Hence, referring to his death, Christ says, "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: And as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given." Now

how has Christ to glorify the Father? The text just quoted gives the answer: by giving life eternal to all. Of the same import is David's language. "When the Lord shall build up Zion, then shall he appear in his glory." He shall appear in his glory, because the building up of Zion, reveals that knowledge and those views of God by which his goodness is manifested, his grace displayed, and his great purposes of love are revealed.

Here, then, is a perfect analogy between nature and revelation. Both make the divine glory consist in doing what a father should do—what a friend should do—what a merciful, kind and gracious being should do. It is not the glory of partiality, of cruelty, of wrath, of vengeance, of arbitrary power, but of unmixed, boundless, perfect, everlasting love. It is not a blood-stained glory—such a glory as dazzled and charmed the world in the dark ages; but it is the glory of these latter and better times, when men are estimated according to their goodness and mercy.

From the Trumpet and Universalist Magazine.

DOCTRINAL REFLECTIONS.

When the aged patriarch Jacob was deprived of his three sons—Simeon, Joseph, and Benjamin—the deprivation overwhelmed him with excessive anguish of soul, and he expected to wear out the rest of his life in sorrow; and at last, to sink into the grave, the victim of unassuaged grief. He gave utterance to his agonized heart, by exclaiming—"Simeon is not, Joseph is not, and ye will take away Benjamin also. All these things are against me." Gentle reader, how do you think this good, affectionate father could have sustained the idea of the endless misery of his sons? Supposing some one had said to him—"Simeon is in endless misery, Joseph is in endless misery, and Benjamin must go there also!" how would the venerable Jacob have sustained such a message, if he had believed it true? He could not have sustained it! His heart would have been broken! He would have immediately sunk into all the horrors of black despair! But fortunately for him, the doctrine of perpetual woe was unknown, in his day. He could not have lived in modern times, a believer in Partialism. A temporal separation from his beloved children was more than he could endure. How fortunate it was for him, that he lived in an age when there were no very comforting, professed Christians around, to whisper in his ear—"It is very probable that you and your sons are separated forever, and that the gate of interminable misery has inclosed them in its dark pit, where deliverance can never come!" But this story was reserved for the cruel tongues of more recent times, and for harder hearts than good old Jacob's to believe. If this doctrine of an endless state of suffering be true, why did not God declare it to the ancient fathers? And why did not they weep over its horrors?

When the tidings of Absalom's untimely death were carried to his father David, although he had been an extremely undutiful and cruel son, yet the grief of his father was uncontrollable, and he exclaimed—"O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son." Had the tidings been:—Absalom is in endless misery;—what would have been their effect on the heart of David? Would he have said—O, well, is that all! then I can endure it! I am satisfied! I am at peace! I can praise God, for his mercy endureth forever? No. The heart that feared not the fierce lion, that quailed not before the vaunting Goliath, would have instantly been crushed, had he heard and believed in the tidings of the unending misery of his son. I will not attempt to describe the agonizing language which would have fallen from his lips, while his heart was breaking! David says, in Ps. lxxxv: 8,—*"I will hear what God the Lord will speak: for he will speak peace unto his people, and his saints."* David could not have believed that God spake the doctrine of perpetual misery to his people and his saints, for, surely, that would not have been speaking *peace* to them. There were those in David's day, who did not speak *peace*; but Da-

vid knew better than to listen to their testimony. He went to God for instruction. He listened to the words of peace, which came from heaven, in the breathings of infinite love. This we should do.

How is it, careful reader, that the ancient fathers, who were under the legal covenant, which was called the ministration of condemnation, should never have expressed any concern about a state of endless suffering. They had wicked children, and a world laying in wickedness around them, who were, certainly, victims of endless misery, if there be any such thing. Yet we have no account, that any of those fathers, ever realized one moment's infelicity, arising from a belief in such misery. But people in the present day, who live under the New Testament dispensation, and what is called a more excellent ministry, are horribly concerned about a state of future, endless torment. Such people must have erred from the truth, "not knowing the Scriptures nor the power of God," nor the mission of his Son, nor his purpose to deliver the whole creation from the bondage of corruption, and translate them into the glorious liberty of the sons of God. B. W.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, OCTOBER 15, 1836.

RETURN.

"Welcome back again," seemed to say every seared forest leaf on the Mohawk, and every known face in Utica, as I arrived here after an absence of three weeks; and this morning as I look out of the office window at our snow clad streets and roofs, and watch the rapidly descending flakes, it appears as if I had taken a nap something like Rip Van Winkle's long sleep, and woke up in the middle of a northern winter. However, I am at home with my family, (and rejoice heartily that I am,) and trust our readers have not missed me. Health is again ours, and neglected business will soon be settled. Br. Skinner is still cruising around the country, but I presume will not wish to wander long in such weather—is, in fact, expected home this week. Of matters and things in general pertaining to my journey, I will speak in another article, and thus conclude the annunciation of my return. A. B. G.

THE UTILITARIAN.

PAPACY.

"There be many that say, Who will show us any good?" Ps. iv: 6.

Having shown the good there is in believing in every form and system of religion, respectively, above that which is inferior to it, from atheism up to Christianity, which is superior to all, I might rest from my labors. But there are two classes of Christians—the Roman and Grecian *Papal*, and the *Protestant*—and "there be many that say, Who will show us any good" in believing Protestant Christianity?

If religion be natural to man—the desire and relish for it placed within his heart and mind—and if the impulses of this desire are dependent only on the evidence presented and the convictions it produces—all of which positions are susceptible of the clearest proof—then is religion a *personal* thing between each man and his Maker, to whom, only, he is accountable for his faith. If in an error, yourself must bear the consequences of such error. Neither popes nor councils—presbyteries nor synods—conferences nor assemblies—churches nor priests can or will answer and bear the consequences for you. Why, then, should they read or understand the Bible for you? If you receive the faith they declare, it is you who must answer to your God and your conscience for doing so. But you will say you are fallible. So is each one of them. Every man is fallible—hence the necessity of going to God, and not to man, for your faith. But you say you go to, not a single man, but a body of men. And, pray, how many fallible men does

it take to make up an infallible presbytery, assembly, conference or church? Believe me, it will require as many as the number of improbabilities that are required to make a probability. An infinity of them will not make an infallible body. But will you say that the church is guided by God's spirit, and is therefore inspired? Is it more inspired than the Bible? Can it give as good evidence of its inspiration, as God's revelation furnishes? And if God constantly inspires a church to teach his truth, why has he given the Bible unto men—especially when that church dares to contradict and set aside many things that God has declared in the Bible? Is it replied that Jesus told his apostles that they should go forth preaching and he would be always with them, even unto the end of the world? Admitted—but the church is not the apostles—and the phrase, "end of the world," should be rendered "end of this age or dispensation," as the best critics and commentators acknowledge, and as propriety requires—for the apostles did not survive the total dissolution of the Jewish age or dispensation, and consequently did not require the presence of Jesus to aid their teachings longer than until that period.

No, rely upon it, that as God has made us accountable creatures—each one accountable for himself—so he has made us accountable to Him only. For this end he has given to every individual of his offspring a peculiar temperament and organization, and made the operations of the mind dependent upon it. He has placed every one in a peculiar sphere of action, and circumscribed his agency (or power of acting) with it, and made his volitions dependent on the circumstances occurring in it. Having given to them reason, and ability to use it, God presents them with the evidences of his truth in the works of creation and providence around them, and in the works of grace within them. He gives them a directory of faith and practice—the record of his will—in his written revelation in the Bible; or stamps the spirit thereof—his unwritten revelation—on their hearts. Having done this in wisdom and goodness he wisely leaves them to the exercise of their will and understandings, accountable only to him for the result. What God leaves free and responsible, man has no right to enslave or deprive of its personal responsibility. Religion, therefore is a personal thing—made natural to each man by a desire and relish for it, in some form, placed within his mind—and dependent only on the evidences presented, and the convictions they produce.

Actions are cognizable by men—for men are affected by actions. But opinions and feelings can only affect him who entertains them. My faith cannot benefit an unbeliever of it—nor his unbelief destroy the benefit I receive from my faith. Hence no one can have a right to sentence and punish any one for his opinions and feelings. To God only can we be accountable for them—and that because he has given us the faculties and powers by which we believe or disbelieve. Every man, therefore, should read, reflect, judge and believe for himself, and for himself must he answer. I say every man should do this—for can it be believed that God has given us talents to be employed—to be buried in the earth of indolence and neglect? Wo to him who uses not the powers God has given him, in obeying his command to "Prove all things; hold fast that which is good."

Again. As all men are fallible—and as God has given to each an equal right and an equal directory to judge what is true—it is evident that no one is qualified and authorized to decide what is true, for all else. The responsibility of every one is great enough when he decides for himself, alone. Neither can many be more infallible than one. Hence, neither councils, churches nor other ecclesiastical bodies can be authorized to usurp dominion over the understandings, dictate to the consciences, or lord it over the souls of men. Destroy these principles of the reformation—lay aside these doctrines of universal freedom and equality in matters of faith—and you must avow what, if carried out into practice, would wash the nations of the earth in the blood of martyrs! And as their principles are recognized only

in Protestantism, and denied in papal Christianity, I must embrace the former in preference to the latter.

It comes nearest the standard of nature—agrees best with reason—comes up to the standard of revelation. It leaves the mind all the freedom God gave it, and the judgment untrammelled as God wills it to be.

God requires no force-made converts—no slave-bound servants—no fear-paralyzed worshippers. Nothing external must force his children to him—they must come from the convictions of their own minds, and the impulses of their own hearts, or not come at all. However, they may draw nigh to him with their lips, if the heart be far from him, they are not accepted of him. He requires to be loved, not with the tongue and body only, but with the whole understanding, affections, and life. He asks his children to love him as he loves them, in spirit and in truth—not by proxy, nor yet in the person of another, or through the medium of another—but personally, and in himself.

Now as the religions termed papal, do not require such form and manner of worship, so must I be a Protestant Christian. If you would see the effects resulting from these different systems of Christianity, you must go to the nations where each is practised. The worshipper dependent on the priest, the priest on the bishop, the bishop on the archbishop or cardinal—and this latter on the pope or the council, makes too long and irresponsible a chain of proxies, substitutes, or mediums, before the poor sinner's confessions and prayers can reach the ear of his Father in heaven. His sense of responsibility to God is too often lost, before he begins properly to feel it. He worships so much by proxy, that he leaves to the priest the acts of devotion he had better perform himself. I am serious in declaring, that I believe nearly all the vice, and personal religious irresponsibility to every being but the priest, so very common in Catholic countries, is a necessary consequence of the papal religion. And the more the principles of papacy are practised upon, the more must these vices prevail—the more irresponsible to God will the people feel. I care not whether papacy be preached by the Catholic or the Protestant (falsely so called)—the effects will be the same. I care not also, whether the layman depend on a pope, through his priest—or on the assembly, or synod, or conference of his church, through his minister—it is all papacy—rank rebellion to the principles of the reformation. And depend upon it, my friends, that there is more lording it over the mind and conscience—more dependence on confessions of faith, synods, conferences, churches and priests—more rank papacy among professed Protestants, than many are aware of—more than these poor victims of papacy in the Protestant mask, are willing to own to their own hearts! Only let these principles of papacy in Protestant churches be carried out to consistency of practice, and the inquisition and persecutions of the Roman Catholic church will blush to see themselves outdone by the children, who are now so ungracious as to bellow most loudly against their parent as a "mother of harlots"! And harlots such children certainly are.

But I have said enough to show, not only the good there is in belief and practice of Protestantism, but the evils attendant on papacy. If any of you would see more of the latter, read any candid work of travels in a Catholic country—a sojourn even in the city of Rome itself, the very residence of the pope. A. B. G.

TOUR.

Be not afraid—I shall not write a diary of journeyings and daily events, but merely give a brief statement of the most interesting events I witnessed on my late journey, to the scenes of my childhood.

And firstly—the Convention. It was very gratifying, indeed, to meet so many brethren from the East and from the West—from the North and from the South—gathered together to consult and hear of the affairs of our Zion. And still more gratifying to form acquaintance with those often heard from but never seen, and to find them to be all that heart could wish. And yet more gratifying to meet old acquaintances and friends long tried and tried

them unchanged in heart or head, save for the better—like old wine, the better for the keeping.

The news from every quarter was cheering indeed. Partialism is evidently relaxing its rigor and losing its hold on the public mind. Its doctrines are becoming more and more mild, and soon its revolting absurdities will seldom be named. It must eventually be changed into Universalism, even if it still refuses to take to itself that much despised name. On the other hand Universalism is beginning to exert its benign influence more and more on the hearts of its believers. Preachers dwell more on the love of God and man—and their hearers long for a greater social intercourse and Christian affection among each other.

Secondly—Concerts of Praise. I attended three meetings of religious conversation, singing and prayer in New-York, during, and the evening preceding the Convention, and was gratified with their proceedings. They were simply social religious meetings—no extravagance or undue excitement was visible in others or felt in my own mind. Of course, one of two things is certain—either their advocates have exaggerated in describing the extacies and fervors of such meetings held at the East; or, those Concerts of Praise were utterly different from these I have here named. I am inclined to "split the difference" in my opinion of these alternatives. I will add, since on this subject, that I am credibly informed that the meetings of this kind, held every week in Philadelphia, under the superintendence of Br. Thomas, are the same in character as those I attended in New-York. Consequently, they are a means of doing much good, and are not only unobjectionable but much to be recommended to every congregation of believers desiring social intercourse and a free influence of Universalism on their understandings and affections. But as to meetings coming up to the description given of such meetings at the East, may God save us from them.

Thirdly—the cause in New-York. The Orchard and Bleeker-street churches are in a prosperous condition—wealthy and influential—both owning large, elegant and well located houses for worship, and having for pastors, men who feed them with knowledge and understanding, and to whom they are much attached. The society in Duane-street is not quite as numerous nor as wealthy as a religious body, nor is their house as commodious, excellent and well located—but in Br. Pickering they are blessed with as able and excellent a pastor. Frequent ministerial exchanges between these three excellent brethren in the ministry, and an increasing social intercourse and Christian affection and fellowship among the respective societies, are uniting all our brethren in New-York into a compact phalanx whose united energies and influence must shortly produce great and favorable results. The Duane-street society are about to sell their meeting-house, and erect a better one in a better location, in which latter measure they will undoubtedly be much assisted by the other two societies. I cannot close my remarks on this subject without saying, that I witnessed nothing in all my journey that gave me more pleasure than the state of our cause in that city, and the prospective advantages therefrom arising.

Fourthly—the cause in Philadelphia. The two societies are large and prosperous, a state of things undoubtedly kept up by the active and untiring exertions of their excellent pastors, S. W. Fuller and A. C. Thomas. The Callowhill-street house has decidedly the best location to procure a large congregation, and I am informed it has the largest—but the quiet position of the Lombard-street house, and the antiquity thereof, give it the preference in my mind. I think, also, that though it numbers less, it does most. The external and internal repairs of their house, now in progress, are very great and expensive, and when completed the society will have expended about five thousand dollars, in seven years, besides supporting the preached word, for not one cent of which will they be in debt more than they were at the beginning. The German preacher named some weeks ago in our Record, still continues his services to crowded con-

gregations, and will undoubtedly do much to liberalize those who speak his language and attend on his ministry.

In Lancaster county, where I visited, I found not much change in religious matters, except a waning of bigotry and prejudice. Br. Myers still labors as usual in all the region round about, and is doing much good by his occasional journeyings into Berks, Cumberland, Adams and York counties. But he is not supported—scarcely receiving enough to pay his travelling expenses—and being poor in this world's goods, he cannot visit them as often as his heart desires. Our friends there, few though they are, must learn that preachers cannot feed on air, and that if they would have the Gospel preached by any individual, they must aid him to do it. May they learn it soon, and practice it.

To conclude. I had a pleasant journey—a happy visit—found and left all my friends well—and returned with my wife and child in good health to find all well at home—for all which mercies and blessings may God be praised. A. B. G.

THE EXPOSITOR.

By the following Circular it will be seen that the publication of this excellent and necessary work is to be resumed under the editorial care of one of the ablest scholars in our order. The United States Convention at its late session in New-York, recommended this measure by a unanimous vote, and from the general interest manifested on the subject, it is believed the work will be sustained. Let all our readers, who are able, subscribe immediately—they cannot expend two dollars a year better. Subscriptions received at this office. A. B. G.

UNIVERSALIST EXPOSITOR.

The undersigned being a committee appointed by the "Rockingham Association of Universalists," at its last session, on the subject of reviving the publication of the Universalist "EXPOSITOR AND UNIVERSALIST REVIEW," have attended to the inquiries prescribed by the resolution of said Association, and are able to announce, to the Universalist public the following result, viz: That Br. Hosea Ballou, 2d, can be engaged as Editor of the work, and its publication can be revived on condition that one thousand copies shall be subscribed for, at the former price, two dollars per year. The work cannot be published to make it what it should be, for a smaller patronage. The ministering brethren of our order throughout the United States, and others who may take an interest in the work, are requested to make an effort to obtain subscribers in their respective neighborhoods or circuits, and to send them as soon as may be to G. W. Bazin, Boston, or send him a statement of the number of copies for which they will severally become responsible. It is believed that the interest and credit of our denomination requires such a work, and that there are many who, for the sake of securing to themselves and the community the advantages of it, will subscribe for several copies, to be disposed of by them as they shall find opportunities. If it be published, it will be as heretofore, once in two months, payment to be made on the delivery of the first number. S. COBB,

OTIS A. SKINNER,
MOSES BALLOU.

The Universalist periodicals in the United States are requested to publish this Circular.

THEOLOGICAL SEMINARY.

The concluding card by Br. Smith was received and published during my absence at the South. As I trust I am not behind him in affection, I desire thus publicly to attest, on my part, the truth of his assertion, that we "have lost no friendship for each other." Justice to myself, also requires me to say, that in calling my second article "a column and a half" of "personalities," he has used a misnomer—it was not composed of personalities, but of personal matters, and of the motives he attributed to others as well as myself. He asked questions on these matters, and I answered them as courtesy required, and noticed his remark merely to correct his error in regard to those motives.

For his best bow for my compliments, I return him mine for his yet greater compliments to me in reply to my first article—and would appease his admiration of my courage in engaging him with such fearful odds in his favor, by remarking, that a good cause, in my mind, will give courage even to a coward, and strength to the weak. A. B. GROSCH.

THE KNICKERBOCKER.

Just returned from abroad, the Knickerbocker, so often put by for a leisure moment to be then read and noticed, claims our attention. To say we have read it, would be claiming an industry we do not possess, but we have hastily looked it over, and find it, so far as we can judge, equal and even in its well known merits. It is gratifying to our pride as Americans to find such a work every month before us—and pleasing to our literary taste to find it unpolluted with the sectarian, nearly worn-out and dying dogmas of total depravity, Adam's immortality in Eden, vicarious atonement, vindictive justice, imputed righteousness, and some others with which the New-York Mirror frequently disgraces its columns. Let our literary journals attend to their own department—when their readers want religious instruction they will subscribe for a religious journal—and until they ask Editors of literary papers to cater for their Sunday evening readings, it is but an imposition to fill literary journals with the dogmas of dark monkish ages. Such at least is our opinion of the matter. The Mirror in every other respect is an excellent paper—the Knickerbocker in all respects has always been the same; and from what we have seen of the number for the present month, we do not fear a change of our opinion respecting its delicacy and prudence on the subject of religion, nor of its claims to the patronage and support of lovers of literature of all denominations. A. B. G.

COME AND BUY.

We have just received for sale at this office, The Register and Almanac for 1837—An Argument for Christianity, by Br. I. D. Williamson, of Albany, at 50 cents single—a most excellent work, and a new supply of the admirable Discussion between Br. Thomas and Fly, at \$6. (not \$5. as published in a former paper) per dozen, or 63 cents single. More new books expected, soon. A. B. G.

ERRATA.—In the first obituary notice in No. 37, an error occurred in the name—it looked as if spelled Thewing in the manuscript, but was really written Thwing, which is the proper name. The name being unusual, led us into the mistake. A. B. G.

The publishers of the Sentinel and Star in the West will please discontinue my paper for the present as I am about removing to Ohio. J. WHITNEY.

LIBERAL INSTITUTE.—The Treasurer of the Clinton Liberal Institute acknowledges a subscription of one hundred and thirty-eight dollars from Russia and Newport, Herkimer county—and the receipt of five dollars and fifty cents from Leyden, by Rev. J. A. Aspinwall.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. W. Sias at South Champion, and at Copenhagen in the evening—Br. C. S. Brown at Sylvan Springs—Br. WAGGONER at Cedarville—Br. WOOLLEY at Howlet Hill and Br. DINSMORE at Hamilton—Br. GROSH at New-Hartford.

There will be preaching on the fifth Sunday inst., by Br. WAGGONER at Salisbury Corners, and at Ingham's in the evening—Br. BRITTON at Pamela Corners at 10 A. M., and near Br. Woodruff's at 2 P. M.

A Universalist Conference will be held at the Union meeting-house, head of the Delaware, on Wednesday and Thursday the 19th and 20th of October. Ministering brethren who can make it convenient, are not only respectfully invited, but earnestly requested to attend. BRS. A. G. CLARK, E. E. GUILD and J. G. McADAM, will be present, and there will be preaching in the forenoon, afternoon and evening of each of said days.

A Conference in the Genesee Association, will be held the 29th and 30th of the present month, at Gainesville Centre, or at the Creek one mile south, as weather and circumstances render expedient. Gainesville is some six miles south of Warsaw. Ministering brethren belonging to this Association we hope will try to attend according to our united resolution in Council; and that our brethren from the Allegany Association and others who can make it consistent will accept an invitation. Will our brethren in Gainesville make some arrangements for the reception and entertainment of their visitors, and leave direction for their distribution with Br. Pratt at the Creek, and with Br. Hills at the Centre? Let the understanding be that public services will commence at 10 o'clock each day. ALFRED FECK, Clerk of G. A.

POETRY.

From the United States Gazette.

ELIJAH.

FIRST KINGS XIX: 11-13.

On Horeb's mount, Elijah stood,
A hurricane swept by,
With noise as of a rushing flood,
It echoed through the sky.
The mountains reeled, the rocks were rent,
Destruction filled the world,
The stubborn pines and oaks were bent,
And all in ruin hurled.
Elijah stood to hear the word,
And looked to see a form,
But nought he saw, and nought he heard,
God was not in the storm.
And still he stood on Horeb's mount,
An earthquake shook the world,
Mountain and river, rock and fount,
Were in confusion hurled.
Elijah stood, and veiled his face,
His God's commands to hear,
But nought disturbed the silent place,
For still God was not there.
Again a blazing fire came forth,
An emblem dread, of wrath,
And sweeping on from South to North,
Consumed all in its path.
Elijah bowed his aching head,
Now bursting with desire,
But all was silent as the dead,
God was not in the fire.
Again, there came "a still small voice,"
Borne softly on the air,
It seemed to say, "rejoice, rejoice,"
In whispers mild and clear.
And o'er his face, when that he heard,
His mantle close he drew,
With reverence bowed to hear God's word,
For that "small voice" he knew.
And at the entrance of the cave,
With solemn awe he stood,
Jehovah there his mandate gave,
For in that voice was God.

August 21, 1836.

AARON S. PIGGOT.

A. FRAGMENT.

A being of superior intelligence, yet of sad and lonely aspect, was seen contemplating the dark mists of incomprehensible fate, as they rose from the ocean of human misery, and mournfully ascended the mountain of desolation and rested upon its ragged brow.

Dreary and desolate now the prospect, and neither the glorious rising of the morning sun, with the "ten thousand notes of nature's warblers," nor the softly descending showers of Summer, nor the sweet fragrance of the flowery plains, had power to chase away the heavy melancholy that seemed settling on his care-worn brow.—Though the distinguishing excellence of human nature was stamped upon his countenance, and though versed in every system of means by which its operations are affected; yet in moral darkness had he wandered upon the earth for many a live-long day—and now approaching the grave, he had sat himself down upon the verge of annihilation to contemplate the cheerless scene before him. Oh, blind fatality, why sport with the lot of mortals? Mysterious chance, by what unsearchable law dost thou affect thy purposes? Thus wrapt in contemplation, he sat gazing upon the ascending vapor, until his whole aspect bespoke desolation within.

Wretched mortal, look ye to yonder bright vista, just opening through the dark clouds of destiny and behold the glorious heaven! An angelic form of grace divine stands waving his pinions of transcendent beauty, and his beaming countenance reflects the light of everlasting day. A voice, sweet as if from angels harps, is echoed through the wide arch of heaven, and re-echoed down to earth, exclaiming, "The Lord God on high, reigneth;" yea, look again, on wings of love behold the heavenly visitant descends and gently lights beside the desolate being. A light, more resplendent than the morning sun shines round about. Ah, list—"Is not God in the height of heaven? behold the stars, how high they are!" In the wilderness of terror he starts from his grassy seat, and casts his wandering eyes about for a hiding place from the presence of the Lord. "Fear not," says the heavenly visitant, "for behold I bring you glad tidings of great joy which shall be unto all people"—"to them that sit in darkness and in the shadow death, light is sprung up." The tones fall gently on his ear, he turns him round to listen. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet

shall sound and the dead shall be raised incorruptible and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality."—He drinks deep of the joyful tidings, and they vibrate on every chord of his heart. His knee unconsciously meets the ground, his soul is instinctively raised in adoration to that great Jehovah, whose presence he realizes as the dawn of immortality upon his benighted mind. Ere the grave opens to receive him, behold him hand in hand with the celestial messenger, bearing the olive branch of peace, visiting the widow and the fatherless in their afflictions, binding up the broken-hearted, and softly whispering consolation to the afflicted.

THEY ARE ALONE.

An account of a sudden death of a little girl in New-York, thus concludes:

"This little girl was the last of the parent's family—they are alone."

Will those who read the above lines, pause a moment and reflect upon their import? Where once was heard the sound of childish mirth, the joyous life or the thoughtless prattle, there is now a mournful stillness. The parents whose labors to maintain a family were lightened by the reflection that their own children shared the produce of their labor, have no such reward for their toil—nothing to lighten the severity of their labor. At the morning's sacrifice, at the table's blessings, at evening's prayer, they look around upon the unwonted solitude, and smite their breast with renewed anguish, for "they are alone."

In sickness, who shall watch their feverish frames and minister to their thousand wants? Who shall hold the anguished head, or bathe the feverish brow? They shall have none upon whom to call, for "they are alone."

Death comes with double pain—there are none to receive the dying blessing—none to perpetuate the name and exercise the cherished virtues—no child to close the dimming eye, or to give dignity to death by natural tears—"they are alone."

What blessings has not Providence vouchsafed in children! Truly do they rise "up like olive branches," at once the source of honorable pride and the emblem of domestic peace.

"I live among mine own kindred," said the Shunamite woman, when she wished to express her means of happiness. All that met her eye were kindred to her blood—but when the blessing of a child had been super-added, she felt the kindred extended to her heart. When that child lay upon its mother's knees until it died, the anguished parent then felt the solitude of childlessness; she then understood that she "was alone."

Let us learn to cluster—let us become gregarious—our affections die without reciprocation—and he who has passed youth and manhood in the round of pleasure, or on the busy mart of trade, withdraws himself at length for enjoyment, but finds that he is alone. The man of forty years should find, wherever he turns, some face to cheer him with a smile, some tongue to bless him for favors, some heart that beats with gratitude.—U. S. Gaz.

MARRIAGES.

In Scriba, September 4, by Rev. T. C. Eaton, Mr. MARVIN ORMSBY, to MISS MARY BIRENS.

In Lebanon, on the 22d ult., by Rev. E. M. Woolley, Mr. GREEN, of Allegany county, to Miss LYDIA LAZEL, of the former place.

DEATHS.

In Clarendon, September 19, Col. WILLIAM G. BOSS, in the 61st year of his age. It is due to the memory of this man to say that he possessed the confidence and respect of all who knew him. And, though his sickness was protracted for several months, yet he manifested great composure and resignation of mind, arranging all of his temporal affairs and selecting the preacher to attend his funeral and the text for the subject of his discourse upon this occasion. A respectable congregation assembled on the 20th, to whom the writer extended the message of our Lord, recorded in John xi: 25, 26. C. B.

In Lebanon, on the 15th ult., CHARLOTTE, youngest daughter of Mr. Daniel Younglove, aged 18 months.—The writer of this notice attended the funeral and administered the consolation of the Gospel to those that mourned from Ps. cvii: 15. E. M. W.

In Hounsfield, Jefferson county, September 20th, Mr. JOHN THOMPSON, in the 46th year of his age. He had long been the subject of painful and distressing bodily infirmities, but, what is above all price, amid the waves of human wo, he had long been a steadfast believer in the all-controlling providence of that God who will cause all things, even pain and death not excepted, to work together for the final good and the immortal bliss of all his intelligent offspring. This faith gave him patience in his sickness and consolation in the hour of death. He was

amiable and exemplary—as a husband and a father, he was one of the kindest and the best. He has left a most deeply afflicted widow and a youthful son and daughter, who feel that their loss is irreparable. God grant that they may feel that his grace is sufficient for them. His funeral was attended on the 21st, and the consolations of the Gospel were presented to a numerous congregation by the writer. J. F.

In Phoenix, March 28th, EATON A., son of Stephen and Mary Brooks, aged two months. A few weeks after, the consolations of the Gospel were tendered by the writer to the mourning friends who believe and rejoice in the "unsearchable riches of Christ." They are cheered by hopes that anchor in scenes of joy and unfading glory—they enter into rest, and are the happy recipients of holy anticipations of future joys and endless life for all mankind.

In Fulton, August 6, GEORGE, son of Orvis and Lucinda Perry, aged thirteen months. Br. Cook attended the funeral and dispensed the word of life to the bereaved parents. May the richest of Heaven's blessings rest upon the mourners, and may they be resigned to the wise but trying dispensation of God, which has taken from them their lovely child to a world of unfading joys. T. C. E.

PRIZE TALES AND ESSAYS.

PREMIUMS OFFERED AMOUNTING TO \$66.

Still anxious to merit the patronage hitherto bestowed on them, and, if possible, an increase of patronage for the future, and by further improving this paper, render it more useful in the cause of God and humanity, the subscribers offer the above named sum of

SIXTY-SIX DOLLARS,

(all they feel able to offer,) in premiums for essays and tales, on the following subjects and conditions.

1. For the best essay, on the best practicable means of promoting the knowledge and practice of Universalism—Twenty dollars.

2. For the second best essay on the same subject—Ten dollars.

3. For the third best essay on the same subject—two free subscriptions to the Magazine and Advocate for one year—or one, for two years.

[It is designed that the essay shall embrace the best means for teaching the principles of the Gospel not only to the adult, by the preacher, but to the young, by the parent.]

1. For the best religious tale, embracing an illustration of the principles of Universalism—Twenty dollars.

2. For the second best tale, of the same character—Ten dollars.

3. For the third best tale of the same character—two free subscriptions to the Magazine and Advocate for one, or one for two years.

[The especial object or aim of each tale is left to the writer—but there must be one stated, worthy the principles embraced in it.]

Each essay and each tale to exceed three columns of this paper, in the largest type now used for matter in it; and not to exceed fifteen columns of the same.

The articles to be sent to the undersigned, free of postage, on or before the 10th day of December next, for submission to the decision of an impartial committee, and the after disposal of the proprietors of this paper. To do this properly, each essay or tale should be designated by one or more marks or mottos, and those marks or mottos should be enclosed in a separate paper, sealed, with the author's name within—this enclosure will not be opened until after the decision of the committee has been made.

In deciding on the claims of the various articles that may be submitted for premiums, the committee will be instructed to proceed in the following order with each.

1. Its adaptation to the object for which it is written. 2. The Christian feeling and spirit it breathes. 3. Its literary merit and finish. 4. Its grammatical accuracy and plain expression. 5. Its preparation for the press. 6. Its legibility in the manuscript. The article having the greatest number of these requisites, in the highest perfection, and in the order here named, (if coming under the conditions previously laid down,) will be preferred to all others. Those greatly deficient in them will be rejected altogether, even if they are the only articles of the kind that are offered.

The awards of the committee will be published in number one, volume eight, of this paper, with the names of the authors of the several preferred articles, and one of the articles pronounced the first best of their respective classes.

A. B. GROSH,
O. HUTCHINSON.

* * Editors with whom we exchange, are respectfully solicited to copy or otherwise notice the above, and the favor will be gratefully reciprocated. G. and H.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, OCTOBER 22, 1836.

NUMBER 43.

From the Universalist Union.

OCCASIONAL SERMON,

Delivered before the General Convention of Universalists, at its annual session in New York, September 21, 1836.

BY WM. A. DREW, AUGUSTA, ME.

Watchman, what of the night? Watchman, what of the night? Isa. xxi: 11.

As when the weary sentinels, that keep their faithful watch upon the battlements of a city during a night of storm, descend from their towers to confer together upon mutual duties and the signs of the times, so have we, my brethren, descended for a short season from our several posts on our spiritual Zion, to sympathise with each other in the mutual labors and responsibilities of our profession, and to "hold sweet counsel together" on the subject of our common cause. And, now, as the moral world begins to emerge from the long and dreary night of error and superstition, those who are here assembled, and those whom they represent, call upon us as faithful sentinels and shepherds, in the appeal of Dumah—saying, "Watchmen, what of the night? What are the signs of promise?" Where lurks the enemy of truth? Where lies danger to our cause? What monitions for the future are furnished by the history of the past?

We have now arrived, as it were, at a brief resting place upon the highway of laborious duty; it may not, indeed, be a "Jubilee," but as an annual Sabbath it cannot fail to be regarded as a season of peculiar interest to us all. And shall we not, my brethren, in the very outset, pledge anew the sacred vows of brotherhood? Ay, let the warm hearts here assembled, be rendered still warmer by the fire of divine love, till they shall meet and mingle their spiritual joys in an offering of devout and united gratitude to God. Let the kindling of a generous, Christian friendship arise, and spread, until all the affections are baptized into the spirit of a cordial and an enduring fellowship.

I propose on this occasion—though with the disadvantage of a very hasty preparation*—to expatiate for a little upon the SIGNS OF THE TIMES, *in connexion with the means which experience may have demonstrated, and which sound policy shall appear to dictate, as best to be taken for the prosperity of the cause of truth.* And, standing as we are at this point of observation, with the history of the past to shed the light of experience upon the future, we may first review some of the monuments that wisdom or indiscretion has erected on our course hitherto.

Under this head, I shall proceed, 1st, To notice those things which, on the whole, have proved useful to the cause, and which, therefore, still commend themselves to our respect and acceptance. 2d. Those which appear, to me at least, to have been of doubtful utility, if not positively detrimental.

In speaking of the *means* to sustain the cause, I would not overlook the fact, that there is a self-preserving principle in the cause itself. Truth is eternal, and will assuredly triumph at last. The doctrine of universal love, resulting in universal holiness and happiness, is, indeed, the key which unfolds the glory of every divine proceeding. It is the *only* system that can "vindicate the ways of

God to men," or furnish them with a universal and safe rule of faith, of hope, or of charity. It is, as it were, the life-preserver which sustains the soul after the wreck of all human fortunes and all human hopes. It is the cause of God; and as surely as that Being will vindicate and prosper his own truth, it will and it must prevail. But he works by means, and has made us the instruments of advancing his kingdom in the earth. It becomes us then to consult experience for such lessons as may prove serviceable to the future.

It has always seemed to me a propitious circumstance in our religious polity, that the denomination from the first, has every where—in this country at least—adopted the congregational or republican form of ecclesiastical government. This is in strict accordance with the relation which the Gospel has revealed as subsisting between man and man, and with the genius of the civil institutions under which we live. Christianity is essentially republican. It brings all to the level of a common creation, a common redemption, and a "common salvation." It teaches that we have all one Father, and hence enjoins the fraternal obligations and the fraternal duties between all the members of the human family. It allows of no earthly master. It comprehends men as equals and as brethren. "Be not ye called Rabbi; (said Jesus,) for one is your master, even Christ; and all ye are brethren. But he that is greatest among you shall be your servant." And even in submitting ourselves to the authority of Christ, we recognize in that authority purely a spiritual government. His "kingdom is not of this world." He seeks not to govern his subjects by temporal penalties. As a spiritual governor he rules in the empire of *mind*; and the object of his government is, by the energies of truth to seal the pledge of the new covenant, by putting his laws into their hearts and writing them in their minds—to the end that the fountains of sin may be dried up and their iniquities be forgotten. We cannot bend to any power short of Him who made us free. We cannot assent to any human authority in matters of religion. Under Christ, as our spiritual master, we recognize no power above the people. For this reason, we eschew Presbyterianism, and have still less reverence for Episcopacy; quite as soon would we subject ourselves to Papacy—for if we *must* have human masters—if we must bow at the foot of kindred clay—the fewer such masters the better. Let them be resolved into a single tyrant—a Pope, if you please to call him such—then will there be at least this harmony preserved—a body with a single head; and this advantage, a unity of laws with less danger of distraction.

It is in communities the most essentially republican, that liberty of thought and freedom of speech abound. And the whole history of our denomination has shown, that where free inquiry is the most rationally encouraged and practiced, there have our sentiments found favor, and there has the cause of universal grace most amply flourished. Why has this cause come up and flourished in the United States beyond its success in almost any other nation? Is it not because of the republican spirit that is amongst us? I may be an enthusiast—but I cannot resist the conviction, that the Almighty has *other* objects than the blessing of mankind with civil liberty, in the establishment of the institutions of our own country. I delight to regard the genius of those institutions as leading and preparing the way for the final triumph of that "TRUTH which maketh FREE INDEED." When liberty and truth were driven by the tyranny of princely power, to seek a refuge in the inhospitable wilds of

America, it may have been so ordered in Providence, that, acquiring here a new and adequate strength, they should ultimately send forth an influence which shall humble the pride that drove them hither, and thus finally secure for them a universal triumph. At least the harmony between our ecclesiastical polity, and the spirit of the religion we profess, seems fairly to authorize a conviction that it must prove fortunate to the cause of truth. Under God, the cause is in the hands of the people. Let them realize the responsibility which is thus upon them, and their exertions in its behalf will correspond with that responsibility; and *such* exertions will not fail to receive the divine aid and blessing. All history shows that religion flourishes the best, and truth receives the most ready encouragement, when, with the least coercion from secular or ecclesiastical powers, the means for their success are committed the most immediately to the people.

2. The free, fearless and uncompromising spirit which has characterized the dispensations of the word of truth, I think has, on the whole, been found highly advantageous to the cause. Nothing is ever to be gained by a temporizing policy. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word *faithfully*. What is the chaff to the wheat? saith the Lord." Jer. xxiii: 28. Great respect and tenderness are doubtless due to the honest opinions of other men. We should never forget nor depart from the law of charity; but that policy which shows itself in trimming to suit the delicate ears of those who are shocked at a frank and candid avowal of the "*whole* counsel of God," is seldom consistent with honesty, and therefore is not to be commended. The attempt to enlighten and reform the world so slowly and cautiously, that the world shall become enlightened and reformed before it is aware of the fact, is a hopeless task. No reformation yet was ever effected without boldness and decision in the reformer. It was so with Jesus Christ. The establishment of Christianity was the work of the most dauntless and uncompromising master-spirit the world ever saw. He rebuked error *faithfully*. He attacked the foundations of the venerated institutions of the age, fearlessly. The reformation, too, under Luther and Calvin was the work of ardent, persevering, laborious controversy. They shrunk from no responsibilities. They shunned no perils. *And they conquered.* We have an example of the effects of a contrary course in our respected Unitarian neighbors, who, for the last twenty or thirty years, have been attempting to effect a total, but silent and gradual reform in Orthodoxy. And what has been the result? Has Orthodoxy been reformed? It may, indeed, have advanced some on the road of improvement, for so have all sects; public opinion is never stationary; but it may well be doubted whether any of its reform has been effected at the instance of Unitarianism. So far from enticing Orthodoxy out on to the grounds originally marked out for it by Unitarians, we do suspect the hope is now well nigh abandoned, and that the voluntary pioneers that so shrewdly offered to lead the way, are themselves retracing their steps and preparing to return to the original camp. I mention this for no invidious purposes. I employ the fact as an illustration of my subject. Let the course of Universalists be, as it has hitherto been, *onward*; and their own resolution will inspire the more timid spirits with that confidence which is necessary to *their* redemption also. Let no sacrifice of truth ever be made to policy; and the time shall soon come when every other consideration shall be sacrificed to *principle*,

* In justice to himself, the writer of this discourse claims the privilege here to say to the public, since the Convention has ordered its publication, that, though it is, indeed, a year since he was appointed to deliver an address before the Council at the present session, yet, owing to a press of personal and professional cares and labors, he was not able to devote any attention to the duty assigned him, till just on the eve of his departure from Maine for New York, and that the production—such as it is—is the hurried result of a very few hours labor.

and the truth shall "run, have free course, and be glorified," in the face of all the people.

3. The example which our denomination has set of challenging the freest inquiry into the truth of opinion, and the readiness every where evinced by Universalists, publicly and privately, to attend upon the arguments of their opponents, and to allow them as fair a hearing as they claim for themselves, has secured us a decided advantage over most others. This course has given the believers of our sentiments, what few others possess, a clear understanding of both sides of the great question at issue, which has happily prepared them to labor with advantage in the work of controversy. They have never hesitated to risk their doctrine in any company of opinions. The conductors, too, of our periodical publications, have made it a point, not only to admit, but openly invite men of opposite opinions to be heard through their columns. Such is the confidence which *truth* inspires. It never trembles and hides itself at the approach of error. The world notices these things, and forms its judgment accordingly; and that judgment is tending decidedly to our favor. A candid public will not be long in making up its opinion as to where truth resides, when it sees one party openly and ingenuously coveting inquiry, and the other striving to escape it. Depend upon it, he who dares not bring his opinions to the test of inquiry, has a *reason* for his dread; by this act he betrays a consciousness that his opinions cannot stand under the weight of an opponent's argument. I trust the time never will come, when Universalists will close their pulpits or exclude from their periodical press, respectable preachers and writers upon the other side.

But I have detained you quite too long—longer than I had at first intended—in expatiating upon those general characteristics of our denomination, which deserve to be commended and preserved. Faithfulness requires that we should look also upon the other page, and notice the errors that may, in any considerable degree, have hindered or retarded our cause, and against which we should guard in future.

And 1st. It is possible, that in the desire to vindicate ourselves and our principles against the opposition—often the cruel and unchastened opposition with which we are called to contend—we may have fostered a belligerent habit, that is little in accordance with the "quiet and peaceable spirit" that the Gospel enjoins, and which holds a most natural communion with our religious faith. True, we are required to "contend earnestly for the faith once delivered to the saints"—and I pray God none of us may ever shrink from the performance of this plain duty—at the same time, we should not forget, that in every contest we serve under the Prince of *Peace*, and that it becomes us, emphatically, to discharge this, and every duty, under the influence of that hallowed system of truth which brings "peace on earth and good will towards men." If, when suffering under the effects of opposition, we flud the spirit of resentment awakened in our bosoms, and allow ourselves to indulge a belligerent temper, and to contract a *habit* of disputation, we shall be sure to sink the dignity of the cause and bring upon it a lasting reproach. Whatever habit the spirit of resentment may create—whether it prompts discourteous crimination, or wit or ridicule—it is manifest that these things are grossly out of place, especially in the *pulpit*, and can seldom be employed without injury to the cause they are intended to promote.

There can be no doubt, that the circumstances connected with the rise of our cause, have required a large proportion of polemical preaching. This, however, under all circumstances, should be practiced with much humility and caution, lest it cause us to overlook and neglect the great duty of encouraging a practical and evangelical piety.

Possibly there was a time when too many of our preachers were more ambitious to demolish error, than to establish truth. That time, however, has passed away; and now, happily, the effort every

where, is, to cultivate and dispense the fruits of genuine faith. The times have changed. The grounds have been broken up—the rubbish has been removed; and under a well directed culture, we rejoice to see the natural tendencies of our religion exemplifying themselves in the spirit of a pure and holy devotion, and the exercise of a cheerful and practical piety.

2. I have sometimes thought we have erred in considering ourselves a sect, in the family of sects. In any sense wherein this term can have any just application to us, there are, in fact, but two sects in Christendom—Partialism and Universalism. The former, indeed, has been abundantly prolific, whereby a multitude of sects of slight variations, has been produced—numerous varieties of a common species. We, too, may be in danger of a similar multiplication in our grand division; but the idea of a sect, as applied to Universalists, is quite too restrictive to comprehend the great and extensive designs of our systems. I object to this designation, therefore, because it does not really comport with the magnanimous and philanthropic spirit of our faith. We look upon the *world* as our brethren—our sect is the family of man. We do injustice to ourselves, therefore—we degrade the lofty profession that we have made, when we consent to regard our cause as the bond of a *sect* only. A sectarian spirit is utterly inconsistent with the genius of our system. It is this spirit which has done immense mischief in the world—which has caused professing Christians to indulge exclusive and intolerant habits, to erect walls of partition in society not justified by *merit*, and to

"Deal damnation round the land,
On each they judge His foe."

Be it ours to set a different example, and to labor assiduously to demolish all those fictitious distinctions in society, not predicated on real, sterling merit.

3. The reputation and success of our denomination depend very much upon the character, qualifications and efficiency of its ministers. As are the teachers, so will be the disciples. It becomes him who now addresses you, I know, to speak with a humiliating modesty, on this point—but may it not be, that in our eagerness to add fellow laborers to our ranks, our councils have oftentimes been quite too hasty in allowing the applications of candidates? I think there *has* been an error on this subject, and that it has led sometimes to embarrassing labor and painful results. The worthiness of a candidate can never suffer by a thorough examination of his character and qualifications; for the want of such an examination, there is danger that what was intended as a benefit, may prove a serious injury to the cause. It is possible, too, that in cases of defection, the painful work of discipline has sometimes been quite too long delayed. A fear to incur responsibility, and a dread of public reproach, have in some cases, to my own knowledge, protected the undeserving till the cause has suffered seriously at their hands. If there is any thing in an evil of this kind, let the errors of the past serve as a seasonable admonition for the future.

4. Though we must admire that feature in all our public councils, which makes their proceedings advisory and not obligatory, yet it may be apprehended that, in relation to many important subjects highly interesting to the cause, the votes of our councils have not engaged that practical attention to which they have seemed fairly entitled. We have seen the moral wastes around us, and endeavored to devise means for the establishment of an itinerant ministry; we have beheld the blighting influences brought to bear upon the rising generation, by existing institutions of learning, and have attempted to remedy the evil by resolving in favor of schools and seminaries of our own, indeed, in many ways we have *marked out the course*, and the marks are all which remain. The error here is, that public sentiment has been prematurely anticipated—instead of directing, we must follow, or bend ourselves in more private capacities to the work of awakening public sentiment, and exciting an in-

terest, till the people shall call for the remedies; and then the work will be done.

But I will not longer dwell on subjects of this kind. The catalogue might easily be enlarged, but I am admonished that it is time we hastened to consider what the events of the times require at our hands.

1. Let the great point which distinguishes us from all limitarian sects, be kept steadily before the people. Let *salvation* be inscribed upon all the ample folds of our flowing banners. Never—no, not for a moment—let the doctrine of *UNIVERSAL AND EFFICIENT GRACE* be sacrificed to the policy or fashions of the day. Whatever may be the inducements and temptations held out by our enemies to entice us from the simplicity of our faith, or to make us abandon the great duty we owe to the cause, let our reply to them all be, in the language of Nehemiah to Sanballet and Geshem, "We are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it and we come down to you?" The moment we retire from our posts, our spiritual Zion will be in danger of becoming a prey to the wily designs of the enemy.

2. In conducting the work before us, let there be an elevated and honorable course, corresponding with the great and generous spirit of the religion we profess. Let it be our ambition to set an example of magnanimous charity—hitherto unknown—that shall put to an open shame all the exclusive feelings and partial practices resulting from a more contracted faith. Let us show that we care less for the establishment of a *sect*, than for the prevalence of *truth* and *righteousness*.

3. The whole history of our cause in this and all other nations, shows that it advances every where in proportion to the increase of general knowledge. It is a matter therefore of great importance, that the friends of truth also demonstrate their friendship for the cause of science. We rejoice that this subject, within a few years, has engaged the attention of the denomination, and has given existence to several seminaries of learning, that promise well in behalf of religious liberty and truth. I cannot but believe, that the denomination is abundantly able to sustain such institutions to every desirable extent. Let the people understand the importance of this subject to their children, to the cause and to the country, and we cannot doubt they will, with a liberal hand, do all that is necessary to sustain the cause of learning in connexion with the principles of the Gospel.

4. The establishment of meetings for devotional purposes—for the cultivation of the spiritual influences of our faith—promises the happiest effects in every point of view. Surely, if there are any people, on earth, who have cause for devout and united praise to God, in view of his abundant mercies, those people are Universalists; and it is astonishing that the mere dread of the spirit of fanaticism, should ever have been suffered to quench the sacred flame of a fervent devotion, that most naturally results from the doctrines we believe. True, fanaticism is an evil, that should be guarded against; but coldness is an evil equally to be deprecated. The true medium is the maintenance of a steady flame of active and well regulated piety, which while it preserves the body politic from *ague* on the one hand, is an equal security against a wasting *fever* on the other.

5. For the want of an itinerant ministry, definitely engaged to occupy the waste places in our Zion, it is believed that the cultivation of a missionary spirit amongst preachers in general, might prove highly serviceable to the cause. Hitherto there has been too much of a fashion prevailing in some sections, to wait till the brethren, unaided, and by their own patriotism, have organized societies, raised funds, provided places of worship and formally invited a minister to come and possess the fruits of their labors, before they could condescend to devote any labor in that direction. Now there are hundreds and thousands of places in our country, where there are ample fields of labor, and all that is wanted, is, that some ardent and

judicious herald should go forth, erect the standard, rally the friends of the cause, propose the measures proper to be pursued, and put his own shoulder to the wheel, as a co-worker together with the brethren, determined that, by God's helping, the cause *shall* be established in their midst. And in most cases, it is believed, the preacher might do this without risk of loss on his part. The materials are before him, and if he will but employ his talents in bringing them together, in due time he will meet his reward, in every sense which an innocent ambition could require. Let experiments of this kind be tried, and peradventure we should see fewer persons standing idle in the market places, complaining that no man has called them.

In reference to the signs of the times, as they have been demonstrated by the history of the past, and in response to the demand in our text, I have ventured to review the foregoing characteristics of our denomination, and to throw out these hints; that the light of experience may irradiate our subsequent course and enable us, as faithful watchmen upon the walls of Zion, to suggest the means, an attention to which shall authorize us to expect and foresee a *glorious day for the cause of truth*. We can calculate on no favorable indications, independent of the means which experience has demonstrated, and God has sanctioned, as necessary for the spread of light and the prevalence of our holy faith.

There is, indeed, reason to believe, from the blessing which has attended the exertions of the friends of truth hitherto, that "the night is far spent and the day is at hand."

"Which kings and prophets waited for,
And sought, but never found."

The genius of freedom is leading the way for the complete emancipation of the human mind from the bondage of error, and for its full introduction into the "glorious liberty of the sons of God." I know not—I care not—whether we shall prevail as a sect—if a sect you will have it that we are—it is enough for me, that the heaven of divine truth, which the ministers of our faith have been instrumental in communicating to the mass of mind, is powerfully at work; and that it will—nay, must—in due time leaven the whole lump. The triumph of our *principles* is vastly greater than the triumph of our *sect*—prosperous, indeed, as this has been beyond a parallel. Compare the doctrines of the protestant world, as they were but fifty years ago, with what they are now, and see ye not a manifest tendency to the side of more merciful and consistent views of the character and government of God? Is not the *tendency* clearly towards the great, essential principles which we have avowed? We know it is so—we rejoice that it is so. In the bosom of every church there is commotion—a struggling after a *faith* that corresponds with the God-like *desire*. The dogma of endless misery has been driven back, and is now for the most part heard in whispers, or appears modified and shorn of its most odious forms—a sure presage of its final extinction. The humiliating acknowledgment, made in the General Assembly of the Presbyterian Church, at its late annual session, that this doctrine has become fearfully unpopular even amongst themselves, avows a fact too true to be long concealed from the world. Meanwhile the love of the doctrine of universal grace and salvation, which like a fire shut up in the bones, yearns at the secret springs of every honest heart—fanned by the breezes of rational inquiry, is bursting forth, here and there, and shall continue to rise and spread till "all the ends of the earth shall see the salvation of our God." As watchmen upon the walls of spiritual Zion, your positions, my dear brethren, have enabled you to make discovery of these and other signs of promise. Gladly communicate them to the dwellers in Jerusalem. "Say unto Zion—Thy God reigneth." He bringeth the night, and also the morning. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Will he not vindicate his cause, and secure the purchased possession to his Son for an everlasting inheritance? "My counsel shall stand, and I will do all

my pleasure." Go forth, then, and proclaim, as with the voice of a trumpet, making glad the city of our God, that under the government of an all-wise, an all-powerful and infinitely benevolent Majesty—"ALL IS WELL."

From the Universalist Union.

STATISTICAL REPORTS

To the General Convention of Universalists, 1836.

To the "General Convention of Universalists in the United States," to be holden in the city of New-York, September 21st and 22d, 1836.

BELoved BRETHREN—The "Maine Convention of Universalists" at its last annual session, appointed the undersigned to report to your body such information respecting the present state and prospects of the cause of truth, within the limits of its jurisdiction, as he should be able to obtain.—To this end, he begs leave to make the following remarks:

I. He deems it his duty to state, that he has not been able to obtain any considerable information in relation to the subject, upon which his report is to be founded. A committee was appointed at the late Convention in Hope, consisting of one person in each county, to collect the needed information, and to transmit it to him, in season to furnish a detailed report to the general committee—but he regrets to state, that he has received letters but from *three* of that committee:—*two* of whom merely informed him, that they were unable to communicate any information,—and the other gave him a full report from every town in the county,—thus shewing, that the project of a report in detail is practicable. But since he has not been favored with the assistance of the committee generally, he is under the necessity of making this report in general terms.

II. In relation to the present state and prospects of the cause, he feels justified in remarking, from what information he has been able to obtain, that they are highly encouraging. The number of societies, connected with the Convention, he has not been able to ascertain; nor can he state the number of believers, of which the societies are composed. It is perhaps well known, that the State of Maine embraces a large territory, somewhat sparsely settled; and the difficulty of obtaining the desired information, upon these points, is, by reason of this circumstance, very apparent. But, as an evidence of our prosperity, he may state, that within the past year, six ministers have removed among us from other States, while but one has left us by removal, and one by withdrawal. No death has occurred among our preachers. And in addition to this, four young men, of promising talents, have been licensed to preach by the Convention; and one, (Mr. Russell,) formerly belonging to another sect, is now laboring in our field. As far as can be learned, notwithstanding this increase of preachers, they are all employed; and the constant remark is, that more are needed. From which, the conclusion is drawn, that the cause is encouragingly and permanently prosperous.

III. As a further indication of this fact, he may state, that the religious periodicals have been gaining in their circulation—at least, so far as he has been informed, and is enabled to judge. He cannot state the precise number which are circulated in the State; but he thinks it must somewhat exceed three thousand. In this estimation, however, he does not take into consideration papers sent from other States. Two years ago, the circulation could not much, if any, exceed twenty-five hundred. He cannot doubt, that this increase is an indication of the prosperity of the cause, while it lays the foundation for still greater success. He cannot doubt, indeed, that the prospect is now more encouraging than in any former period of time.

IV. In addition to what has been done for the advancement of the doctrine we hold, he deems it proper to state, that something has been done, within the past year, for the cause of education. It is well known, perhaps, that a Literary Seminary,

founded upon liberal principles, was not long ago established in Westbrook, near the city of Portland, and is now under the care of Br. Brimblecom. Recently, another has been established in Waterville, at an expense of about two thousand dollars, which is entirely owned and controlled by Universalists, and which is now ready for the reception of scholars. As soon as suitable instructors can be obtained, it will be put in operation; and, from present appearances, we cannot doubt of its success. If public expectation and interest have not deceived us, it will be well and promptly sustained.

V. The undersigned may also state, that agreeably to a recommendation of the General Convention, passed last year at Hartford, Conn., the Maine Convention have considered the "propriety and expediency of establishing a theological seminary," and have acted upon the subject. The committee was chosen, at its last annual session, to take the recommendation into consideration; and, as the records show, they reported against the project. Nevertheless, as the Convention were not disposed to act rashly and prematurely upon the subject, they deferred a decisive action upon it to its next annual session. Meanwhile, they have recommended the subject to the consideration of the order generally. What may be their final vote upon it, is merely a matter of conjecture.

VI. In conclusion, the undersigned may remark, that the Maine Convention feels a deep and abiding interest in the prosperity of the good cause throughout the Union, and throughout the world. They have chosen, as their representatives to the General Convention this year, from their ministers, Brs. D. D. Smith, Z. Thompson, G. Bates, and C. Gardner; and from their lay brethren, W. K. Weston, Gen. J. Wellington, Hon. J. Ives, Hon. C. Holland, A. Lyon, Esq. and Hon. J. C. Churchill. These brethren they recommend to your attention; and from whom, perhaps, you may receive a more full and circumstantial account of our present standing and prospects, than can be given in this report.

In behalf of the "Maine Convention of Universalists," who send their Christian salutations, the above remarks are respectfully submitted.

By order, CALVIN GARDNER.

STATISTICS OF NEW-YORK.

Probable number of Societies 310; Organized Churches, 75; Meeting-Houses, 125; Ministers, 125; Associations, 15; One State Convention.

Periodicals.—Magazine and Advocate, Utica, circulates about 7000 copies; Union, New-York, 4500; Herald of Truth, Geneva, 1700.

The statement above made is imperfect for want of *particular* information, but it is believed it does not vary essentially from facts. The cause of Universalism is prosperous in this State. General harmony prevails, and the spirit of pure devotion is exerting a powerful and an increasing influence amongst us. May the Father of mercies long continue to sanction and advance the sacred cause in this part of his vineyard through the Redeemer's name.

BALFOUR'S INQUIRY.

Somebody in the "Biblical Repertory," an orthodox publication in New-Jersey, has attacked Balfour's Inquiry. We have read the attack, as copied into the Union; and must say that for *something* which has the *show of learning*, it is the nearest *nothing* of *any thing* that we have seen. However—Br. Balfour will be after it, and the writer whoever he is, will get his due, if not "a shilling over." Rather too late in the day to be drizzling along with a wet squib in hand to let off at Balfour's Inquiry! It has already withstood the heavy cannonading of President Allen and Prof. Stuart. *They* had better load and fire again.—*Star*.

Our thoughts should always be such as we would, at all times, be willing to have known to all men.

For the Magazine and Advocate.

THE INSTRUCTION OF THE PAST.

To a reflective and thinking mind, no contemplation is more melancholy, and at the same time more instructive, than that of the past. It has lessons, which, if studied, would save many sinful mortals that anguish of mind resulting from their own bitter experiences—conscience would not so often be heard, whispering fear and reproach; but soft as an angel's voice, saying "well done." Experience should be the corrector of the human heart; yet we are little prone to profit by it, unless its admonitions come in the tone of self-accusation, and self-condemnation. The history of the past has come down to us laden with much evil, and much good—we see human happiness and human misery, in contrast—the experience of ages is spread out before us—we see the rise and fall of kingdoms, empires, and republics—the pride, ambition, and folly of man—heathen idolatry, and Christian bigotry—and knowing that like causes produce like effects, where is our excuse for rashly partaking of the forbidden fruit?

It has been said that human passions are the same in all ages of the world: if so, the same passions which actuated and impelled the human mind eighteen hundred years ago, actuate and impel it now. Ambition, revenge, jealousy, envy, hatred, pride and deceit, with their opposites, charity, hope, benevolence, kindness, pity, justice and love, are the same now, as then; and as these with their various modifications, are the ingredients which compose human nature, the pages of history are rife with instruction. We there learn by example, that true greatness and goodness are inseparable, and that human happiness depends alone, upon the cultivation of virtuous principles. We should look upon the actors in the great drama of the past, though slumbering in the moss-grown tombs of ages, as mirrors which reflect ourselves; and as virtue and vice, with their attendant consequences, are held up before us, we should cling to the one, and avoid the other. History is not useful to us merely as a faithful recorder of events; but as the delineator of the human heart. It exhibits human passions in all their infinite varieties, stamped with the seal of reality—we see things as they are, and who ever contemplated, long and deeply, the past without feeling warnings for the future, deeply impressed upon the heart. Yet with the history, sacred and profane, of all ages before us, where we can trace the certain doom, to which ungoverned passions lead—where even Heaven has vouchsafed a warning by the pen of inspiration—we turn away with a blind infatuation, and seldom pause to ask, "are these things so?" And even with living examples before them, we see men pursuing the same course of folly, crime and madness, and we inquire, "what will ye do in the end thereof?"

The laws of the moral world are as fixed as those of the physical, and man can no more oppress the poor, defraud the widow and the orphan, trample under foot justice due his fellow man, and with sacriligious impiety deny Heaven, and find his reward in the smiles of friends and an approving conscience, than the fountain, at the foot of the Andes, can send her gurgling rill to its loftiest peak: but if he doubts it, let him look over the records of the past, and he will exclaim with the great bard,

"Nor florid phrase, nor honied lays of rhyme,
Can blazon evil deeds, or consecrate a crime."

Had Bonaparte contemplated the chamber of a Dyonisius, or the mantle of a Cæsar, he might have seen the end of all grasping ambition written in blood; but the experience of others had no warnings for him, and the sea-girt rock of St. Helena is left to tell his tale, and stand the monument of a reckless conqueror's doom. Who can contrast a Bonaparte's career with a Washington's, and receive no lesson by which to profit? None should; yet the pages of both sacred and profane history are glowing with such contrasts of character, and still man rushes wilfully into the pathway of wrong, and finds too late, what he might have learned otherwise than by self-experience, that the fruits of sin are misery.

We are never at a loss to know, why one person's memory is perpetuated with blessings, and another's with execrations, for ages and ages; yet we often hesitate between right and wrong, and blindly choose the latter. We never ask why the name of a Howard is ever remembered with gratitude, and lisped with veneration, from prattling infancy up to hoary age; yet we often seem to ask ourselves whether we should be good or not. We never ask why the character of the Saviour of mankind has been so much admired both by believer and unbeliever; but we often ask why he has so few imitators—why the record of his life, rich with precept and example, should be so little sought after, as a pattern of all human excellence—and the answer is found in the folly and short-sightedness of man. In his eager and selfish graspings after wealth and distinction, he often neglects the best concerns of life, and forgetful of what constitutes true happiness, steps incautiously over the boundary line of morality and religion. Once over, he seldom retraces his steps; but allows the last energies of his nature to be consumed by the wild-fire of contending passions. Now this is all for the want of a little reflection—the want of due attention to cause and effect, and the laws which govern the moral world. Trivial causes have often produced great effects—from minute circumstances, events have followed which involved the destiny of nations: so, slight deviations from the path of moral rectitude and Christian duty, involve consequences fatal to human happiness, and break asunder the strongest links of social life, morality and religion. It is the record of time, then, that should teach man to apply his heart unto wisdom—that should teach him to shun the quicksands of passion, upon which have been wrecked the fondest hopes of life. He has only to search the records of the past, to learn that the same passions which have led man, step by step, to the commission of dark and darker deeds, are alive in his own heart, and beware how he allows circumstances to call them into action; lest, in an evil hour, he becomes their slave, and plunges into guilt, which will cost him a life of bitterness, and a memory unblest.

A SISTER.

For the Magazine and Advocate.

RENUNCIATION OF UNIVERSALISM.

Messrs. EDITORS—I have concluded to renounce Universalism. I used to believe the doctrine, but now I do not believe it. I have been so shamefully treated by my enemies, that I cannot believe they will ever arrive at heaven with me; and, in fact, I so much detest and despise them, I cannot wish their society. If I go to heaven, I do not want such company.

There is nothing so much disturbs my peace, as the thought that these rascals will be saved (for they must be, if Universalism be true) when they ought to be eternally damned. I have had my patience tried enough, and it makes me so mad, when I think of them, that I know they ought to go to an eternal hell. Nothing short of this would gratify my feelings. Therefore, if Universalism be true, my feelings will never be gratified.

When a person is imposed upon, and gets as mad as I have been, he can easily see the absurdity of Universalism. Every mad man knows from experience, that revenge is sweet—and when I cannot get revenge without incurring the heavy penalty of the civil law, then the reflection that these scoundrels shall be miserable eternally, gives me that joy, which I know must be the effect of truth—and if that is truth, Universalism is false.

Now think for one moment of the absurdity of Universalism. A man insults me in such a manner that the law will not give redress. Must I bear it? yes, I must cramp my feelings down to the bitter reflection that I never shall obtain redress; and more than this, that the rascal shall be saved and go to heaven, and there be in my presence and company forever!! So much for Universalism. 'Tis false—I renounce the doc-

trine in toto. It is an absurd theory. It inculcates the doctrine, that all the noted scoundrels of the earth—all my enemies—shall be saved. It teaches me that I must love them all—enemies and all—but who can love an enemy? I am aware that you Universalists will plead the example of Jesus Christ, that he loved his enemies and laid down his life for them all. I admit that he was a man ("if indeed," as Josephus says, "he may be called a man") of uncommon forbearance. I admit, also, that many of his precepts seem to favor your notion, particularly where he refers us to the sun, as evidence of God's love to all. But then I do not think his precepts, or his example, or his forbearance will do away all that is said in the Bible about wrath and vengeance. I am content to believe that God is a God of vengeance. "Vengeance is mine, I will repay, saith the Lord." And this vengeance I believe is the endless damnation of his enemies. And just so sure as God will render endless damnation on his enemies, just so sure does he hate them. And if he hates his enemies, I will hate my enemies also. Having his example, shall I not be justified in following it? most certainly. And as he takes vengeance on his enemies, I will also take vengeance on mine, whenever they provoke me and make me mad. Yes, I will be revenged if I can—and if the laws are such that I cannot, I shall have the happy consolation that a stronger arm than mine will one day take vengeance on them, and that I shall sport with their miseries throughout eternity. Oh, this is the doctrine that satisfies that spirit of revenge which is begotten by my rascally enemies! Universalism will never do this. I therefore renounce it. Yours with suitable respect,

RETALIATION.

For the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE SUSQUEHANNA ASSOCIATION OF UNIVERSALISTS, FOR 1836.

1. Met according to adjournment in the Methodist meeting-house, in Mount-Pleasant, Pa., October 5, and after uniting in prayer with Br. Messenger, proceeded to organize the Council by choosing Br. G. MESSINGER, jr., Moderator, and Brs. G. S. Ames, and T. S. Bartholomew, Clerks.

2 Appointed Brs. Russel Spencer, Freeman J. Wheeler, and Benjamin Wheeler of Mount Pleasant, a committee to arrange the order of public services.

3. Received and read credentials of delegates from the several societies.

4. Appointed Brs. G. S. Ames, Frederick Bailey, and Freeman Peck, a committee on fellowship and ordination.

5. Appointed Brs. George Kinney, Russel Spencer, and Simon Stearns a committee for the ensuing year.

6. Heard and accepted the report of the committee of discipline. No cause of complaint.

7. Appointed Brs. G. S. Ames, and T. S. Bartholomew, (clerical) and S. W. Park, and S. Stevens lay delegates to represent the body at the next session of the Pennsylvania State Convention.

8. Proposed for adoption at the next session of this body, the following amendments in articles 3d and 7th of the Constitution.

ART. 3. "All ministers of the Gospel in fellowship with this or any sister Association, assisting in this Association, shall be received as members of the Council."

ART. 7. "Fellowship shall in no case be given to an applicant, except he furnish the committee with such credentials as shall secure their confidence in the fact that he is a good minister of Jesus Christ."

9. Voted to expunge the following clause in article 8, "or shall have discontinued to preach for one fourth part of the time, for one year, except in cases of sickness."

10. Voted that the letter from Brooklyn, containing a request for a letter of fellowship for Br. Bartholomew, be received by the committee appointed to receive such request.

11. Appointed Br. T. S. Bartholomew to preach the occasional sermon at our next session.

12. Appointed G. S. Ames, to prepare the minutes for publication, with a request that they be published in the Evangelical Magazine and Gospel Advocate, and copied into the Herald of Truth.

13. Voted our thanks to the Methodist brethren of this place, for the Christian feeling and friendship they have manifested in opening their house of worship for our accommodation on this occasion.

14. Adjourned to meet at Sheshequin, Bradford county, on the first Wednesday and following Thursday of October, 1837.

GEO. MESSINGER, *Moderator.*

G. S. Ames, }
T. S. Bartholomew, } *Clerks.*

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, Br. A. Green. Sermon, Br. T. J. Crowe, Rom. xi: 36.

Afternoon.—Prayer, Br. G. S. Ames. 1st Sermon, Br. S. P. Landers, Luke xv: 11-20. 2d Sermon, Br. A. Green, 2 Peter, iii: 18.

Thursday Morning.—Prayer, Br. G. Messinger, jr. 1st Sermon, Br. G. S. Ames, 1 Cor. xv: 25. 2d Sermon, Br. T. S. Bartholomew, Gal. iv: 16.

Afternoon.—Prayer, Br. T. J. Crowe. Sermon and addresses, Br. G. Messinger, jr., Isa. lx: 20.—Benediction by the same.

MINISTERS PRESENT.—G. Messinger, jr., S. P. Landers, South Bainbridge; G. S. Ames, Sheshequin Pa.; A. Green, Virgil, N. Y.; T. S. Bartholomew, Brooklyn, Pa.; T. J. Crowe, at large.

LAY DELEGATES.—B. Wheeler, Mount Pleasant; E. Stearns, Harford; J. Kent, B. Tiffany, Brooklyn; N. Blood, Honesdale; N. Shipman, E. Bullard, Montrose.

REMARKS.—We are sorry to say that the different societies composing this body, were not fully represented, indeed more than one half within its limits were not represented at all, and the Council was left without the least knowledge of their condition. Now, brethren, this is all negligence, a want of zeal among you. You are all abundantly able, and so circumstanced, as to send at least one delegate from your society, at every session of the body, and thus furnish it with your representation. What will the world think of us—ay, what do we think of ourselves—when we neglect these momentous duties?

We hope that when we meet again, yea, and at every future time of meeting, we may hear whether you stand or fall in the Lord Jesus Christ.

Per order, G. S. AMES.

From the Herald of Truth.

MINUTES OF THE PROCEEDINGS OF THE CAYUGA ASSOCIATION OF UNIVERSALISTS—FOR 1836.

1. Met at Cortlandville, N. Y., September 28, and 29, and after uniting in prayer with Br. C. S. Brown, organized the Council by appointing Br. W. BULLARD, *Moderator*, and Br. C. S. Brown, *Clerk*.

2. Brs. W. G. Parker, E. Berry and A. Crittenden, (laymen,) were appointed a committee to arrange public services.

3. Letters and credentials for delegates from the different societies in the Association, were read and accepted.

4. Brs. Queal, Bullard, (ministers,) and W. Truesdell (layman,) were appointed a committee on letters of fellowship and ordination.

5. The committee of discipline reported no cause of complaint.

6. Brs. Montgomery, Bullard, (ministers,) and Br. J. F. Clark, (layman,) were appointed a committee of discipline for the current year.

7. The committee on fellowship and ordination, reported in favor of granting ordination to Brs. Boughton and G. S. Ames. Report accepted.

8. Brs. Bullard, Ames and Boughton, were appointed a committee on Conferences for the ensuing year.

9. Br. Bullard was appointed to deliver the next

occasional discourse before this Association, with power to appoint a substitute if necessary.

10. *Whereas*, Facts within the knowledge of many of us, clearly prove that Universalist ministers are extremely liable, in consequence of circumstances beyond their control in the discharge of their duty, to leave at their decease, their families in destitute circumstances, almost if not entirely dependent on the cold charity of the world, therefore,

Resolved, That in our opinion a society should be organized within the limits of this Association, for the purpose of raising a fund to be appropriated for the relief of widows and orphans of deceased Universalist ministers, who are left in destitute circumstances.

11. Brs. Montgomery and Barber, of Auburn, and Br. W. G. Parker, of Cortland, were then appointed a committee to draft a constitution for the government of said society, and report at the next session of this body.

12. *Whereas*, The cause of temperance is inseparably connected with the prosperity of the pure gospel of Christ, therefore,

Resolved, That we recommend to all believers in God's impartial grace, that they abstain from the use of intoxicating drinks, and that they also urge on each other the necessity of being temperate in all things.

13. Brs. Bullard and Boughton, (ministers,) and Brs. Truesdell and Berry, were appointed delegates to attend the next session of the State Convention at Albany.

14. Appointed Br. G. Sanderson to prepare the minutes of the proceedings of this Association for publication.

15. Adjourned to meet at Scipio Centre, N. Y. on the last Wednesday in September, 1837.

PUBLIC SERVICES.

Wednesday Morning.—Prayer, T. D. Cook. Occasional sermon, Br. Queal: Gal. xviii: 4.

Afternoon.—Prayer, Br. Ames. 1st Sermon, H. Boughton, Isa. liii: 11. 2d Sermon, T. D. Cook, Eph. ii: 18-22.

Evening.—Prayer, C. S. Brown. Sermon, G. S. Ames, Matt. v: 33.

Thursday Morning.—Prayer, D. Skinner. 1st Sermon, C. S. Brown, Matt. vii: 11, 12. 2d Sermon, G. Sanderson, John i: 49.

Afternoon.—Prayer, A. Green. Sermon D. Skinner, Mark x: 52. Usual addresses by the same.

MINISTERS PRESENT.

D. Skinner, Utica; W. Queal, T. D. Cook, Wolcott; H. Boughton, Scipio; S. Barnes, Hannibal; G. S. Ames, Sheshequin, Pa.; W. Rowe, Scott; C. S. Brown, Lisle; G. Sanderson, Geneva; W. Bullard, Cortland; H. Green, A. Green, Virgil.

DELEGATES PRESENT.

Eldred S. Hunter, Auburn; W. Lincoln, T. Moore, Virgil; W. Truesdell, Howlett Hill; T. Simonds, Genoa; A. Crittenden, C. Berry, Cortlandville; G. Morgan, G. Babcock, Scipio; A. Round, Whitwood, Truxton; J. D. Hall, Mottville; N. Chapin, Tully.

REMARKS.—Although the weather was somewhat unpleasant, yet the congregations were very large, especially on the second day, when the house was thronged. The societies belonging to this Association were not as fully represented as we desired, still they were not as slack as on former occasions. The business of the Council was transacted with perfect harmony. A step was taken which has an important bearing on the prosperity of the cause, viz: for the organization of a society for the relief of widows and orphans of deceased Universalist ministers. The subjects selected by the different speakers were peculiarly interesting and instructive, and by them we have reason to believe, much good was done in the name of Jesus. We were received by the society in that place with kindness, and every attention paid to us while among them. The intelligence received from various sections was encouraging, affording the most undoubted assurance that truth will triumph ere long.

COMBE ON THE CONSTITUTION OF MAN.

FOURTH EXTRACT.

This extract will continue the same subject as the last contained. Having shown how the intellect, prompted by the moral sentiments, investigates the causes of crime, and points out the remedy to be the removal of the causes as the only and most effectual—and having shown the only method in which those causes can be removed to be in accordance with the dictates of the moral sentiments, [and to the real advantage even of the animal propensities,] Mr. Combe proceeds to contrast the results of measures thus instituted by the intellect and moral sentiments, with the results of the merely animal method.

I regret that this extract must close our notice of this subject. Mr. Combe continues the consideration of it through several pages more, and triumphantly answers some objections to his plan; and shows also that his views do not confound but rather mark out more definitely the immutable distinction between right and wrong—between crime and misfortune. I refer all who wish to know the constitution of man, its adaptation to external objects, and the best modes of improving their fellow-beings in knowledge and virtue, to the book itself. To parents and instructors, I can recommend no more valuable work for their direction in duty; and I would that every legislator in our land would study it.

A. B. G.

Under the animal system, as we have already seen, no measures except the excitement of terror, are taken to prevent the commission of crime.—Under the moral plan, as soon as a tendency to abuse the faculties appeared in any individual, instant means of prevention would be resorted to, because the sentiments could not be satisfied unless this were done. Under the animal system, no inquiry is made into the future proceedings of the offender, and he is turned loose upon society under the unabated influence of all the causes which led to his infringement of the law; and, as effects never cease while their causes continue to operate, he repeats his offence, and becomes the object of a new animal infliction. Under the moral system, the causes would be removed, and the evil effects would cease.

Under the animal system, the propensities of the offender and society are maintained in habitual excitement; for the punishment proceeds from the animal faculties, and is likewise addressed to them. Flogging, for instance, proceeds from Destructiveness, and is addressed solely to sensation and fear. The tread-mill springs from Destructiveness in a milder form, and, as its sole object is to cause annoyance to the offender, it is obviously addressed only to Cautiousness and his selfish feelings. Hanging and decapitation undeniably spring from Destructiveness, and are administered as terrors to the propensities of persons criminally disposed. These punishments, again, especially the last, are calculated to gratify the animal faculties, and none else, in the spectators who witness them. The execution of a criminal obviously interests and excites Destructiveness, Cautiousness, and Self-Esteem, in the beholder, and nothing can be farther removed than such exhibitions from the proper food of Benevolence, Veneration, and Conscientiousness.

Under the moral system, again, the faculties exercised and addressed in restraining and instructing the offender are, as exclusively as possible, the human powers. The propensities are employed merely as the servants of the moral sentiments in accomplishing their benignant purposes, and Benevolence is as actively engaged in behalf of the offender as of society at large. The whole influence of the proceeding is ameliorating and elevating.

Under the animal system the offspring of parents who have been recently engaged in either suffering, inflicting, or witnessing punishment, inherit, by the organic law, large and active animal organs, occasioned by the excitement of these organs in the parents. Thus a public execution, from the violent stimulus which it produces in the

lower faculties of the spectators, may, within twenty-four hours of its exhibition, be the direct cause of a new crop of victims for the gallows.

Under the moral system, children born of parents actively engaged in undergoing, executing, or witnessing the elevating and ennobling process of moral reformation, will, by the organic law, inherit an increased development of the moral and intellectual organs, and be farther removed than their parents from the risk of lapsing into crime.

Under the animal system, spectators of crime, and accomplices, need to be bribed with large rewards to induce them to communicate their knowledge of the offence; and witnesses required to be compelled by penalties, to bear testimony to what they have seen concerning it. Many will recollect the affecting picture of mental agony drawn by the author of *Waverley*, when Jeanie Deans, at the bar of the High Court of Justiciary, gives evidence against her sister, which was to deprive that sister of life. Parallel cases occur too frequently in actual experience. The real cause of this aversion to betray, and internal repugnance to give evidence, is, that the moral sentiments are revolted by the delivery of the culprit to the cruelty of animal resentment.

Under the moral system, the higher sentiments and intellect of the spectator of a crime, and those of the nearest relatives of the offender, would unite with those of society at large in an unanimous desire to deliver him up with the utmost speed, to the ameliorating influence of moral treatment, as the highest benevolence even to himself.

Under the animal system, the office of public executioner is odious, execrable, and universally contemned. If it were necessary by the Creator's institutions, it would present the extraordinary anomaly of a necessary duty being execrated by the moral sentiments. This would be a direct inconsistency between the dictates of the superior faculties and the arrangement of the external world. But the animal executioner is not acknowledged as necessary by the human faculties. Under the moral system, the criminal would be committed to persons whose duties would be identical with those of the clergyman, the physician and the teacher. These are the executioners under the moral law; and, just because their avocations are highly grateful to the superior sentiments, they are the most esteemed of mankind.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, OCTOBER 22, 1836.

SOCIETY LIBRARIES.

Winter is again at hand, with its long evenings so peculiarly suited for the laboring man's social enjoyment and intellectual improvement. Nothing is wanting, after bodily comfort and enjoyment are secured, but the means to render them useful to the moral and mental powers also. The cheapest and best means, next to a good religious newspaper, is a good society library. I do wish our brethren would awaken to the importance of this subject. Every Universalist society should have one—and every such society could have one, if they would but make an effort. Thirty dollars would purchase every book published by our order, that is not already in the hands of some one of its members. Those thus already possessed, could be thrown into the common stock—loaned to the society—and a monthly contribution to be paid in at the society's monthly meetings. (and every society should meet at least once a month, to hear preaching, or read sermons and sing a few hymns together—to distribute and receive the books, and inquire respecting each others' healths and welfare,) would procure one or more literary, and such religious journals as are not taken by any of its members. Other books might also be added from time to time, out of the monthly fund, or by private donation, or general subscription. And when any book has been sufficiently read by all, it

should be exchanged for some other book of equal value which is owned and has thus been read by all the members of some neighboring society.

Thus will a very small library of books in each of a number of neighboring societies, supply a very great number of persons with most useful and interesting reading, year after year, at a very small expense indeed. And if proper care be taken of the books and papers once procured, their stock will increase from year to year, and must tend to the increase of the readers of them also.

There is certainly no more useful and pleasant mode of employing leisure time than this plan will afford. The young and the old—the gay and the grave, are equally benefited by it. It saves the children from many a mischievous prank and vicious habit—the parents from many a listless heavy hour of droning complaint and yawning drowsiness—and qualifies all, male and female, to enjoy existence and its blessings; to adorn the circle in which they move with cheerful intelligence and happiness; and to perform in the most useful and easy manner, their various duties in life.

When practicable, let each member of the family take a turn in reading aloud to the rest. Each will thus agreeably exercise and strengthen the organs of speech—much promote bodily health—learn to read properly, with judgment and with discrimination—and learn confidence to strengthen them in exercising their talents in the social as well as the domestic circle. Nor is this all. Hearing one another read, begets a habit of order, silence, decorum and attention in the family—children soon learn when they may speak or play, and when they must be quiet—and the listener perceives how to correct his or her own faults of pronunciation or intonation, by hearing them in another; or to copy those excellences that mark the good reader, and render the subject most interesting and impressive.

As parents, then, we call on the heads of families to urge this measure in the societies where they are members; and by a liberal practice to second their efforts in procuring its adoption. But especially as Universalists, and as citizens of a free country—whose faith and whose free institutions alike depend on a free and universal diffusion of correct knowledge among the people—we call on our readers to urge the establishment of libraries every where—but especially in the societies where they reside. Properly conducted, rely upon it, they will increase social intercourse, Christian affection, general information, the knowledge of religious truth and the practice of Christian morality and virtue. A. B. G.

OUR NEXT VOLUME.

If the frequent and numerous commendations of various friends and subscribers, both lay and ministering brethren, may be believed, (and our own vanity will not allow us to question either their judgment or veracity!) we have considerably improved the present volume of the always excellent *Magazine and Advocate*. For some weeks we have been busily engaged in perfecting and procuring aid to accomplish several plans for the further improvement of the next volume. For, owing to the business incident to the transfer—establishing new agencies, and rearranging many of the old ones—illness, and various other causes, we were not able to make the present volume as good as we intended it should be. And even if we had succeeded, experience has added somewhat to our plans for the succeeding one. We are now pleased, yes, *very happy* in being able to say to our numerous friends, and the public generally, that, even from the little we have already succeeded in rendering certain, we feel very confident in being able to make the next volume much superior in interest and usefulness to the present. We are not yet prepared to say, at length, what we will be able to do; but in the mean time, we can say, that a series of superior brief articles for children, adapted to their capacities of thought and action, calculated to teach them how to think on moral and religious subjects, and intended to aid parents and teachers

in their educational duties, has been promised us by our correspondent, the author of "Notes on Sacred Subjects." His abilities are too well known to need our praise, or the assurance that he will make them as beneficial to the persons for whose use they are intended, as his "Notes," have been to every student of the Bible. Br. J. M. Austin, of Danvers, Mass., also well and most favorably known to our readers, will also furnish a series of articles addressed to the youth of both sexes, on the formation and adoption of their personal, domestic, social, moral and religious habits, manners and principles—and on their relative and respective duties in life. These series will be in easy and independent numbers, and will embrace a very great and interesting range of subjects. That they will be well executed, and if so, must be highly useful, we cannot doubt.

Another, and very important series of brief articles will be from the pen of Br. S. R. Smith, our co-editor—also well known to all—on the evidences of the Christian religion—especially its internal evidences—calculated to show the skeptic that he cannot reasonably, nor in correct moral feeling, object to its principles, doctrines and precepts—that he has not warred, and cannot war successfully against any part thereof—and also calculated to show the Partialist, that the corruptions of Christianity cannot be defended, but must ever be the butt and ridicule of the skeptic, and that if he would not be buried in the rubbish, he must confine his defence solely to pure, primitive, uncorrupted Christianity. It will be seen very readily, that this plan interferes not with either Br. Thayer's or Br. Williamson's able works on the evidences of Christianity; but must much aid their influence and power, by adding to the pile, arguments their labors have reared.

Other plans we have for essays and series of essays, not yet certain to be accomplished, and of which we refrain from speaking at the present time. Some of them are full as important, and will be as interesting and useful as any of the above; and we cannot but believe we shall be able to get them carried out also. But we dare not yet promise they will be.

In a few weeks our proposals for the 8th volume will be sent to our agents, when we shall again call the attention of our readers to this subject, with an appeal to their generosity to continue their support, and to further aid us by inducing others also to subscribe for the paper. For to procure these invaluable articles, we have been at some labor, and shall be at additional expense—in both of which we must be losers, unless a generous and liberal public will increase our present support. For though our list is as large as when we purchased the establishment, yet we have to pay a high price for it, and are subjected to a very heavy weekly expenditure to supply each of those on it, with the paper. An increase of the list, therefore, is our only hope of being able to continue our constant exertions, and additional extra expenditures for the further improvement of the matter contained in the *Magazine and Advocate*. For, let it be remembered, the several series above named, and the others yet to be named, are in addition to the excellent occasional and regular contributions which we trust will be furnished as heretofore, by upwards of fifty able brethren and sisters whom we might name had we room, and were they not already well known to all the readers of the present volume, by their works. A. B. G.

A TOUR.

Br. Aaron Kinney, (a namesake of ours, who formerly spelled his name Kinne because some of the family were given to abbreviations; but now returns to writing it the "good old way,") writes us that he has just returned from a tour of about three thousand miles, performed since May last, through Ohio, Michigan, Indiana, Illinois, and part of Missouri. The principal places in which he preached, after leaving this State, are Ohio City, Elyria, Florence, Sandusky, Perrysburg, Toledo, Jonesville, Coldwater, Niles, Goshen, South Bend, Michigan City, Chicago, Juliet, Marseilles, Hennepin, Peoria, Canton, and others. He says there is a

great want for preachers of the *Gospel* in that region—that the Partialist missionaries sent among them are evidently inferior in understanding to the people, deficient in liberality, and unacquainted with human nature and its real wants. He says, "I was treated very kindly in almost every place; and feel very grateful to the friends who assisted me on my way. And those who permitted me to pay my own expenses, and desired me to 'call again,' will probably be visited by me when I am able to afford it!" On the whole, he found in all those States, warm hearted friends, and proffers his services in directing any of our preachers who may intend to journey that way, to their places of abode.

Not having room to spare for communications in this number, at the time Br. Kinney's letter was received, and wanting a subject to fill out the space allotted for editorial by our foreman, I have thus thrown its contents together in my own way—for all of which I hope for forgiveness.

A. B. G.

WALDIE'S LITERARY OMNIBUS.

I have before me the specimen number of a large, most beautiful, and well filled sheet bearing the above title; issued by the well known publisher of the Circulating Library, and Port Folio—Adam Waldie, Philadelphia. As we shall publish his proposals in our next, we shall in this paper merely call the attention of our readers to the work, and invite any person wishing a *very large* weekly literary newspaper, at three dollars per annum, (two copies for five dollars, or five for ten dollars,) to call at this office, and see the specimen for themselves.

The Library (which may be seen at this office) will still be continued at the same terms, and the Omnibus will be an *entirely distinct* periodical from it.

When we reflect that Mr. Waldie has been most happy and judicious in the selections made for his Library and Port Folio, we indulge the fond hope that this, his third great literary periodical, will be as well conducted and as well patronized as they. Hitherto he has fulfilled, and even exceeded all his promises. The moral tone of our great weeklies, is rather exceptionable. Vice and misery are too frequently made appear laughable than horrible, in the police and other reports which largely occupy their columns. Deaths, murders, assassinations, robberies, etc., form too great a portion of their contents, especially when described with most disgusting particularity, or with shocking levity of feeling. We hope for better things in the Omnibus. And certain are we, that in its literary department it will excel—or at least equal any great weekly we yet have seen—not ministering to a depraved taste, but purifying it. At least such has always been the mental and moral tendency of Mr. Waldie's other publications.

I could wish he would publish it in the quarto or octavo form—so as to answer for preservation by binding—like the quarto New-Yorker—another most excellent weekly literary newspaper, published by Greely and Co., in the city of New-York. But at all events, we cordially recommend our friends wishing to subscribe for such a work, first to examine either the Omnibus or the New-Yorker, as they can do by calling at this office.

A. B. G.

A HINT.

As winter appears likely to set in very early, and fuel is becoming still dearer, would it not be economy in the charitably inclined of this city (and elsewhere) to form a Provident fuel saving society, which would collect into one common fund the daily and weekly savings of the poor, and the charitable donations of the charitable, and with that fund purchase a large amount of wood—say when the Chenango canal is opened, if it will be opened—store that wood away to be distributed to the poor contributors to the fund at its *minimum* price? When their savings are thus paid off in fuel, then let the wood purchased by the donations be also distributed among them—especially in those cases which call for relief.—There can be no doubt that this plan would induce many to save small sums that are now squandered uselessly, if

not worse than uselessly; and that one hundred dollars now judiciously expended for wood, and stored up in this manner, will save the expenditure of two hundred dollars when wood shall become dearer and be more necessary. True, to be fully beneficial, such a society should begin its operations in the *Spring*; but it is humbly suggested whether it is now too late—especially if the Chenango canal is to be opened this season—to provide fuel economically, for the supply of those who will be destitute of that very necessary article in our severe climate and long Winter's. Especially will it be useful as a *beginning*, and to *teach* and to *aid* many of our poor to save a little when they *can*, for the time when they need it.

A. B. G.

DEDICATION AT DEANSVILLE.

We have received from Br. Boden a detailed account of the dedication of the new meeting-house erected by the Universalist society in Marshall, this county, but for want of room we are obliged to give the following account in the editorial department.

The dedication took place on Thursday, October 6th. The severity of the weather, (considerable snow having fallen the day previous,) prevented as full an attendance as was expected; but a goodly number of attentive hearers assembled, "and some who sat in darkness, saw great light; we pray God," says Br. Boden, "their light may increase until they shall be able to reflect it."

The house is neat, commodious, and well finished. The preaching was earnest, and the singing animated.

The services were as follows:—

Forenoon. 1. Hymn. 2. Reading of the Scriptures, by Br. Whiston. 3. Prayer by Br. T. C. Eaton. 4. Hymn. 5. Dedicatory prayer by Br. T. J. Smith. 6. Voluntary by the choir. 7. Sermon by Br. J. Potter, text, Rev. xxi: 3. 8. Voluntary by the choir. 9. Benediction.

Afternoon. 1. Hymn. 2. Reading of the Scriptures, by Br. Whiston. 3. Prayer by Br. Potter. 4. Hymn. 5. Sermon by Br. Whiston, text, Rom. xiv: 16. 6. Voluntary by the choir. 7. Sermon by Br. Eaton, text, Luke iv: 22. 8. Hymn. 9. Benediction.

RELIGIOUS NOTICES.

Br. Sias is informed that earlier notice of his appointments *cannot* be given, unless he will furnish them earlier. His former notices did not come to hand until the time for the fulfilment of several of them was past—and of several others, near at hand. All religious notices must reach here by *Wednesday* morning, to be inserted the same week—hymenial and obituary notices, the *Saturday* morning (one whole week) previous to the date of the paper in which they are to be inserted. This is unavoidable, as the first form of our paper goes to press on the *Saturday*, and the second form on the *Thursday* previous to the date of the paper.

A. B. G.

COMPREHENSIVE ATLAS.

We give place to the following recommendations of Bradford's Comprehensive Geographical, Historical and Commercial Atlas, because we wish to draw the attention of all who need such a work to the subject, as the agent is now in this city receiving subscriptions for it. I have not, myself, had time to examine it sufficiently to verify its correctness, so far as my limited knowledge of such subjects extends, and *will not* recommend any thing of which I know nothing, or which I do not positively know to be worthy of recommendation. I can only, therefore, say that in appearance, the letter press is neat, clean, and close, presenting a vast amount of matter in a little space. The maps and charts presenting a comparison between the sizes of the various countries, heights of mountains, climates, productions, etc., etc., will be found very convenient and useful, and the statistical tables, if at all correctly prepared, cannot but be extremely beneficial, as presenting at one view what otherwise must be sought for through many volumes. That they are correct, is certified by many of the ablest divines, literary

men, editors and teachers in our country, most of whom profess to have carefully examined the work. We therefore commend it to the personal examination of all who may need such a work—they may rest assured that no table of contents can give them any thing like an adequate idea of the real and vast amount of matter contained in a volume of that size, unless, indeed, they are much conversant with works of the kind. The givers of the following certificates are well known to the public in this vicinity, and therefore need no recommendation of mine to ensure them the confidence of our readers.

A. B. G.

From D. Prentice, A. M., Principal of the Utica Academy.

Mr. Bradford's Atlas reflects very great credit upon the Editor and Publishers. The whole work is executed in a beautiful style, and embraces more useful matter in Geography, Statistics and Annals, in a more convenient and condensed form, than any similar work heretofore published in our country. It should be an indispensable companion to every person that reads a newspaper or a magazine; will be found very useful to teachers and scholars, and to a business man or a traveller will be worth ten times its cost.

D. PRENTICE,

Principal of the Utica Academy.

Utica, September 30, 1836.

From Rev. D. Skinner, Pastor of the First Universalist society.

I have examined Mr. Bradford's Atlas, described in the foregoing certificates, and fully concur in the favorable opinions there expressed, concerning it. I most sincerely believe, not only that no work of the kind exceeding it in value has been published in this country, but that nothing from the American press has yet made any near approximation to it, in the extent of its design, the utility of its object, and the neatness and beauty of its execution.

D. SKINNER.

Utica, October 1, 1836.

AN ERROR.

Br. Price of the Union, in noticing the removal of Br. C. Bingley Brown to Hastings, from *Union Square*, Oswego county, confounded him with Br. C. Smith Brown, of "Upper Lisle, Broome county," who has not removed at all. Perhaps he had better correct the mistake.

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. WAGGONER at Salisbury Corners, and at Ingham's in the evening—Br. BRITTON at Pamela Corners at 10 A. M., and near Br. Woodruff's at 2 P. M.—Br. BIDDLECOM in the Union meeting-house in Lee—Br. T. J. SMITH at Cedarville—Br. C. BINGLEY BROWN at Perch river, and at Jenk's school house in the evening—Br. ASPINWALL at Collinsville.

There will be preaching on the first Sunday in November, by Br. BRITTON at Depauville at 11 A. M., and at Clayton in the evening—Br. C. BINGLEY BROWN at Tug Hill, and at Bush's in the evening—Br. A. WILLIAMS at Sheridan—Br. WAGGONER at Eatonville, and at Newport in the evening—Br. BODEN at Hamilton, and in Hamilton village in the evening.

There will be preaching on the second Sunday in November, by Br. WAGGONER at Salisbury, and Esq. Snell's in the evening—Br. A. WILLIAMS at Carroll—Br. C. BINGLEY BROWN at Depauville, and at French creek in the evening.

Br. A. WILLIAMS will lecture at Westfield, on Monday evening, November 7.

Br. C. BINGLEY BROWN will preach in the evenings of Monday, October 31st, in Pamela, near Br. Woodruff's—Tuesday, November 1st, at Lockport—2d, at Carthage—3d, at Great Bend—4th, at Felt's Mill's—Monday, November 7th, at Champion village—8th, at Pamela, near Reuben Fuller's—9th, at Field settlement—10th, at Brownville village—11th, on the Morris tract, near Br. Perry's. (See Sunday notices.)

N. B.—The Conference at Scipio Centre will take place on November 2d and 3d, instead of on October 26th and 27th, as noticed in a former number. H. B.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

C M, Hamilton, (U. C.) for self, J K, J W and W B—P M, Hazmon, for self and S S—Rev G S A, Sheshequin, (Pa.) for self, J H, J S and H B—A K, Stafford, for self, B G K, J A and H W—P M, West Almond, for A H and—G, Esq—L D, Galena, (Ills.)—A W B, South Bainbridge, for R C and S F—P M, Dolphi, for E A.

LIBERAL INSTITUTE.

W W, Ypsilanti, (M. T.) \$2.—L D, Gallena, (Ills.) \$3.

POETRY.

For the Magazine and Advocate.

"PASSING AWAY."

Frequent as the yellow leaves,
 On an Autumn day,
 Vanish from the vine-clad eaves,
 Pass our friends away—
 By the breeze and by the blight—
 By the heavy rain—
 By the chilling frost at night
 We may hope in vain.
 "Passing" is the solemn word
 In each mourning mansion heard.

Have we jarred affection's string
 In some trusting heart?
 Left in love's unfolding wing
 An envenomed dart?
 Quickly let repentant tears
 Wash away the stain,
 Streams of woe in after years
 May be shed in vain.
 "Passing," is the solemn word
 In each mourning mansion heard.

Are there sufferings we may soothe,
 'Mid our little band?
 Dying pillows we may soothe
 With a tender hand?
 Mental blindness we may heal
 With a holier light?
 Let us to these labors steal
 Ere the day be night.
 "Passing" is the solemn word
 In each mourning mansion heard.

Ever, ever let us live
 As in view of death,
 Knowing earth has naught to give
 Like affection's wreath—
 Scattering roses while we may
 In the mourner's path,
 Lest remorse in open day
 Visit us in wrath.

"Passing" is the solemn word
 In each mourning mansion heard.

Towanda, Pa.

J. H. S.

WRONG TO BE SICK.

"I take the ground that a person has no right to be sick," said an eminent physician of this city, the other day.

But you have a cold yourself; we observed.

"Yes," said he, "but I ought not to have one. I caught it foolishly. While in a perspiration last evening, I took off my coat, and though I at length began to be chilly, I neglected for some time to put it on. Now common sense ought to have taught me—or any other person—that I should not be likely to get rid of my chill by remaining with my coat off. But I neglected to attend to myself, and now I am suffering the just consequences. And thus it is with most of our diseases. We bring them upon ourselves, by breaking the organic laws in one way or another; and then we must suffer the penalty."

How just are these sentiments! And yet we fear another century will pass, and a thousand millions of human beings only live out half their days, before such sentiments will be generally received and acted upon!

If the public should ever get their eyes open on this subject, we shall not find them on the one hand worshipping their physicians, or like Balaam turning aside to "enchancements," or incantations, nor on the other despising them. Physicians—if wise—are a class of citizens whose influence is too valuable to be lost, if it could only be properly directed. We want them to teach us how to prevent disease; and it is very much to be regretted that their talents and skill should be forever misplaced by being expended in "patching up," when it would be far better to prevent the necessity of it.—*Moral Reformer*.

ECONOMY FOR CITIZENS.

We see by the notices of our Eastern brethren, that grapes have been very successfully cultivated—these ought, of course, to enter into the economy of every family. Every housekeeper should make it a matter of conscience, to have a grape vine on the premises. It is no argument to say that "we are only tenants, and do not know how soon we may remove." Let every tenant set out a vine—it will cost nothing—and then no matter if people do remove—they will only pass from one vine to another. We believe that landlords would do themselves as well as the public a service, by causing a good

grape vine to be set out in the yard of every house they own—ever so little will accommodate it. Mr. Zollkoffler, at the corner of Sixth and Pine-streets, put out a grape vine in the yard of his house, but as no sun ever shines in the little nook where it was placed, he coaxed the vine so that it grew up to the top of the house, and an arbor was erected covering the whole roof of that portion of the building, and great quantities of grapes are every year gathered from that lofty eminence. We have drunk excellent wine, made, we believe, from the grapes that grew there. We are told that in some of the Spanish cities, where ground is scarcer and more valuable than with us, the vine is placed in the cellar, and conducted to the air through the cellar window, and thence upward. So it would seem that there is nothing wanted to the cultivation of the vine by every family in this city, but a little taste. We perceive that all have taste for grapes, and we can assure them from experience, that their taste would be improved as well as gratified, by a little attention to the remarks we have made above.

In the city, we have every advantage over our country friends, in the culture of the vine—there it is exposed to the vicissitudes of the weather, and especially liable to the attacks of insects—the rose bug, for example, will eat up leaf and fruit of a whole vineyard in the country, while they scarcely show themselves in the city.

We wish that some of our friends who go about doing good, would suggest this matter to families which they visit. We will engage that a good handful of vine cuttings placed at the disposal of children, with a little instruction as to use, will save the necessity of twice the amount of birch cuttings.—*Philadelphia U. S. Gazette*.

IGNORANCE AND PREJUDICE.

Ignorance and prejudice go hand in hand. They are twin sisters. Where you find one you will find the other. Those who are strongly prejudiced against any sentiment, are always ignorant of that sentiment. The original meaning of the word justifies this remark. It signifies, judging beforehand. Deciding upon a point before knowing or understanding the subject decided upon. How many are prejudiced against Universalism. They know nothing of the sentiment. When they are made to see its beauty, their prejudice flees away, and they bind it to their hearts, with the cords of sincere affection.—We have the cheering hope, that they will all see and know the value and beauty of the doctrine.—*Banner*.

WISDOM DWELLS WITH PRUDENCE.

Solomon says, "I, wisdom, dwells with prudence." Dost thou ask, reader, where you may find Prudence? The answer is, at the house of wisdom. "Wisdom hath builded her a house, she hath hewn out her seven pillars." She calls upon the foolish and imprudent sons of men, to come and be her guests. She feeds them with knowledge and understandings. Go knock at her door—prudence will open it unto thee. Enter thou into her dwelling, and there abide. Call her thy friend and thy sister, and make prudence thy kinswoman. Depart not from her abode, for she will be the guardian of thy life. Find the wise man and you will behold him who is prudent. Associate with him; for "He that walketh with wise men, shall be wise." Fear God, for "the fear of the Lord is wisdom."—*Banner*.

Speak not of doleful things in time of mirth, nor at the table; speak not of melancholy things, as death and wounds, and if others mention them, change if you can the discourse.

MARRIAGES.

In this city, on the 12th inst., by Rev. A. B. Grosh, Mr. HUBBARD C. POND, to Miss ELIZABETH HANNA, daughter of Marvin Hanna, all of this city.

In Springfield, September 1, by Rev. O. Whiston, Mr. JOSEPH HINDS, to Miss HARRIET LOSEE.

In Otsego, September 11th, by the same, Mr. WILLIAM C. WEEPLE, to Miss LOUISA GARDNER.

In Middlefield, October 4th, by the same Mr. REUBEN REED, to Miss LUCY ANDREWS.

In Amsterdam, September 18th by Rev. M. B. Newell, Mr. SIMON H. PHILLIPS, to Miss MARIA Mc NEIL, all of that place.

In Winfield, 9th inst., by Rev. D. Putnam, Mr. ROGER CATLIN, to Miss ELIZABETH NOBLE, daughter of Oliver Noble, of Genoa.

The name of Jane Phillis, in a marriage notice in our 38th number, should have been Eujane Philleo.

In Middleport, on the 4th inst., by Rev. C. Hammond, Mr. CHARLES B. LANE, to Miss AMY JANE TAYLOR, both of that place.

In Lockport, on the 5th inst., by the same, Mr. WILLIAM MACK, to Miss NANCY MERRITT, both of that place.

In Royalton, on the 7th inst., by the same, Mr. ELISHA CLARKE, of Pawlet, Vt., to Miss OLIVE WHEELER, of the former place.

DEATHS.

In Maryland, Otsego county, August 25th, Mr. SAMUEL BURNSIDE, aged 59 years. As he approached near the close of his earthly pilgrimage, his faith in the final happiness of a world grew stronger and brighter, until the vital spark had fled. Fearful that it might be said of him, as of others, that he renounced his faith in his last moments, he wished that his religious views might be incorporated in his will, together with the request that the writer of this might attend his funeral, both of which requests were complied with. O. W.

In Otsego, October 14th, Capt. SETH DOUGLASS, aged 75 years. Mr. D. was one of the first and oldest inhabitants of the town in which he resided. At an early period he joined the American army, and took an active part in some of the most trying events of the revolutionary war. Thus has another revolutionary patriot been called to join his companions who are fast accumulating around the throne of God. O. W.

In Stafford, Genesee county, on the 5th inst., JAMES DOUGLASS, in the 41st year of his age. His sole afflictions he long endured with fortitude. The consolations of divine truth was tendered to the relatives and friends, by Br. Alanson Kelsey, from Job xiv: 14.

At Clinton, October 7, Mrs. NANCY ELLINWOOD, wife of Mr. Tertius Ellinwood.

Mrs. E. was a good and affectionate wife, mother and neighbor. For several years she was subject to severe attacks of disease, which ultimately in that common scourge, and fatal conqueror of its subjects—consumption. She was a devoted believer in the salvation of all mankind, and a respectable member of our society in Clinton. She died as all true believers will—in peace.—*Communicated*.

At Middletown, Sangamon county, Ills., on the 8th ult., Mr. PHILO KING, aged 19 years, formerly of this city.

The deceased had just commenced an honorable career of business, with bright prospects before him; but, alas! the cruel hand of death has suddenly cut him asunder, and blasted forever a life which gave promise of future usefulness. He has left a circle of friends who deeply deplore the inscrutable providence which has removed him from this scene of existence. Long will they cherish the memory of his amiable disposition and social virtues; while all sincerely commiserate with his afflicted parents and family for the irreparable loss they have sustained.

In Newstead, Erie county, on the 7th of June, JACOB WHEELER, youngest son of Mr. Jacob Wheeler of that place, aged about 2 years. Thus, in the morning of joyous expectation, have parents been called to mourn, though not without hope, the loss of a promising child, and the family of brothers and sisters the early departure of one they loved. The illimitable grace of God through our Lord, and the consolation of the hope of a sinless and blissful hereafter, was extended to the mourning friends and sympathizing neighbors on the following day by the writer. C. H.

In Lockport, on the 27th ult., Mr. SANFORD BELLows, aged 23 years. Mr. B. had anticipated his death for some time, being afflicted with an incurable disease—the consumption. During his sickness he manifested great composure and fortitude of mind, and when his end drew near, he anxiously rejoiced at his departure. He was a Universalist by profession and practice, and died firm and unwavering in the faith of universal salvation. Just before his death, he requested that the writer should preach a discourse at his funeral, which I attended together with a devout congregation, in the Methodist chapel, on the 28th, to discharge the last office of respect to a deceased friend and brother. C. H.

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, OCTOBER 29, 1836.

NUMBER 44.

For the Magazine and Advocate.

EPISCOPALIANISM.....No. IX.

TO THE CLERGY.

REV. SIRS—It was not the intention of Verax to say all that might be said—and with truth too—on the objectionable parts of your religious system, in the numbers which have appeared in the current volume of this paper, over that signature. His object was to show the public that Episcopalianism was not immaculate—that it was accessible in many points where not even the shadow of defence could be made, and consequently that its preservation as well as popularity, depended entirely upon sufferance. He very well knew, that you had reason to be ashamed of the origin of the English church; and he forebore to press every historical fact, and every consideration that might have been urged, on that account.

The history of the reign of Henry VIII. and of some two or three of his successors, is in fact, the history of the establishment of your church. And by the mere quotation of some of the more important parts, a series of enormities scarcely paralleled, would have been arrayed, which can never be contemplated without horror and indignation.—Take, at your leisure, the mock trial of the noble and injured queen—the pious simperings of the pretendedly conscience-smitten king, his hypocrisy and his arrant popery, and you must feel that they neither admit of apology nor justification. That there is some connexion, and an obvious one, between your prosperity as a religious sect, and the prevailing ignorance of these things, you will hardly deny. But they constitute only a part—and a very small part too—of the facts which must, at some period, be better understood by community, and which can scarcely fail of exciting a scrutiny into your system, that will well nigh reduce it to annihilation.

Verax owed you no ill will, and was therefore prepared to make every allowance for the state and temper of the times when you became a people, that you would be likely to plead with any show of propriety. But there are limits to that species of indulgence—least of all can it justify the perpetration of doctrines, prerogatives and usages under more improved institutions, and in an age of more refinement and better views. These, while they make you lament the violence of the sixteenth century, should induce you to abandon the pretensions then set up for you; and till you do this, the world will give you little credit for your acknowledgment of the errors of your predecessors. And as you have not offered even an apology for maintaining nearly every thing but the persecuting spirit of your ancestors—Verax could not well avoid informing thirty thousand or forty thousand readers, that popery—popery of the sixteenth century—had kindly thrown its vestments over your spiritual nakedness—had given you its creeds, its common faith and most of its forms of religion—all of which, like most other hereditary possessions, have been suffered to remain much in the same condition as when first entailed, their occupants being otherwise employed.

And then, again, Verax made every allowance for the prepossessions and habits of thought, which the influence of a system inspires in successive generations, and therefore declined to press you on the subject of your professions. For as candid and Christian men, you certainly do some very strange things—if they were not so common—in your avowals respecting the influences of the Holy Ghost. You profess to be moved by its divine impulses to say and do sundry things, which few men, except Episcopalians and Papists, would ever as-

cribe to such cause—a cause, too sacred to be thus rendered the plaything of every-day occurrences, and in an age when miraculous powers and gifts have been suspended for more than seventeen centuries. That you are reconciled by habit to the use of such forms of expression, and mean no more by them than others who use a very different phraseology, is probable: but still it is believed to be more suitable to the dignity of truth, and the simplicity of the Gospel, to call things by their right names. And it is a truth, which none of you (except perhaps a few fanatics) will question or deny, that men ceased to be specially moved by the Holy Spirit, at the close of the apostolic age. The purity of the Christian profession, requires you to admit this—not only in your private intercourse, but in your public professions and ministrations. And it is dangerous to the interests of morality and religion, for the professed ministers of both, to affect a style only compatible with the duties and endowments of an apostle—while in their daily conversation they are manifestly no more than uninspired men. It is dangerous, because it is the assumption of what few have any reason to believe true, and many will therefore be led to consider the whole system as one of pretension—because some weak brethren may think that they are actually distinguished by the possession of extraordinary powers—and because, if others deal in this species of legerdemain, ministers who set the example will have no reason to complain. And with all the charity which your institutions necessarily demand, the apostolic query forces itself upon consideration—"Thou that teachest another, teachest thou not thyself?"

On the subject of subscription, you were treated as kindly as the nature of the subject would permit. And you very well know, that the "half was not told." And it is hence, that we once more remonstrate against the practice, as one exceedingly detrimental to ministerial integrity or independence. For if the thirty-nine articles are not believed, it must be extremely difficult to reconcile the practice of subscription with the upright honesty, and plain integrity enjoined by the Gospel.—And if they are believed in all their parts and bearings, then it would seem impossible to retain one iota of independence. To think for one's self would be treason to the church—and to take a step towards the reformation of the doctrines and usages of the Liturgy, were to incur the odium of heresy. It may perhaps be admitted, that when the articles were framed, men knew of no other way to secure uniformity of opinion than by authority.—But when they live under institutions which permit them to judge for themselves, no good reason can be given why coercive measures should be still pursued. And that they are coercive, in so far as they must be adopted, or the defender is deprived of his official station in your ranks, none can deny.

Another evil in connexion with the practice of subscription, was suggested to your consideration by Verax—viz. that of professing and repeating several creeds quite unlike each other. Some of the discrepancies were pointed out, and it was then, and is still believed, that you can never turn your attention to the subject, without perceiving the correctness of his remarks. Is it indeed by no means certain, that you ever thought of the subject, for good and learned men are no more sure to criticise their creed, than the least informed of their own flock—especially when custom and interest combine to fix the profession of a prescriptive creed. But yours are so palpable, that we should as soon think of reconciling the Bible with the Koran—or of compromising truth with falsehood.

A chapter might very readily have been filled with a detail of the worldly-mindedness, sensuality and debauchery of the English clergy—with an account of their oppressions and exactions where they had the power, and of their fox-hunting, card-playing and intemperance to the neglect of the wants and morals of their parishioners, and the great scandal of the ministerial profession. All this might have been contrasted with the poverty, sympathy, humility and unaffected piety of your Catholic brethren in Ireland, who strive to mitigate the sufferings of both soul and body of the millions who were made wretched to pamper the pride and feed the luxury of Episcopalians. What an astounding catalogue could have been filled with these particulars! But Verax, in mercy to you, only adverted to the political aspects and bearings of your system, not wishing to call up the recollection of a train of evils beyond your control; in hopes that you might be admonished to reform existing abuses, and redeem yourselves and your people from the slightest imputation of approbating such enormities. And you would not now be reminded of these things, were it not for the wish to convince you, that no unfriendly motives induced the statements which were presented—and that the public may know that the facts already disclosed, are but an epitome of a multitude from which only a few selections have as yet been drawn forth.

Verax might have further shown, that in Europe at least, your church in all its memories and influences, is not an iota better—that it exerts no greater moral power, than papacy. And that your followers of the same grade, are equally intemperate; quarrel, fight and commit any other outrage as cordially and with as much impunity, as do the disciples of the pope. It is true, you enjoy in England, some political advantages over your continental and Irish neighbors; but it is a question of some moment, whether these prerogatives have been improved to your moral superiority. And if they have not—what account can be rendered of the improvement of your superior means for the benefit—the moral and religious benefit of the lay members of the establishment? And even in this favored land, where Gospel privileges are diffused like the sun-light of heaven—we have yet to learn that laymen are ordinarily suspended from your fellowship for any offence whatever. That they are so, is possible—that they are not, is probable.

You will also admit, that you have been measurably spared the pain of contemplating anew, the atrocious persecutions in which your church has formerly indulged. It was the intention of Verax, to place you before the public in the most comely attire that you could plausibly claim as your own at the present time—not to invest you with the garments of your predecessors reeking with the blood of Catholics, Covenanters and Puritans. But duty required that he should tell you and the public, though you no longer pushed your pretensions by fire and sword, there was less apparent principle in your more recent endeavors to promote them by the venal and pitiful policy which has been substituted in the place of power.

He was also careful in speaking of your pretensions to liberality, to make the lowest estimate of their objects. And he appeals with the utmost confidence to yourselves, if they have been overrated. Of this, you can form a very correct idea, by supposing some other denomination to take precisely the same steps, and pursue the same measures which you have adopted. In that case, it is believed you would feel very serious apprehensions for the purity of religion. You would fear, that such church would eventually become the same-

tuary of every "unclean and hateful bird"—and that infidelity and moral evil would, in the order of things, preponderate over the intended good. Nor would the fact, that occasionally a few upright and talented men should be gathered with the common mass, diminish your apprehensions. You would perceive that they could not become the scape-goats of a numerous and far-spread denunciation. And that a few master-spirits appearing at long intervals, could no more give character to a whole people, than the piety of Fletcher and the eloquence of Massillon or Bourdalou can sanctify the enormities of popery. What think you of these things?

From these considerations—and a host of others which gather around—you should be admonished that a thorough reformation of Episcopalianism was long since called for—and is yet expected at your hands. Instead of being one of the last—if not the very last of the many sects, to admit of innovation and improvement in the form and fabric of your system, you ought, from the tone of your feelings and pretensions, to have been among the first. And this should have been done—and might have been most conveniently done, when you organized the establishment in the United States. Then—when first emancipated from political thralldom, you should have followed the example of our illustrious statesmen, and given your people a new constitution. And that you did not—is one among the multitude of other proofs, that mental and moral slavery sinks deeper into the soul, and degrades its victims to far lower depths of helplessness, than is ever effected by mere political bondage.

Instead of a pitiful imitation of the English establishment, you should have had a church emphatically your own, simplified by the republican genius of your country—unembarrassed by the restraints forged under the eye of a tyrant three hundred years since, and uncumbered with the numerous rites of a superstition which you profess to have exploded. As it is—you seem determined to render popery immaculate, by pleading its antiquity; and on the strength of established usage, to force your own system into preternatural longevity. For by all ordinary rules of the modern world, the ceremonies which an age of intense darkness fabricated and imposed upon the church, should have been long since consigned to oblivion. Happily for you, there is yet bigotry and indifference enough in the world, to protract the period of your dissolution, till you will be glad, if you do not fall into absolute dotage, to renovate the establishment.

Genuine and uncorrupted Christianity needs no amendment. It was, and is, and ever will be perfectly suited to the mental and moral wants of mankind. But to pretend that such is the genius of Episcopacy as maintained by the Protestant Episcopal church, is to set reason and facts at defiance. You well know that the system was framed at a time and under auspices but one remove from the dark ages. And it was the work—not of a benignant and inspired messenger from heaven, but of a number of earthly sycophants at the head of whom was a debauched and incorrigible papist king. To pretend that such men, at such a time, and under such influences, could, by any possible means in the multitude of chances, produce a system of rules for the regulation of public worship and morals adapted to other and more improved times, is preposterous in the extreme. And the complaints and admissions of your most enlightened and best men, confirm and justify the position.

Such being the more important features in the Episcopal economy, it is believed to be quite time that the public knew you better. Popery, Presbyterianism and Methodism have been vigilantly observed—while you have been permitted to pursue your course in undisturbed indulgence. Aided as you now are by the overgrown wealth of Trinity, we have more to fear from your measures, than it is reasonable to hope from your clemency. And you will not take it amiss, that we endeavor to open more eyes to your policy, than hearts to the conviction that there is any thing actually saving in Episcopalianism.

You have hitherto been addressed over a fictitious signature, because it was of no importance, while the articles were in progress, that their author should be known. A reply was never expected—because it was believed none could be made that would not confirm every statement, and because it was presumed that you knew this, and would therefore stand upon your dignity and bear rebuke in silence. But Verax was always willing to be known. He will reciprocate your contempt, and is neither ambitious of your smiles, nor apprehensive of your indignation. He is, with all due respect,

S. R. SMITH.

For the Magazine and Advocate.

MORNING MEDITATIONS FOR A WEEK. BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

I. He who endeavors to control his passions, to mortify his vain or evil inclinations, and in his daily conduct to act in accordance with those truths of which his judgment and conscience approve, is nearer a Christian, though he may never have heard of Christ, than he who professes a belief in all the common articles of the Christian faith, but in his life plainly denies Christ. Is he not?

II. We are told by Dr. Henderson and other travellers in Iceland, that on setting out on a journey, the inhabitants of such parts of that Island as are uncontaminated by the example of those foreigners who "live without God in the world," take off their hats and implore the Divine mercy and protection. Before crossing, and after having crossed a river, the genuine Icelanders also move his hat in token of the sense he entertains of his dependance on the supreme Being; and the fishermen when they put to sea, after they have rowed the boat into quiet water, at a short distance from the shore, take off their hats, and send up a prayer, committing themselves to the protection of God, and soliciting his blessing on their labors. Is not the example of these primitive men worthy, *in its spirit*, of the imitation of all right-minded Christians? Would we not feel some awkwardness in following this custom, when about to commence either a journey or any course of conduct of which our conscience did not approve? Would not this awkwardness and disinclination to pray, arise from the incongruity of our prayer and our practice?

III. If you were to send the most accomplished of infidels into the cottage of the meanest of our peasants, or into the workshop of the poorest of our artisans—the peasant or the artisan being supposed to be a true believer in Christ—one who has "drunk into his spirit,"—we should entertain not the slightest apprehension as to the issue of a conflict between parties so apparently ill-matched; but on the contrary, should await the result in the most perfect assurance that though there might be no taking off the objections of the infidel, there would be no overthrowing the faith of the believer. *Skepticism can make no way, where there is real Christianity*; all its triumphs are won on the field of nominal Christianity.

IV. Some traits of the patriotism of the late Hon. Thomas S. Grimké, of S. C., we have not yet forgotten, though it is nearly two years since his death. He espoused with much earnestness and zeal, the cause of Sunday-schools, Bible, tract, missionary and peace societies. It was the strong enduring faith which he possessed, that these institutions or similar ones were to be instrumental in renovating society, that made it his glory and his pride, to be actively engaged in establishing them, for, as he observed, he viewed them as the infant Hercules. Even love for his country, and his ardent desire for the preservation of this Union, had its foundation, as he himself has told us, in a higher hope. *He felt that all mankind were heirs of glory and immortality*, and he wished all to become acquainted with *their high destination*. O! for more and more of such patriots and philanthropists.

V. The number of intelligent laymen is fast increasing in this country. In almost every congregation there are a few of strong and acute sense, who know when their minister preaches understandingly and when he does not. To satisfy these men he must have an active, energetic mind—he must

have resources in an early and well cultivated mind. His success and the general reputation of his office, are essentially dependent on the opinion which a few individuals form of him.

VI. If the first and most essential qualification in those who would extend the kingdom of heaven, be a participation in the spirit of Christ, the next is mental power and resources. One great reason why infidelity and corruptions of Christianity have prevailed, and do still prevail, in various portions of this country, is the destitution of eminent and intellectual attainments in the teachers of Christianity. Instead of being *in advance* of the community, they are often far behind. Station ministers of elevated piety and disciplined minds in every city and village throughout our land, and they will be able to accomplish great improvements, by elevating their congregations, every year, to more exalted regions of Christian thought and feeling.

VII. Setting a watch over our first thoughts, and endeavoring to make them devotional and practical, is an excellent preparation for prayer, and a right and good spirit during the day.

Many of our readers will remember the attempts of several Partialist Editors and clergymen to disprove the declaration of Professor Sears and Mr. Dwight, respecting the Universalist sentiments of the so-called Orthodox divines of Germany. They may also remember the letter we published, from the celebrated Professor Tholuck to Br. T. J. Sawyer, in which Mr. Tholuck refers especially to the writings of *Henrich Jung, genannt Stilling*, as advocating the doctrine of the restitution of all things. The following extract is from the writings of said Professor Young, (called Stilling).

A. B. G.

For the Magazine and Advocate.

Messrs. GROSH and HUTCHINSON—The following is a translation from a work, published by Professor Young [called Stilling] in defence of his "Theory on the Knowledge of Spirits, first American edition, Reading, Pa., printed by H. B. Sage, 1816"—pages 54, 55—wherein, I think, he sets forth very plainly, that he was a believer in the restitution of all things. Yours, etc.,

G. GROSH.

West Hempfield, Pa., October 13, 1836.

"The doctrine of purification after death, is also maintained by the Greek church; and I am acquainted with a number of pious, learned and enlightened theologians, in both Protestant churches, who agree perfectly with me, both as to the purification after death, and also in the restitution of all things. That this doctrine ought not to be brought in the pulpit, is self-evident; and I would not have touched this point, in my writings, had not the philosophers and the theologians* brought the very plausible accusation against us, that our religion retained doctrines which dishonor the glory of the supreme Being, and which make God to be a tyrant, who rejoices in the misery of his creatures. What prince would condemn one of his children to a dungeon for life, for some juvenile misdemeanor? and should God, infinite Love, punish a man, his own creature, even if he had sinned above a hundred years, with a punishment which would last myriads of years, and when these were passed, to begin anew!

Can, in the most righteous judgment, where Love itself is judge, finite sin merit infinite punishment!—away with this abominable thought! But that sinful man, from one period of his existence to another, is from time to time brought into more effectual penitentiaries, till, at last, he is conquered; for his Creator and Saviour, is Godlike, consistent with his eternal love, and just.

I ask further: Would the Son of God have completed the work of salvation, if he had saved only the fourth or fifth part of his brethren, for whom he became man, suffered and died?—No! he would have failed; and this he could not do, hence not a single soul will be lost, they will ALL—ALL be saved at last, the holy Scriptures do not in one instance say the contrary, and they cannot say it, and if it even seems so, we then must choose the most

* By Stilling's other writings, I understand that the Neologians are skeptics, or unbelievers in the Scriptures. TRANSLATOR.

reasonable construction. But they do not even seem to say it, for all the passages wherewith some are essaying to prove the infinity of hell torments, prove nothing further, than that they shall continue a long, undefined time. The Hebrew word *Olam*, and the Greek *Aionios*, which Luther has translated by *etwig* (eternal) signify no where an infinite, but a very long, an indefinite time."

The following excellent essay was sent, by an absent member, to be read before the Utica Berean Institute, on the evening of October 11th, when the question at its head was debated, and decided in the negative. Having obtained permission from its youthful and estimable author, we present it to the perusal of our readers.

A. B. G.

IS A LIE EVER JUSTIFIABLE?

In the discussion of this question, I am impelled by a sense of moral duty, to avow the negative; and shall endeavor, by every means that my humble abilities afford, to substantiate and prove that side of the question. I can hardly flatter myself that I shall be able to throw any additional light upon the subject: yet if I should happen to bring forward any thing, however small, that may have escaped the observation of any of the members of this society, my highest object will be attained, and I shall rest assured that I have not labored *entirely* in vain.

In attempting to establish the negative of this question, I shall endeavor to prove to the satisfaction of my audience—that as virtuous, moral and upright beings—as advocates of the bright, ennobling principles of Christianity, and as honest members of society, it is our imperative duty to adhere rigidly, and on all occasions, "to the plain and simple truth;" that we can never violate its sacred shrine with impunity, or without evil consequences.

1. Can we be virtuous, or moral beings in violating truth—in uttering a falsehood? Truly not. We must lose all pretensions to that character after a lie has escaped from our lips. For in what does virtue consist? Is not veracity one of the indispensable ingredients of a virtuous character? It will not be denied. Then, how, I ask, can we be moral, virtuous beings, and yet pollute the temple of truth, and taste the bitter cup of falsehood? It is an impossibility in itself. Can a man be wise without possessing wisdom? Can a man be learned without possessing knowledge? Assuredly not. Then it must be admitted that man cannot be moral or virtuous without being an ardent, unwavering devotee at the shrine of truth. That unquestionably established, we will proceed farther.

Do the precepts and examples of Christ teach us to justify falsehood? Do they not show clearly, the fallacy and foolishness of such an attempt? To my mind they exhibit most lucidly, the folly of attempting to defend a practice that is so palpably wrong. The whole principles of Christianity, from beginning to end, reprobate falsehood in the highest terms. Can it be denied that the whole tenor of the sacred writings bears in direct opposition to the affirmative of this question? Not so with a strict regard to truth; and I do not doubt but that there is wisdom and discernment enough in those who uphold the affirmative not to attempt to prop a falling building with a rotten brace—not to attempt to support an untenable side with unstable and unfounded arguments. The precepts of the Bible throughout, hold in utter detestation the baseness of lying. Did Christ, or any of his apostles, ever intimate, in the course of their labors, such a thing as a justification for falsehood? No. If they had, then could we find one part of sacred Writ conflicting with another; for in innumerable passages we find lying denounced in the strongest terms possible, without a single exception ever being made on the score of policy or necessity. I could adduce some, but it is unnecessary. I do not apprehend that there will be the least attempt to justify lying from any portion of the sacred Scriptures. If there is, I should almost be constrained to believe that reason had lost her equilibrium and understanding had fled. To the Bible the advocates of the negative look for their strong support; and they are not disappointed:

for there is found ample, plenary proof of the supremacy of the negative of this question. Look at the fate of Gehazi, of Ananias and Sapphira, and then tell me if Christian precepts and principles justify lying. No one who peruses that sacred book, can doubt or has ever doubted this undeniable truth.

Now we come to the third and last clause of the first proposition, which speaks with regard to our support of truth as honest and worthy members of society. If falsehood were justifiable in the estimation of the virtuous part of community, what would be the state of human society? The temple of Truth annihilated, and the banner of falsehood planted where it stood, whenever policy claimed it: Where all was once peace and calm serenity under the mild influence of truth, there confusion would reign. Man would lose all confidence in his fellow beings, for who could tell whether, when his fellow spoke, the speaker was not relating a "justifiable" lie? The strong bands of society would be severed, and the stormy reign of chaos would prevail. Could it be otherwise? Were there no regard paid to truth, except as supposed expediency required, how could society exist? Is not veracity the connecting link between man and man? Destroy that and where is your society? That is one of the principal laws that binds man to his fellow-being in social intercourse. Denounce and disregard that, and you sever the silken cords. If I could not trust in a man's word—if I had lost all confidence in his truth and veracity, and was compelled to judge his affirmations by his policy, how could I hold society with him? I could not—it would be repugnant to my feelings as a votary of truth; and were it so with all mankind—were truth disregarded, and falsehood justifiable, whenever supposed policy might require it, what, I ask with feelings of anxiety, what would be the state of the world? It is needless to present the appalling picture. Every one must see the necessity, to the well being of society, of a rigid practice of and scrupulous regard for truth.

2. I shall next proceed to prove, that we can never violate truth without punishment, or evil consequences. No reflecting person, in my opinion, can ever utter a falsehood without receiving his merited and proper punishment. From the birth of sin in the bright garden of Eden, down to the present time, falsehood and iniquity of every description have invariably received full and ample punishment. If a man who has heretofore adhered scrupulously to the truth, once allow a falsehood to escape his lips, his peace of mind becomes annihilated—bitter pangs of conscience torment him, and he recovers not his wonted serenity of mind, till he has confessed his fault and made ample atonement at the shrine of truth. Then, when he has heaved off that heavy burden from his soul—when he has eased his conscience from that enormous load, then his peace of mind returns, but not till then. Look at the heavy punishment of immediate death inflicted upon Ananias and Sapphira, upon the former for concealing the truth, upon the latter for uttering a direct falsehood, and we shall see the utter hopelessness of a liar's escaping merited punishment. Look at the case of Peter, the apostle of Christ, and we shall still behold punishment, but of a far different nature, and such punishment as is invariably inflicted upon the liar, if he is not destitute of all ennobling feelings of man's nature. When he had denied his Lord and Saviour, what excruciating torments he endured! The pangs of remorse smote him sorely—the enormity of his crime overwhelmed him—his peace of mind fled—and he "went forth and wept bitterly." What punishment is more cruel than the upbraidings of one's own conscience? How miserable, how wretched must man feel, when self-condemned! This is the punishment that man endures for lying. No one that has not engulfed his conscience in the deep abyss of crime, can ever utter a falsehood without bitter feelings of remorse, and self-reproach, self-condemnation in the eyes of the immaculate God of truth.

The next part of this subject to which I would direct your attention, is the evil consequences of

lying. There never yet was a falsehood told, in my opinion, but some evil grew out of it. It must be evident to you all, that, in most cases, deceit is productive of bad effects; and I hope I shall be able to show that its consequences are evil in all cases. Leaving all abstracted points, we will come immediately to the one in question. It may be doubted by many, whether lying is productive of evil, when a person utters a falsehood with purely a benevolent object in view. In my mind there is no doubt, nor can there be in any one's, who has calmly and logically reasoned upon this subject. Grant that a man tells a lie and benefits his friend by it—grant that pure benevolence prompts him. Yet after all, he has uttered a *falsehood*—he has countenanced the base crime of *lying*—he has committed that deed which is so summarily punished by the pure God of truth—and can he be justified? ought he to be justified? No. There is no pure moral principle under heaven that will justify him. If a man deems himself justifiable, in uttering a lie at one time, will he not at another? If a man justify himself in falsehood on one occasion—when if there were no evil consequences, he might in truth be justified—will he not justify himself on another occasion, when there is not near as much reason for such justification? Does he not, by lying at all, weaken the love of veracity in himself and others? Let the first step be taken, and the others will soon follow. Once deviate from the path of rectitude, and *justify yourself* in such a course, and the broad road of ruin is already entered. Once get into the current that leads to the waterfall, and you will soon be precipitated down the foaming cataract. Once leap the fence, and how far may you not be tempted to wander into the open field? Once depart from moral rectitude, and you will be the more easily induced, when strong temptation offers, again to prove traitorous to the mild influences of truth. Habituate yourself to justify trivial, and I might say *benevolent* falsehoods, and you thoroughly pave the way for the justification of greater and more deplorable ones. After the coward has been in one battle, he enters the next with less reluctance, and with more courage. The long and well known maxim—"take care of the pence, and the pounds will take care of themselves," is very applicable, in this case. Take care of the small and trivial falsehoods, and the greater ones will take care of themselves.

From the foregoing remarks, it must be evident, it appears to me, that a lie can *never* be justified. It is a duty we owe ourselves—a duty we owe society, rigidly and on all occasions to adhere to the simple dictates of truth. If truth be a good, as all admit, falsehood, its opposite, must be an evil; and we are not to do evil that good may come of it. According to the principles of morality—according to the ennobling precepts of Christianity—and according to the laws of society, a lie is *always* unjustifiable. Where is the authority of the affirmative of this question? What moralist ever justified a lie? Johnson, Addison, Paley, Mrs. Opie, and in fact every one that has reasoned and written upon the subject, have found no justification for a falsehood. Then, my hearers, may you always cultivate truth, that noble principle of moral rectitude; and may you ever be ready to exclaim, with true sincerity of heart, in the language of the dramatist—

"Oh! celestial Truth, thou fount of virtues,
Let no mortal leave thy onward path,
Though from the gulf of hell destruction cry,
To take dissimulation's winding way."

In the decision of this question, let every one reflect before the ballot is given. Let each one think well upon the subject, and I have no reason to doubt but all will maintain their moral dignity—their Christian character, and nobly stand forth in the plain and simple garb of Truth, to defend its sacred shrine from the contaminating touch of falsehood. Then, respected members, may I confidently hope, with no fear of future disappointment,

That the bright principles of Truth divine,
Around your pathway, will forever shine.

Utica, October 11, 1836.

AMICUS VERITATIS.

For the Magazine and Advocate.

QUESTIONS FOR THE CONSIDERATION OF UNIVERSALISTS.

I have noticed from the proceedings of some Universalist Conferences, that the ministers in attendance have organized themselves into a Council, and proceeded to confer the rite of ordination on one of their number, without the counsel or consent of a proper representation of lay delegates, referring, at the same time, the whole business, for approval or disapproval, to the next annual session of the Association. Suppose the Association, when convened, should disapprove of the ordination which this Council of ministers alone have conferred; would the candidate be ordained or not? If he be not ordained till the Association votes to sanction it, might not the candidate as well wait till the Association meets, as to receive it before?

Again, if the candidate be ordained during the session of the Conference, can the vote of the Association disannul it? If it cannot disannul it, where is the necessity for the action of the Association? If it can disannul it, where is the propriety of conferring it at a Conference? Besides, is not the practice of conferring ordination by the authority of a few clergymen, taking away the rights and privileges of the laity, and leading directly to an aristocracy? As I am in the dark about this business, will some brother who has assisted in conferring ordination, without the consent of our societies, give me more light on the subject?

C. HAMMOND.

From the Universalist Union.

STATISTICAL REPORTS

To the General Convention of Universalists, 1836.

To the General Convention of Universalists in the United States, the Massachusetts Convention of Universalists sendeth Christian salutation; and respectfully submit the following

ANNUAL REPORT.

The blessing of God has evidently attended the cause of truth within our borders, during the past year. Since our last report to your body, two new meeting-houses have been finished and dedicated; two old houses remodelled and rededicated; seven are now building; and one has been erected and dedicated partly by Universalists; making in all, eleven and a moiety, completed or in progress. Of young preachers, six have received letters of fellowship, and four others have begun their ministry. Of new societies, nine have been formed. Of churches, three have been formed, and three resuscitated. One new weekly religious paper has been established.

All these additions have taken place in the territory east of Connecticut river. In the section west of that river, little progress, so far as we learn, has been made during the last year. The regions in which it is thought, the greatest degree of zeal and success has appeared, are, 1st, the county of Essex, in the northeast corner of the State; 2d, the county of Barnstable on Cape Cod; 3d, the county of Middlesex, adjoining that of Essex, north and west of Boston; 4th, the county of Norfolk, southwest of Boston, and the county of Worcester in the central part of the State, etc., etc., besides some particular towns scattered in other counties.

The statistics of our denomination, so far as we have been able to collect the particulars, may be presented at one view in the following statement, which is founded upon the one given in the last year's report:

STATE CONVENTION, organized 1834, comprehending three Associations, viz.

1. *Union Association*, formed (under another name) 1816, now embracing—Berkshire county, two societies; Franklin county, five societies; Hampden county, five societies, two preachers; Hampshire county, one society, one preacher; Worcester county, twenty-three societies, seven preachers, two churches of communicants.

2. *Old Colony Association*, formed 1827, embracing Barnstable county, seven societies, five preachers, two churches of communicants; Bris-

tol county, four societies, one preacher; Plymouth county, eight societies, seven preachers, four churches of communicants.

3. *Boston Association*, formed 1829, embracing Essex county, twenty societies, ten preachers, four churches of communicants; Middlesex county, twenty-three societies, sixteen preachers, eleven churches of communicants; Norfolk county, ten societies, seven preachers, three churches of communicants; Suffolk county, four societies, five preachers, three churches of communicants.

Whole number of societies, one hundred and twelve; of preachers, sixty-one; of churches, twenty-nine. To this number of preachers, however, we ought to add six or seven, who, having no fixed engagements, could not be located in the preceding estimate; making the whole number of preachers about sixty-eight.

Institutes and Berean Societies, six, in the counties of Suffolk, Norfolk, Middlesex and Essex.

Weekly Religious Newspapers, two, viz. 1. *Trumpet and Universalist Magazine*, at Boston, 5000 subscribers; 2. *The Gospel Sun*, at Haverhill, 800 subscribers. Monthly periodical, *Universalist and Ladies' Repository*, at Boston, 1900 subscribers. Total, 7,700 subscribers.

We have thus detailed the increase of our number and means, and given our present statistics as accurately as we can. In addition to this, it may be proper to say, that there appears among us an increase also of the spirit of practical and experimental religion—a greater interest in the truth as a vital principle of spiritual life, and a greater attention to the duties it inculcates.

Our denomination in this Commonwealth continues perfectly united. Never has there been a greater harmony of feeling, or a more ready co-operation in measures and conduct.

By order of the Massachusetts Convention of Universalists. HOSEA BALLOU, 2d.

Roxbury, September 14, 1836.

The New-Hampshire State Convention of Universalists to the United States Convention sendeth Christian salutation—

DEAR BRETHREN—The following will give you a partial view of the present condition of our common cause in the State of New-Hampshire. Our State Convention was formed in 1832. We have also six Associations viz. the Merrimack River, the Grafton County, the Strafford County, the Cheshire County and the Rockingham—when formed is not known, except the Grafton and Strafford, which were organized, the former in 1834 and the latter in 1836. There are seventy-three societies. The following will give you a brief view of the cause in the different towns comprised in the limits of the

Merrimack River Association—Amoskeag, one large society, one meeting-house, a church of fifty members, preaching half the time by Br. F. A. Hodsdon, very prosperous; Bedford, one small society, one meeting-house which cost \$2000, preaching half the time by itinerants, very prosperous; Goffstown, one society of ninety members, one meeting-house, preaching one-third of the time by Br. F. A. Hodsdon, very prosperous; Weare, one society organized in 1803, part of two meeting-houses, has been dead twenty-four years, preaching half the time by Br. E. Trull, prospects brightening; Dunbarton, one small society, prospects small; New-Boston, one small society, preaching eight or ten Sabbaths annually, not flattering; Concord, one large society, no meeting-house, preaching half the time by Br. J. G. Adams, prosperous; Hopkinton, one society, two meeting-houses building, preaching half the time by Br. R. Bartlett, prosperous; Heniker, one small society, no meeting-house, preaching one-fourth the time, prospects not known; Warren, Sutton and New-London, one small society in each, no meeting-house, preaching one-fourth the time by Br. Cooper, prospects not known; Lyndeborough, one society of twenty-eight members, meeting-house not known, preaching one-fourth the time by Br. C. S. Hussey, tolerably prosperous; Wilton, one

small society, occasional preaching by itinerants, prospects not known; Temple, one small society, whether a meeting-house is not known, preaching one-fourth the time by Br. J. V. Wilson, prospects not known; Mason, one society, church of twelve members, whether a meeting-house is not known, preaching a few Sabbaths annually, prospects not good; Nashua village, one good society, no meeting-house, preaching all the time by Br. W. M. Fernald, very prosperous.

In addition to the above, in this Association there are many towns numbering a few believers who are true, and have occasional preaching.—Merrimack once contained a society, but having turned to the beggarly elements of the world, was some time since numbered with things that have been. Thus you will perceive that there are seventeen societies within the limits of this Association.

Connecticut River Association—The following is a brief view of the cause in the limits of the Connecticut River Association:

Plainfield, one good society, a share in one meeting-house, preaching half the time, prosperous; Cornish, one good society, a share in one meeting-house, preaching one-fourth the time, prosperous, opposition blind and furious; Croyden, one society of fifty members, no meeting-house, preaching one-fourth the time, prosperous; Claremont, one society of one hundred and forty members, one good meeting-house, a church of thirty-nine members, constant preaching, very prosperous; Newport, one society of forty members, a good meeting-house, preaching half the time by Br. A. L. Balch, very prosperous; Goshen, one society of twenty members, share in a meeting-house, preaching one-fourth the time by Br. Balch, prosperous; Wendall, one society of twenty-five members, shares in two meeting-houses, a very little preaching, prospects not known; Lempster, one society of forty-five members, share in one meeting-house, preaching a few Sabbaths annually, prospects not known; Ackworth, one society of thirty members, no meeting-house, preaching one-fourth of the time, prosperous; Washington, one society of forty members, half of a meeting-house, preaching half the time by Br. Gilman, very prosperous; Langdon, one good society, share in a meeting-house, preaching one-fourth the time, prospects not known.

In this you will learn that there are eleven societies, and for the most part very prosperous.

Grafton County Association—The following will give you some idea of our condition in the limits of this Association:

Lebanon, one large society, one good meeting-house, preaching three-fourths of the time by Br. J. Moore, prosperous; Hanover, one small society, no meeting-house, preaching one-fourth the time by Br. Moore, prosperous; Oxford, one good society, share in a meeting-house, preaching one-fourth the time by Br. J. E. Palmer, prosperous; Piermont, one small society, no meeting-house, preaching one-fourth the time by Br. J. E. Palmer, prosperous; Bath, one good society, one meeting-house, just built, preaching half the time by Br. Sanford, very prosperous; Lyman, one large society, one good meeting-house, preaching one-fourth the time by Br. Sanford, prosperous; Thornton, one small society, no meeting-house, occasional preaching, tolerably prosperous; Rumney one good society, one good meeting-house, preaching one-fourth the time by Br. Adams, prosperous; Wentworth, one good society, share in a meeting-house, preaching one-fourth the time by Br. Adams, prosperous; Dorchester, one small society, share in a meeting-house, occasional preaching, prospects very fair; Groton, one small society, share in a meeting-house, occasional preaching, prospects very fair.

In this Association are eleven societies. In addition to this there has been preaching a few Sabbaths in other towns where there are no societies, and a spirit of inquiry seems to prevail generally among them—good will result from it.

Stafford County Association may be seen in the following:

Conway, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Euton, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Ethingham, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Ossipee, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Wolfsborough, societies not known, no meeting-house, no church, preaching a few Sabbaths, condition—rather cold; Centre-Harbor, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Moultonborough, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Hollerness, societies not known, share in one meeting-house, no church, occasional preaching, prosperity not known; Meredith, one small society, share in one meeting-house, no church, occasional preaching, prosperity not known; Gilford, one small society, no meeting-house, no church, occasional preaching, prosperity not known; Sanbornton, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Gilmanton, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Barnstead, one large society, no meeting-house, no church, no preaching, prosperity not known; Stafford, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Barrington, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Rochester, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Great-Falls, one small society, one good meeting-house, no church, occasional preaching, prospects—not flattering; Dover, one good society, no meeting-house, no church, constant preaching by Br. Atkinson, prosperous.

In this county there are five societies—the cause is yet in its infancy—bright prospects are beginning to dawn—there are probably many believers where there is no organization, and but little preaching.

The following is descriptive of *Cheshire County Association*. It comprises—

Hinsdale, one good society, share in one meeting-house, preaching one-half the time by Br. F. Loring, prosperous; Westmoreland, one small society, share in one meeting-house, occasional preaching, prosperity not known; Walpole, one good society, share in one meeting-house, preaching one-half the time by Br. D. Ackley, prosperous; Alsted, one good society, meeting-houses not known, preaching one-quarter the time by Br. Hemphill, prosperous; Swanzey, one small society, meeting-houses not known, occasional preaching, prosperous; Jeffrey, one good society, meeting-houses not known, preaching one-half the time by Br. Wilson, prosperous; Winchester, one large society, one good meeting-house, constant preaching by Br. Clark, very prosperous; Marlborough, one society, meeting-houses not known, occasional preaching, prosperity not known; Gilsum, one society, no meeting-house, occasional preaching, prosperity not known; Richmond, one old society, one meeting-house, occasional preaching, prospects—rather cold; Surry, one society, meeting-houses not known, occasional preaching, prosperity not known; Stoddard, one society, share in one meeting-house, occasional preaching, prosperity not known.

In this county there has been considerable preaching many years ago by our fathers, but of late years they have much resembled a field where the timber had been felled and the fire run over it—neither cleared, nor yet is it a forest! There are twelve societies in this Association.

The following is a view of the cause within the limits of the *Rockingham County Association*.

Atkinson, two societies, both small, meeting-houses not known, occasional preaching, prosperous; Deerfield, one small society, meeting-houses not known, occasional preaching, prosperous;

Danville, believers, meeting-houses not known, occasional preaching, prosperous; Derry, one society, meeting-houses not known, preaching one-third the time by itinerants, prospects—aresuscitation going on; Exeter, one good society, one good meeting-house, constant preaching by itinerants, prosperity not known; Epping, one large society, one good meeting-house, preaching most of the time, prosperous; East-Kingston, one small society, share in one meeting-house, occasional preaching, prosperous; Hampsted, one small society, meeting-houses not known, occasional preaching by Br. Jewell, prosperity not known; Kensington, one small society, meeting-houses not known, preaching not known, prosperity not known; Kingston, one good society, meeting-houses not known, preaching one-half the time by Br. Beckwith, prosperity not known; Nottingham, one society, one meeting-house, preaching not known, condition—dead; New-Market, one excellent society of one hundred and fifty members, one good meeting-house, a church of forty members, constant preaching by Br. Hanscom, prospects—doing wonders, all alive; Newfields, one small society, share in one meeting-house, preaching one-half the time by itinerants, prosperous; Plaistow, one small society, meeting-houses not known, occasional preaching by Br. Brown, prosperity not known; South-Hampton, one small society, share in a church, preaching most of the time, prosperous; Salem, one good society, meeting-houses not known, preaching one-half the time by Br. Jewell, prosperous; Windham, believers, meeting-houses not known, preaching one-quarter the time, prosperity not known; Allenstown, Chester, Poplin, Londonderry, Sandown, Rye and Raymond have more or less believers, and each some preaching; Portsmouth, one very large society, one large meeting-house, a church, constant preaching by Br. M. Ballou, very prosperous. There are seventeen societies in this Association.

LIST OF PREACHERS.

M. Sanford, Bath; J. Moore, B. H. Fuller, S. Laws, Lebanon; J. G. Adams, Rumney; P. Brownson, Bristol; A. L. Balch, Newport; J. Gilman, Washington; D. Ackley, Walpole; F. Loring, Hinsdale; S. Clark, Winchester; J. V. Wilson, Jaffrey; W. M. Fernald, Nashua; F. A. Hodsdon, Goffstown; D. Cooper, Sutton; R. Bartlett, Hopkinton; T. J. Tenney, Pembroke; J. P. Atkinson, W. S. Cilley, Dover; W. C. Hanscom, Lamprey River; H. Jewell, Salem; E. Brown, Plaistow; E. G. Brooks, W. Wilcox, M. Ballou, Portsmouth.

Besides the above are a few itinerants who have not had fellowship.

The above is a cursory view of the present condition of our order in New-Hampshire—so far as it extends it may be relied on as very near correct. There may be some errors, but we flatter ourselves that they are few, as we have gleaned these particulars from some ministering brother in each of the Associations appointed for that purpose. The cause is onward! It must prevail—to God be the glory! Amen.

MOSES BALLOU.

To the General Convention of Universalists in the United States, to be convened at New-York, on the third Wednesday in September, 1836, the Vermont State Convention of Universalist, sendeth Christian salutation, and respectfully submit, for your information, the following

ANNUAL REPORT.

Convention organized January 17, 1833.

Northern Association.—This Association was first organized in June, 1804, and for a number of years included within its limits the States of New-Hampshire, Vermont, and a part of New-York. In October, 1829, a Constitution was adopted; and the Association now includes the counties of Orange, Washington, Caledonia, Orleans and Essex, in Vermont, and the societies organized in Lower Canada.

Orange county, six societies, one preacher; Washington county, seven societies, four preach-

ers; Caledonia county, six societies, two preachers; Orleans county, six societies, no preachers; Essex county, one society, no preachers; Lower Canada, nine societies, one preacher. Total, thirty-five societies, eight preachers. In this Association there are fourteen houses of worship owned and occupied wholly or in part by Universalists.

Green Mountain Association, including the counties of Windsor, Rutland and Bennington, organized August 19, 1829.

Windsor county, seventeen societies, fourteen meeting-houses, six preachers; Rutland county, seven societies, one meeting-house, one preacher; Bennington county, two societies, two meeting-houses, two preachers. Total, twenty-six societies, seventeen meeting-houses, nine preachers.

Champlain Association, including the counties of Addison, Chittenden, Franklin and Grand Isle, organized February 20, 1833, and called "La Moile Association." Constitution revised, name changed, and limits extended to the adjacent part of Canada, June, 1836.

Addison county, four societies, one preacher; Chittenden county, two societies, one preacher; Franklin county, six societies, two preachers. Total, twelve societies, four preachers. Meeting-houses occupied wholly or in part by Universalists, seven.

Windham Association.—This Association including Windham county, is a part of what formerly constituted the Franklin Association.

The Franklin Association, without any definite boundaries, was organized October 10, 1822. In September, 1829, a Constitution was adopted, limiting the Association to the counties of Franklin, Mass., Cheshire, N. H. and Windham, Vt. When Conventions were organized in those States the Associations became virtually dissolved. As the sessions of this body had, for several years, been holden in Windham county, Vt., and as societies in other counties had discontinued sending delegates to its council, at the annual meeting of the Association in June, 1834, the Constitution was revised, and the name of "Windham Association" assumed. Number of societies, fifteen; houses of worship, eleven; preachers, five.

Total, within the bounds of this Convention, eighty-eight societies, forty-nine houses of worship, owned and occupied wholly or in part by Universalists, and twenty-six preachers.

This report is, unquestionably, in some respects, imperfect. It is confidently believed that additional societies exist within the limits of the Convention; but as they failed to represent themselves in the Associations to which they respectively belong, and as the brethren to whom the subject was referred by the Convention could not recollect others, it is deemed proper to report only such as could be distinctly recollected. One hundred is undoubtedly a safer estimate of the number of societies within the limits of this Convention.

We would joyfully express our obligations of unfeigned gratitude to Almighty God, for the signal success with which he has crowned our humble exertions, to extend and build up the cause and kingdom of our blessed Redeemer in this part of his moral heritage. Our present condition is highly prosperous; unanimity of feeling, and a commendable zeal, amongst both ministers and people, prevail throughout the State; and our future prospects are truly encouraging. "The battle is the Lord's"; the victory also is his; and to his name be the glory forever. Amen.

By order and in behalf of the Vermont State Convention of Universalists.

WARREN SKINNER.

Under all circumstances, there is but one honest course; and that is to do right, and trust the consequences to divine Providence. 'Duties are ours; events are God's.' Policy with all her cunning, can devise no rule so safe, salutary and effective, as this simple maxim.—*Mrs. Childs*.

Peace of mind, and honest reputation, are better sources of enjoyment than mere wealth, and yet how many yield them up for the idol gold.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, OCTOBER 29, 1836.

THE GOLIAH OF WASHINGTON COUNTY.

We learn by our Eastern papers that a certain Elder Culver, of Washington county, N. Y., has challenged generally any Universalist to debate with him. In answer to this challenge, Br. I. D. Williamson, of Albany, says, "if the Elder will find five intelligent and respectable men in Washington county who will say they believe him to be a candid and honest man, and will engage that he shall indulge in no low and vulgar abuse, we will pledge ourselves that he shall find an opponent."

Ah! there's the difficulty, if this is the same Elder Culver, (as it doubtless is,) with whom we had a brief encounter some ten years since, in that county. For we seriously doubt, whether that number of intelligent and respectable men can be found in the county who will say they believe him to be a candid and honest man, and be willing to give the required pledge for him.

The Elder was so remarkably peaceable and still for a long time after that encounter that we supposed he had learned wisdom therefrom, and had since acted on the prudent maxim, that "discretion is the better part of valor." But it seems, that his bravery is again, as in that instance, getting the better of his discretion, and he is now anxious for another fight. For the purpose of refreshing the Elder's memory, and as a premonition to others who may engage in controversy with him, giving them some idea of the talents, piety and candor of the man, we will here briefly state the circumstances leading to and attending the aforesaid interview.

In May, 1826, while residing at Saratoga Springs, I had an appointment to deliver a lecture at Queensbury. On attending that appointment I met several brethren from the neighboring town of Fort Ann, Washington county, who strongly solicited me to visit their town and deliver a lecture on the day following. They urged, as one reason for pressing this request, that Elder Culver, whom the Baptists called their *great gun*, was then preaching in that town, and very zealously engaged in attempting to put down Universalism, and caricaturing its doctrines, reviling its advocates, and (in the absence of any public teacher of it) defying any of its abettors to prove it true, or gainsay what he declared concerning it; and moreover that he declared he did not want more than five minutes to shut up the mouth of any Universalist, provided they would be frank in the avowal of their opinions; but said he "they will not—you cannot tell where to look for them any more than for a frog in the mire, for like that animal, they will hop from bog to bog, to avoid being caught in their native element," etc., etc. They therefore wished me to go and preach a lecture to the Fort Ann people, so that those who wished, might hear what Universalism really was, and thus satisfy them that Elder C.'s statement of it was a mere caricature. I consented to go.

Though the notice was but short, there was a full attendance. Elder C. had an appointment for that afternoon a few miles distant; but on hearing of my lecture, he waved his own in order to attend my meeting, and that for the express purpose of putting down so dreadful a heresy in the bud. He brought with him one of his officers (Deacon Simmons) to witness his triumph. Just as I entered the house of worship it was intimated to me that Elder C. was in the neighborhood and would probably attend meeting. Very well, said I, if he comes, conduct him to the desk and introduce him to me. Accordingly, soon after I entered the house, the Elder was announced, introduced and seated with me in the desk.

Well, thought I, Elder, you shall have plain language to-day—you shall, at all events, know where to find me—I shall not "hop from bog to bog," but show myself in my true colors in open day. I invited him to make the opening prayer—he politely declined—I proceeded.—My text was Titus ii: 11, 12, "For the grace of God

that bringeth salvation to all men* hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." I first spoke of this grace, as originally, eternally and immutably existing in God, independent of the works of the creature. 2d. Of the manifestation, or appearing of this grace in the advent and ministry of his Son Jesus. 3d. Of the salvation which this grace of God bringeth—showing to whom and how many it is ultimately brought, viz., all men without exception—proved from a variety of scriptures which were quoted, also in what the salvation consisted, viz., deliverance from sin, ignorance, darkness, error, misery and death, into the glorious liberty of the children of God. And 4th. Of the practical lessons, which this grace thus manifested teaches, viz., the denying of all ungodliness, and worldly lusts, and the living soberly, righteously and religiously in this present world; which said I, is directly the reverse of what our opponents say our doctrine teaches, viz., the indulgence in every sin, and the total disregard of all godliness.

I here took occasion to advert to what our opponents often say of themselves in connexion with the doctrine, i. e., that if they believed in universal salvation, or disbelieved in an endless hell, they would not care what they did—they would give free scope to every evil inclination of the heart—would lie, swear, cheat, steal, get drunk, rob, murder, etc., and having learned that the Elder had made similar remarks, I turned to him and said, "Whoever thou art that makest these assertions, I say to thee that (if thy words are the true index of thy heart) thou art now a liar, a swearer, a knave, a thief, a drunkard, a robber, a murderer—for thy heart is in love with all these abominations—desirous of engaging in their perpetration—and there is nothing wanting for thee to indulge freely in them all but the opportunity of doing it with impunity. But I cannot think so ill of many of our opposers as to believe them sincere when they make these declarations. I cannot think them so bad as their words would intimate, but must think, of many of them, that they know not what they say; or that they have never looked in the mirror to see what a dreadful picture they give themselves by such language." I then concluded with an exhortation to the exercise of charity towards those misguided souls who were led hoodwinked into such fatal errors, and urged the practical exemplification of our faith in the virtuous lives of all who professed it.

After concluding the sermon, observing the Elder had been sitting apparently upon live embers during a considerable part of the discourse, I turned to him and very pleasantly inquired if he wished to make any remarks. He colored up, looked confused, and stammered out a negative, observing that as the meeting had already been very lengthy and the audience were doubtless tired of sitting, he would not detain them. I then kindly asked him if he would dismiss the meeting by prayer. He answered with a snarling angry No! I then dismissed the meeting, and the congregation began to retire, when the Elder called on them to stay, for he could not in conscience go away and allow that numerous congregation to go away without warning them against the dreadful doctrine, the fatal heresy to which they had been listening. Were he to neglect the opportunity of thus warning them, the blood of immortal souls would be required at his hands.

(To be continued.)

* Improved version.

LITERATURE AND RELIGION.

The literature of the age is beginning to feel that it breathes a milder atmosphere, and dwells in a more tolerant clime. Hence it occasionally alludes to or dwells on subjects in religion, which but a few years ago it dared not even name, unless to treat them with contumely, ridicule or contempt.

The following article is an instance, and contains within itself a more valuable instance of the truth of the above remarks. The article is copied from a shrewd,

semi-grave and semi-humorous collection of aphorisms and brief definitions with remarks, entitled the "The Tin Trumpet, or Heads and Tales for the Wise and Foolish." It is anonymous, but has been ascribed variously to some of the best English writers, especially to Bulwer. As it is anonymous, however, I do not place as much stress upon the article as I do upon its quotation from the Edinburg Review, one of the best and most popular periodicals published in the land of John Knox. The Reviewer, however is ignorant of one thing—we are not "sailing under sealed orders"—for the owner of the ship some eighteen centuries ago, sent a messenger on board to break open the sailing orders, and this Master and all his mates agree as to the destination of the whole ship's crew. Let us then no longer doubt nor despair—for God having "abounded towards us in all wisdom and prudence," has "made known unto us the mystery of his will, (which he has purposed in himself, according to his good pleasure"—and gave them sealed up, as the sailing orders of the world; but they are now made known to us by his Son)—"that in the dispensation of the fulness of times he would gather together in one all things in Christ—whether they be things in heaven or things in earth, even in him." Amen. A. B. G.

"OPTIMISM—A devout conviction that, under the government of a benevolent and all-powerful God, every thing conduces ultimately to the best in the world he has created, and that mankind, the constant objects of his paternal care, are in a perpetual state of improvement, and increased happiness. This is a great and consoling principle, the summary of all religion and all philosophy, the reconciler of all misgivings, the source of all comfort and consolation. To believe in it, is to realize its truth, so far as we are individually concerned; and indeed it will mainly depend upon ourselves, whether or not every thing shall be for the best. Let us cling to the moral of Parnell's hermit, rather than suffer our confidence in the divine goodness to be staggered by the farcical exaggerations of Voltaire's Candide. If the theory of the former be a delusion, it is, at least, a delightful one; and, for my own part—*malim cum Platone errare, quam cum aliis recte sentire*—where the error is of so consolatory and elevating a description.

"An optimist may be wrong, but presumption and religion are in his favor; nor can we positively pronounce any thing to be for final evil, until the end of all things has arrived, and the whole scheme of creation is revealed to us. 'Does not every architect complain of the injustice of criticising a building before it is half finished?—Yet, who can tell what volume of the creation we are in at present, or what point the structure of our moral fabric has attained?—Whilst we are all in a vessel that is sailing under sealed orders, we shall do well to confide implicitly in our government and Captain.'"

* Ed. Review, L. 369.

THE UNIVERSALIST EXPOSITOR.

Our readers have seen that it is intended to revive this excellent and much needed periodical. That such a work is really needed in our denomination, will not be doubted by any one who will consider its objects. There are many very interesting and useful subjects which require a long article to do them justice. Such an article cannot find uninterrupted room in any of our weeklies; and to continue it from week to week, is to lessen its interest, weaken its force and weary the patience of the reader. It will not do, either, to divide it into numbers; for its several parts may be so closely connected, and so dependent on each other for being clearly understood, that if published in numbers, such a continual reference from one number to another will be necessary, as to render the article more vexatious to the writer, and wearying to the patience of the reader, than if continued from week to week without being divided into numbers.

I see noticed in one of our Eastern periodicals, an error in relation to this contemplated work, which I fear prevails too extensively among our readers also. It is this:—Many persons seem to think that the Expositor is,

only intended and calculated for the clergy, or for students. Such is not the fact. It will be found highly useful and interesting to all classes of readers. It is intended for the laity (not only as well but) in common with the clergy of our denomination. It avoids the use of Latin, Greek and Hebrew words as much as is convenient, and when they are used it is in such a manner and connexion that the laity will as well understand what is meant as the most erudite among their preachers. In short, it will be to all, among our religious periodicals, what the Knickerbocker, the American Monthly, the Quarterly Review, and similar works are to them among their secular papers—a receptacle of valuable and interesting articles of a solid kind and considerable length, which cannot well be published in our weekly periodicals, and which, therefore, must be forever lost to us but for such a work.

The question, therefore, is not, Do we need such a work? for every one will admit that our denomination does—but, Will we have it? It will supersede no periodical now published among us, but aid all. It will fill a chasm, now void in our circle of religious reading. And it will richly repay the reading Universalist, fond of religious literature, for his expenses in procuring it. To such, and who are able abundantly to take such a work in addition to the Universalist periodicals they now aid to sustain, we appeal for patronage to the Expositor. One thousand subscribers are needed to start and sustain it; and surely a denomination numbering over six hundred thousand members, can furnish one thousand subscribers to it—yes, *thrice* that number, if they will but resolve to do it. The State of New-York alone, is abundantly able to furnish the requisite number, and those who compose it will not feel the subscription money, nor be under the necessity of retrenching one cent from their other expenditures to forward the cause of truth.

There is no doubt, also, from the character of those engaged in reviving the Expositor, that they will increase and enlarge the work, from time to time, in proportion to the support that may be yielded them over and above what is necessary to support it at the first. They added to its size formerly, when they could ill afford to do so; and they will not be less generous, when enabled to do it by an increased and increasing patronage. More—*much* more might be said in justice and in truth, but I hope the foregoing is sufficient. We will see.

Subscriptions will be received at this office, directly, or through the medium of any of our preachers or agents. A. B. G.

SLANDEROUS REPORT.

Olmstead, Cayahoga county, Ohio, October 7, 1836.

Br. SKINNER—I am requested by our Br. Ross, of this place, and in behalf of many brethren, members of the Universalist society in Olmstead, Cayahoga county, to state to you that, for the purpose of injuring the cause of truth, a certain Rev. Israel Mattison, of the Presbyterian church, now settled in this place, has stated before many respectable witnesses, a majority of whom were his own brethren, that you have *twice* renounced your faith in the doctrine of the restitution of all things, on a sick bed; which he boldly challenges you to deny. He says he will prove before the public, that such are the facts, if you presume to deny them. For the satisfaction of the brethren, we desire you to state all you know relative to the subject, and also whether you have any knowledge of such an individual ever having resided in the vicinity of Utica, at any time, while you were confined to a sick bed. The said Mattison, on being told that you would be written to upon the subject, expressed a wish that we might do so, and that you would publish this communication and your answer in the Magazine and Advocate. Yours, in behalf of the brethren,

H. P. SAGE.

REPLY.

As I am requested to "state all I know relative to the subject" of the above, I hereby inform my inquiring friends in Ohio—for in this region no such information is needed—that the report of (the *reverend slanderer*) Is-

rael Mattison is entirely false, length and breadth; that I have never renounced the doctrine of universal salvation, nor wavered in the least in my faith since I became a believer therein; that I have been, for the last fourteen years, constantly engaged in preaching, and for the last ten years, in writing and publishing the doctrine, and spreading it abroad through the country to the utmost extent of my power; (and have done it in all good conscience before God and men;) and moreover, that I have never known, in this place or region, according to the best of my recollection, any such individual as Israel Mattison; and I therefore candidly state my honest belief in relation to him, that he is a base liar and impostor, if he has stated what our correspondent in the above letter declares.

D. SKINNER.

WHAT WRITEST THOU?

The subscriber who dated his letter at Haight, and mailed it at Black Creek, enclosing twelve and a half cents in silver, and requesting us to send him two Almanacs, also to discontinue his paper at the end of the present volume, is informed that he forgot to sign his name to the letter, so that we cannot tell which subscriber's paper to discontinue!

As to the Almanacs we have a word to say on that matter. We have repeatedly notified persons not to send specie by mail, as the postage on it often more than swallows up what is sent. He paid the postage on the letter, (eighteen and three quarter cents,) and left us to pay the postage on the enclosure, which was as much as on the letter. Of course, even if we knew to whom to send the Almanacs, (as we do not,) we would not do it, for the reason that he has taxed us postage on his request beyond what he sent us for the Almanacs, and is actually indebted to us, instead of our being indebted to him.

I have spoken plainly, not because the case, in itself, is one of any importance—but because too many such cases occur in the course of a year, and we are almost always made to pay for the writers' carelessness. I therefore notice this one case, in hopes it may prevent the occurrence of others like it. Pay the *whole* postage on your letters, not as charged by Postmasters who are ignorant of what they should charge, but as the law requires. A. B. G.

NOTICE—REMOVAL.

I see it stated in several of our papers that Br. M. L. Wisner, late of Dundee, Yates county, intended to settle with the society in Springfield, Ohio. Such was his intention, but he is compelled by providential circumstances to forego his intention. He is now about to remove to Bath, Steuben county, to which place he wishes all letters, etc., intended for him to be directed in future.—He will continue to labor with the society in Kennedyville a part of the time; and the remainder as Providence may direct.

The Herald and the Union are requested to notice the above. A. B. G.

JUST RECEIVED, FOR SALE.

Christianity versus Infidelity, by Br. T. B. Thayer—price 75 cents. The occasional sermon by Br. Drew—per dozen, 33 cents—single, 6 cents—a few dozens only received. Dr. A. Combe on Digestion and Dietetics—a useful work—price \$1.00. A new assortment of Combe on the Constitution of Man—price \$1.00. Besides a large collection of Universalist, Phrenological and Educational works, "too numerous to mention," and Spurzheim's and Combe's phrenological busts, all at the Boston prices. Call and see.

N. B.—Our ministering brethren, who keep books for sale in this region will do well to send in their orders early for the Discussion between Ely and Thomas—Williamson's Argument for Christianity—and for the Register and Almanac for 1836, or for 1837, (all of which I can furnish at the publishers' prices,) in order that I may guess at the number I will want to supply the market, and procure a sufficient stock before navigation closes.

PORTRAIT OF BR. A. C. THOMAS.

A few copies of this excellent likeness just received, and for sale at this office—\$1.00 per copy.

It is not a coarse lithograph, which may be afforded at a few cents, but a very fine steel plate engraving, done in the best mezzotinto style. The resemblance is *very* good—exact—*striking* as many would call it—except that the original looks a little younger than the engraving. However, he is every day growing up to it. The signature is admirably correct—looks precisely like the original's. Call and see it.

We have some orders to send this portrait by mail: it cannot be done, except by doubling it up so as to injure it somewhat. We wait further orders.

OMITTED.

Unintentionally we omitted the promised prospectus of Waldie's Literary Omnibus. We forgot it till too late. It will appear in our next. Also, a notice of Br. Whittemore's new book of Psalmody.

THE REMINISCENCE.

We have hitherto neglected to mention that we have published in neat pamphlet form this very excellent prize tale by Br. J. M. Austin, of Danvers, Mass.; together with some other articles from his pen, to fill out 36 pages. They will be sold at \$4.00 per hundred—75 cents per dozen, or 10 cents single. Orders solicited.

THANKS to our correspondents, they have remembered us finely. Einni is very welcome—it is a finely filled sheet. I wish he would try his hand for one of the prizes for an essay or tale. C. H., J. E. H., A. C. B., S. P. L., T. J. W., and several others as welcome as he, are also received, and will appear in due time. Some not here named are already in the copy drawer. Lucia bids fair, but we have not yet had sufficient time to examine the article so as to decide fully upon it. When we can find time, we will attend to the request of the letter.

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in November, by Br. BRITTON at Depauville at 11 A. M., and at Clayton in the evening—Br. C. BINGLEY BROWN at Tug Hill, and at Bush's in the evening—Br. A. WILLIAMS at Sheridan—Br. WAGGONER at Eatonville, and at Newport in the evening—Br. BODEN at Hamilton, and in Hamilton village in the evening—Br. JONES at Fulton, and Br. EATON at Ellisville, and at Bellville in the evening—Br. BULLARD at Columbus, and Br. DELONG in Cortland—Br. T. J. SMITH at the schoolhouse near Br. Carvers, at early candlelighting—subject, Matt. xxv: 41—Br. GROSS at New-Hartford.

There will be preaching on the second Sunday in November, by Br. WAGGONER at Salisbury, and Esq. Snell's in the evening—Br. A. WILLIAMS at Carroll—Br. C. BINGLEY BROWN at Depauville, and at French creek in the evening.

There will be preaching on the third Sunday in November, by Br. A. WILLIAMS at Oil Creek, Pa.—Br. BODEN at Madison—Br. C. B. BROWN at South Champion, and at Copenhagen in the evening.

Br. C. BINGLEY BROWN will preach in the evenings of November 14th, at Warren settlement—15th, at three mile bay—16th, at Pillar point—17th, near Baggs' in Hounsfield—18th, as Br. McQuain shall appoint.

The Niagara Association will meet in extra session, in the Universalist meeting-house in Gaines, Orleans county, on the third Wednesday and Thursday in November. The Council will meet in the vestry room on Wednesday at 9 A. M.—Each society is requested to send two delegates—and the ministers and delegates are requested to be punctual in attendance at the above named hour, as the business will probably all be transacted early on Wednesday morning. It is expected that Br. A. C. Barry will be ordained. All of like or unlike faith are invited to attend. C. HAMMOND, Standing Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

P. M. Chardon, (O.) for S. Y.—Rev J. B. Brownville, for E. G. A.—J. W. Willink, for E. A. L. J. S. C. L. S. and A. P.—Rev J. E. H. Ann Arbor, (M. T.) for A. H. E. K. A. Canada—S. M. F. Canadie, for self, J. W. W. P. and A. H. K.

POETRY.

The following Hymn (which to our great regret, was mislaid, so that we could not find it till now) was written by a member of the Harford Universalist society, and sung on the occasion of Br. Whiston's delivering his farewell discourse.

For the Magazine and Advocate.

FAREWELL HYMN.

Tune—Missionary Hymn.

Go, brother, preach salvation,
Proclaim the joyful sound,
Till every tongue and nation
The Gospel faith has found;
Bind up the broken hearted,
Bid the oppressed go free,
Nor sigh that we have parted—
Our blessings follow thee.

Go, brother, duty calls thee,
We cannot ask thy stay;
We know what'er befalls thee,
'Tis God points out the way.
With pleasing retrospection,
With naught to mar our peace,
We view our past connexion;
And must these pleasures cease?

Oh, no! the joys we've tasted
Shall bloom in future years,
Nor shall their sweets be wasted
Till death affection sears;
Then, fare thee well, dear pastor,
Though grief our bosoms swell,
We'll trust a gracious Master—
Dear brother, fare thee well.

SONG.

BY MRS. HEMANS.

—“Oh! cast thou not
Affection from thee! in this bitter world,
Hold to thy heart, that only treasure fast,
Watch—guard it—suffer not a breath to dim
The bright gem's purity!”

—

If thou hast crushed a flower,
The root may not be blighted;
If thou hast quenched a lamp,
Once more it may be lighted;
But on thy harp or on thy lute,
The string which thou hast broken,
Shall never in sweet sound again
Give to thy touch a token.

If thou hast loosed a bird,
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee;
But if upon the troubled sea
Thou hast thrown a gem unheeded,
Hope not that wind or wave shall bring
The treasure back when needed.

If thou hast bruised a vine,
The Summer's breath is healing,
And its cluster yet may glow
Through the leaves their bloom revealing;
But if thou hast a cup o'erthrown
With a bright draught filled—oh! never
Shall earth give back that lavished wealth
To cool thy parched lips' fever.

The heart is like that cup,
If thou waste the love it bore thee,
And like that jewel gone,
Which the deep will not restore thee;
And like that string of harp or lute
Whence the sweet sound is scatter'd;
Gently, oh! gently touch the chords
So soon forever shatter'd.

FEMALE BEAUTY OF MIND.

It now begins to be well understood, that beauty of face and person, and taste and splendor of dress, attractive circumstances, I grant you, swimming gracefully down the dance, and the attainment, which approaches still more closely to intellectual, the softening and elevating charm of music—all these are, just as nothing in the view of a man of sense, compared with a rich and well trained mind, with the utterance of well chosen words, like apples of gold in pictures of silver, which convey pure, high and virtuous thoughts. There is, and there can be nothing beautiful, except in so far as it is associated with mind. Show me a woman who knows how to converse pleasantly, to give judicious counsel, and exhibit discreet management, who has the ability to

know what to say, and how to act on any given emergency, who understands how to economize her wit, if she has it, who comprehends how the utterance of scandal distorts the countenance, whose passions and affections are regulated, and who possesses the intrinsic tenderness and truth of the female character, and I will show you one, who seems beautiful to me, whatever face she may happen to possess. It cannot be repeated too often in your ear, that there is nothing truly beautiful but mind.

We are accustomed to suppose, that the ultimate aim of a young lady properly and naturally, is, to become the virtuous, intelligent, respected and beloved head of a family. Hitherto, the connubial union has been, for the most part, formed simply, by the impulse of the senses; and beauty, and dress, and the external arts of pleasing, have been, perhaps, the most common incentives to it. Need we wonder that such unions are so often unhappy? When they are formed merely from the attraction of personal beauty, we have reason to think from our range of observation that they are invariably wretched. Satety, disgust, and the most insupportable of all human miseries, an incompatible and discordant union for life are the consequences. Such, nine cases in ten, is the union of an uneducated man and an untaught beauty. Ask a father, which of his children he most loves, the pert and ignorant beautiful daughter, or the plain but sensible, docile and well instructed one? Ask husbands what points they most regard in their wives, three weeks after marriage, their beauty, or their knowledge, amiability or good sense? I repeat again, there is nothing beautiful but mind. If I were a poet, you should have it in metre and in song, that a piony or a poppy are as splendid flowers as the rose. Let the one and the other be worn in your bosom, and compare their fragrance and value at the end of a month. Knowledge compared to beauty, is the rose to the piony and poppy.

Yet it gives us pain to see, that the thoughts of ladies too much centre on beauty, ornament, dress and showy accomplishments, after the order of things which once gave them so much importance, has passed away. It was natural that they should think, converse and care for nothing but these things, when they constituted their only hold upon consideration. It is humiliating to see them thinking of little but fashions and dress, now that they are in possession of other and far higher and surer claims upon homage and admiration. Who is there, who in the sanctuary of his hidden thoughts, would balance a moment in forming a partnership for life, between a flaunting belle, though robed in the finest silks of Persia, and tinted ever so brightly with native or apothecary's vermilion, and a plain young lady, neat, modest, intelligent, instructed, with a full mind and regulated heart? Who would hesitate between the beauty, fairer than the fabled *hourri*, who could talk of nothing but the fashions and the weather; and the woman, who, without beauty, was wise, and good and true, and compared with the other, as the rose to the piony?

I know for certain, that in the family circle, and among those with whom we mix every day, the last thing of which we think, after seeing them a few times, is their personal beauty. The untaught and unregulated beauty, we soon wish to lay on the shelf in disgust. While the instructed and sensible woman, like sterling coin, is found to possess an intrinsic value, always increasing, by the accumulation of the interest added to the principal.

I would recommend knowledge by another consideration. It has been a thousand times said in these days, that it is power, and ladies have been much misrepresented if they are not fond of power. If knowledge is power in the hands of men, what will it be, when women add it to their other weapons of empire and triumph? Just as certainly as man controls the lower orders of civilized man, just so certainly among you the wise will have the most ascendancy. You must not forget the while, that men are as much more instructed now, than formerly, as women. Every new idea that a man gains, is additional weight thrown into the intellectual scale, to incline him to think less of beauty, fashion and dress, and more of mind and amiability of character.

We would not be understood to say, that you ought not to bestow a rational estimate on fashion, beauty and dress. We would have you as studious at least of neatness and propriety as quakers. All we contend for is, that since all sensible people have come to think more of real knowledge and good sense in ladies, than dress and appearance, it is unreasonable and bad calculation, still to think and act upon the scale, that exist'd, when all these things went for nothing. We cannot help remembering that the ordinary period of life is set at seventy years. The empire of beauty seldom lasts more than ten or fifteen. What is to sustain the beauty, who has no other possession in the dreary interval, when her roses have vanished, with her admirers, never to return? Knowledge, virtue and truth are immortal. Time, age and death cannot touch them. Trust me, a plain young lady with a sound head, and a well trained mind, and an

amiable and well managed heart, will find some way to aim a sharper and surer shaft, and inflict a more incurable wound, than a mere flourishing belle, who has nothing to show but her dress and her person.

Under all circumstances there is but one honest course, and that is to co right, and trust the consequences to divine Providence. “Duties are ours; events are God's.” Policy with all her cunning can devise no rule so safe, salutary and effective, as this simple maxim.—Mrs. Childs.

MARRIAGES.

In a hymenial notice in last week's paper, instead of Elizabeth Hanna read Elizabeth Hannahs.

In Fort Plain, on Sunday, October 2d, by Rev. L. C. Brown, Mr. SAMUEL POST, to Miss ELIZA DIEFENDORF, both of Danube.

In Turin, October 8th, by the Hon. J. O. Mott, Mr. GALEN RICHMOND, to Miss LAURA WILKINSON, all of Turin.

In the same town, on Sunday evening, October 2d, by Abram Miller, Esq., Mr. HARLOW SHEPARD, to Miss MARY GAYLORD, all of Turin.

DEATHS.

In Fort Plain, on the 4th September, ADAM, son of Abraham A. Waldrat, aged 5 months.

In Newville, on the 30th September, CLARISSA ANN, daughter of Asa Wilcox, Esq., aged 12 years.

In Manheim, on the 26th September, EMILY, daughter of Seffrenes Snell, aged 17 years and 8 months. The funeral was attended on the 28th, at the Dutch Reformed church in Snellsbush, and the comforts of the Gospel ministered from Job xxx: 16.

In Danube, on the 28th September, MARY, wife of Cornelius Zoller, and daughter of Mr. John Dillenback, aged 20 years. These two young women, (Miss Snell and Mrs. Zoller,) four weeks ago were in health. Each was attacked, in the beginning, only with a common cold, and both, in the flower of youth have gone down to the tomb. I mention this circumstance with the hope that it may serve as a premonition to awaken from that indifference which so generally prevails in regard to pulmonary affections. I never hear one complain of “a slight cold,” and then listen to the hoarse cough which succeeds, without thinking of the grave yard.

In Minden, on the 13th inst., FARLEY, son of Solomon Diefendorf, aged 26 years. He had lingered since last Winter, under a painful disease, which he bore with the most exemplary resignation, wishing for death, yet willing to wait God's time. He left a young companion and numerous relatives to mourn. May Heaven comfort them.

In Palatine on the 3d of October, ELSEY ANN, daughter of Oliver and Angelina Waggner, of Newville, aged 2 months and 6 days.

Scarce did the tender opening flower
Its beauteous fragile leaves expand,
When in a moment and evil hour,
’Twas snatch'd by death's untimely hand. L. C. B.

At Scipio, on the 6th inst., [the name is illegible] AIKEN, youngest daughter of Ira and Jane Aiken, aged 15 months and 19 days. The consolations of the Gospel were tendered to the bereaved relations and sympathizing friends, by the writer, from Eccle. xii: 7. May the glorious light of immortality comfort those who have been, by this dispensation, called to mourn; and may the affectionate and afflicted parents be cheered by the blessed assurance, that, although the dust has returned to the earth as it was, yet the spirit has gone to the God, who gave it. H. B.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, NOVEMBER 5, 1836.

NUMBER 45.

THE PRAECHEER.

ORIGINAL SERMON,

BY A. B. GROSH.

"My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. lxxxiv: 4.

The Psalm from whence I have selected the text, is devoted to the praise of public religious worship—the delights of God's sanctuary, and the happiness of his followers and adorers. I shall use it for the appropriate purpose of proving

I. *That man is not only an animal, but a religious being—not only the creature, but the child of God.*—Every research into the nature of humanity, tends to prove that man is a being of varied and extensive powers—of a complex nature, if I may so express my meaning. His growth, like the growth of all animals, is that of a *vegetable*. By his stomach, acting as a root, nourishment is received, elaborated, and circulated through his system in the various ducts and capillary vessels proceeding from thence. By his lungs, acting as do the respiratory vessels in the leaves of plants, the air is inhaled, its oxygen separated from its other properties, and the remainder exhaled back again into the atmosphere. Thus far, then, man, and all animals beside, resemble vegetables.

As an *animal* being, composed of flesh and blood, man, in common with all animal existences, has his instincts and propensities. His attachments to life, sex, children, friends and kindred, country or home, and self—his desires for food, applause, property—his ability to contrive, calculate, arrange, etc.—all these he possesses in common with the various animal tribes, some in a greater, some in a lesser degree.

As *man*—the representative of his Maker, the lord of this lower creation and the high priest of nature—he possesses several faculties, or sets of faculties, unknown to any earthly being beside. By his rational faculties he is enabled to investigate the causes of the various effects he witnesses around him, to compare things and events, to appreciate the sublime and the beautiful—in short, to *reason*. By his moral faculty he is capable of appreciating his own and others' rights—of perceiving his own and others' duties—of tracing the dependences of relative human actions and influences, and is induced to speak truth, to act justly, and to detest wrong-doing. By his religious faculties he is impelled to acknowledge and revere his relation to, and dependence on a higher being—to believe in things immortal and invisible, and to hope for a future existence in another world.

By the animal affections which bind us to our race, our country, our families, and lead us to seek our homes and our sustenance, we are raised above the vegetable tribes—but all above this would be darkness and void, if the human faculties were not superadded. But when we consider the rational and moral faculties of man, (by which we are elevated above the brute creation—as it, by its propensities and affections, is elevated above the vegetable tribes—and by which we are so pre-eminently distinguished, and invested with the lordship of creation and the sovereignty of nature,) we at once perceive that man would not be *man*, but *brute*, without an almost continual use of these ennobling and distinguishing attributes of humanity.

But even, with these alone, all above fleshly being and all beyond mortal existence would be chaos and doubt, if man had not been invested with still higher faculties. And we thank God that he has not left us here—that he has not confined our minds within the narrow space of this world, the short

duration of this life, and the insulated relationships of our own immediate family circles. He has dissipated the darkness—he has regulated the chaos—he has extended the feeling and knowledge of our relationship! By his creative power he has stamped the impress of his own divinity on our souls—written the relationship existing between us and all intelligences, in our very nature—and taught us to feel around, to see whether we could not learn to appreciate our own worth and destination, and by the yearnings of filial want, find him who is our Father and our God. These most powerful impulses of humanity—these craving desires of the religious faculties—send their powerful influences down through every portion of our nature—bind the divinity and humanity of the universe together—and hence their principles, and the doctrines deduced therefrom and according therewith, are called *religion*—a word signifying, to *rebind* or *reunite together*.

If this view of human nature is correct, then man is not only the creature, but he is actually the child—the very offspring of God. And that this view of man is correct, I will now proceed to prove, by the voice of *Nature*, and by *Revelation*.

1. *By Nature.*—Here, as on many other subjects, Christians who have wandered from the positive teachings of the Bible, find themselves in the ranks of the infidel. Universalists oppose both. Believing that the nature God has given to man, however its impulses may be perverted and abused, can never receive that which is wholly unnatural, they contend that man now is, as he was at the beginning, a religious being.

The doctrine that man, in a state of nature, is totally opposed to religion—at enmity with God—inclined wholly to evil—and that before he can turn to God, or become religious, his nature must be wholly and radically changed—this doctrine we believe to be a great and injurious error and delusion. It has driven men from the altars of God, and made them aliens from their Father's courts. But go to man in his simplest natural state, and do you find it true? No! every where—in every age—among every people, you find religion and religious worship. Whence came it? By education? Who was the teacher, and upon what did he engraft his lessons, if not upon the *natural* stock? Whence came it? From tradition? How did that tradition first find a place in the human mind, if the soil was not prepared to give it growth?

But the skeptic is scarcely silenced, before the Partialist Christian refers us to barbarous rites and human sacrifices—to the worship of idols, stocks, stones, beasts and reptiles. True—these exist, spread widely abroad over the earth, yet instead of proving that man is not, by nature, religious, they confirm our position. They prove that man's religious desires have been more powerful than his moral sentiment—or why has the desire to worship some divinity, and to embrace some revelation, so often triumphed over his knowledge of right and wrong? They prove that man is more a religious than he is a rational being—or why have the religious desires so often overcome reason, and established such irrational modes of worship among men? They prove man to be more a religious, than he is a social being—or why has his desire to worship some divinity led him to live solitarily and alone—to renounce kindred, and friends, and country—yea, even to stifle the powerful impulses of natural affection, and sacrifice his fellow-men, and his own offspring, to please the divinities he so fervently worshipped? I might perhaps add, that these idolatries even prove man to be more a religious, than he is a sentient, or feeling

being. For if this is not so, at least in some cases, why have so many mutilated and torn their own flesh—mortified their appetites by fasts and improper food—braved cold, hardships, dangers, and even *death*, to worship and adore some divinity or other. What folly, then, to talk of religion being unnatural to man, because man indulges in false, irrational, immoral, unsocial and unfeeling systems of worship and faith. As well might we contend that man has no natural desire for food, because he sometimes eats poison—that he loves not his offspring, because he sometimes spoils them by over-indulgence—that he possesses no natural faculty for distinguishing between good and evil, because he sometimes mistakes one for the other—or that he possesses no natural feeling of benevolence, because he sometimes bestows his charity on the undeserving!

The *abuse* of any faculty is, in fact, as strong a proof of its existence and power, as its proper use. And the evil consequences resulting from its total disuse, is as strong an argument that it is implanted in our very nature, and that its desires are the wants of a healthy action of our mental constitution, as are the good effects resulting from its proper use. On this point, what a powerful argument can be drawn from nature, to prove religion to be natural to man! For it is a solemn fact, testified by some of the first physicians in the world, that "Atheism is the worst of sedatives to the understanding and passions."—"The same violence is done to man's mental faculties, by robbing him of a belief in a God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life." So says the celebrated Dr. Rush. Esquirol and Falret, two celebrated French physicians, testify that "Irreligion is, certainly, a *very frequent* cause of suicide. Those who think all there is of man, perishes at once—who do not believe in another life—are *necessarily* disposed to abandon this, when it appears to be but a source of calamities." Dr. Brigham, in his Appendix to Spurzheim's Treatise on Insanity, declares that "it is the *abuse* of religion that leads to insanity and suicide; for pure religion, Christianity, tends to subdue the passions of men. But if the *abuse* of religion sometimes leads to suicide, the *entire neglect* of it does *more frequently*." And Dr. A. Combe, in his Treatise on Mental Derangement, speaking of *true* religion, says it is "sufficiently apparent that religion, when once understood, is rather a *preventive*, than a *cause* of insanity."

But we thank God that he has made the religious desires so powerful, that very few can cast them off. A reaction soon follows the neglect, especially if drawn into the destructive and intoxicating whirl of a modern revival. Then, with no faith to steady him—no rational hope to support and console him—no fixed principles to guide and enlighten him—the poor indifferentist, or skeptic, or scoffer, (as the case may be,) is but a feather in the storm—a floating straw on the tempest-lashed waters of bigotry, superstition and fanaticism. Is it any wonder that, if insanity does not then enshroud his mind, he is engulfed in the awful vortex of the powerful reaction!

But are these abuses an objection to our position? Are we asked why mankind, on the one hand, run into such abominable and absurd modes of religious worship and practice—or, on the other hand, neglect or deny religion altogether, if they are in truth, and by nature, religious beings? The answer is ready. The first extreme, viz. that of fanaticism and superstition, is explained by the sentiment disclosed in our text. "My soul longeth—yea, even fainteth for the courts of the Lord; my

heart and my flesh crieth out for the living God." When man yields himself up wholly, to such strong religious desires, to the neglect of his social, moral and intellectual wants; the religious sentiment not only obtains the ascendancy which is its due, but it becomes the sole dictator and tyrant in the government of the human constitution. Had David not hearkened to his other faculties, as well as to his religious desires, he too had been fanatical.

When I call man *naturally* religious, I do not mean that he is born with an innate knowledge thereof—but that he is endowed with an internal capacity to receive religion—an internal faculty to comprehend it—or, if you prefer the definition, an internal organization which shall lead him to desire, to seek, and, when found, to receive such knowledge. The religious desires not being supplied with an instructive or intuitive knowledge or guidance, which would certainly lead them to the knowledge and practice alone necessary and proper, may be easily misled and deceived. For "to the hungry soul, every bitter thing is sweet."

Permit me to illustrate.—The duck is a water-fowl. Its peculiar construction proves that it was *made* to swim. As it possesses not the rational powers of man, it would never learn what to do with its webbed feet, were it not for another property of its nature, which we call instinct. This instinct impels the young duck to run into the first water it sees, and teaches it to paddle its little webbed feet as accurately as if it had been under careful instruction for years.—Man, also, can swim; but he must learn to do so by accident, or by the slow inductions of reason. He feels no irresistible impulse driving him, while an infant, into the water; and if he did, the impulse would not teach him how to use his hands and feet when there. But reason supplies the aid. It directs our observations—say, to the frog—and tells us if we will imitate its motions, like it we may glide through the water; or, it points to the little *nautilus*, (a swimming shell-fish,) and tells us, if we will make a boat like his, and hoist, like him, a sail, we may swiftly ride over the caverned deep. Hence, when I say that man has an inherent inclination to worship God and believe in revelation, I do not mean that he is instinctively kept from gratifying it by embracing improper views respecting either.

Permit another illustration.—A French physician took a young kid, before it had tasted any nourishment whatever, and placed before it various kinds of food more or less suitable for it, and some poison. It passed by the noxious dishes without halting, smelled at the others, but hastened to its mother's milk, and commenced supping. Now here was instinct, infallibly directing the natural desire for food, to its proper object.

Man's inclination to embrace a religion of some kind, is as much an impulse of his nature, as the kid's desire for food was an impulse of its nature—but man being rational and moral, as well as social and sentient in his nature, and his rational and moral powers being more noble than the others, it is proper that the offspring of God should not be led about by a blind instinct, like the beasts that perish, but that he should be governed by the inductions of reason and the laws of rectitude. And when this is *not* done—when reason, and morality, and the social affections are discarded from a system of religion, man becomes *worse* than the brutes, inasmuch as he is then left without any guide whatever. A few examples will suffice to prove this fact, and answer the inquiry, why or how persons can reject all religion, etc.?

Allow the religious desires to tyrannize over the animal nature, and all the objects for which God gave us those affections and propensities, will be unattained, neglected, and, when a reaction takes place, abused. This reaction accounts for the monstrous obscenities, and licentious language and conduct of many of the fanatics in our day. Hunger and thirst, clothing and shelter, and all the comforts and decencies of life, are neglected to the manifest injury of health and enjoyment, if not to the loss of life itself. The sweet and blessed ties that constitute the relationships of this existence—that

bind friend to friend, and man to his country and his home—relax, and fall asunder, to the great injury of the misled individual, and through him, to the community of which he is a member. Yes, even *parental* love sinks into neglect and disuse! I will not dwell on the sacrifices of children made to Moloch, by the ancient Carthaginians and Jews—we have infants sacrificed in Christian lands—even here, at home, and that, too, *by their parents!* Oh, my God, how often have fathers—yes, even *mothers*—impelled by a blind, wild, unregulated desire for religious worship, left their shivering, starving babes neglected at home—perhaps even disarmed them, by dosing them with some preparation of opium, to lock their senses in an unnatural and unhealthy stupor—and then left them, a prey to any accidents that might harm, or fires that might consume them! And this has been done, not only by day, but by *night*—not only day after day, but week after week, and continued at intervals, for months and years together!

In some cases the parental feelings have been too powerful to leave the children behind; and the poor little sufferer has been dragged to the damp camp-ground, or into the suffocatingly crowded church, and kept there, until exhausted nature could no longer resist neglect, and damp, and cold; when it fell by convulsions, or lingering decay, a sacrifice to its parent's ill-regulated desires for religious worship. When man tramples down his animal nature, instead of governing it—or, in more common phraseology, neglects his *body* to take care of his *soul*, he is very apt to neglect other people's bodies, also. Would that the example of Jesus and his apostles on this subject, were more heeded and followed—they did good to the *bodies*, as well as to the *souls* of men. But can we expect such benevolence from those, whose fears are so engrossed and tortured by the imaginary infinite sufferings of the eternal world, that they pay no regard to the real, and more certain punishments and sorrows of this life?

Again.—When the religious sentiments are suffered to tyrannize over the moral, every outrage on right that can be deemed beneficial to God, will be sedulously sought out and committed. Impelled by such a strong religious zeal, which the imperfect morality and contracted benevolence of the corrupted Mosaic law could not restrain nor direct, Saul of Tarsus persecuted the early Christians, committing men, women and children to prison and to death, firmly persuaded he was doing God service. For the same causes, the ancient Greeks and Romans worshipped their gods and goddesses with most lascivious and obscene rites and ceremonies; sedulously violating the most sacred moral obligations of social and domestic life, that they might be religious! By the tyranny of the religious desires over the moral and humane feelings, Calvin was induced to cause Servetus to be burned to death—the inquisition was erected to prevent the spread of heresy—thousands of men, women and children were barbarously immolated, as evidences of the fidelity of their murderers to God and his truth! By the same tyranny, many at the present day, deem it but little sin to cheat a heretic, to rob the widow, to plunder the orphan, to neglect the suffering non-professor or member of a different sect—provided, that a liberal allowance of the gain made by this ungodly conduct, is paid into the Lord's treasury!

Again.—By the undue indulgence of a desire to worship the divinity, to believe in revelation and to expect a future existence, at the expense and suppression of reason, special revelations and special departures from the order of nature, for the benefit of a single individual—modern miracles and the golden Bible—religious trances, agonies and convulsions—and various other most ridiculous, absurd, contradictory and impossible pretensions, have been palmed off on community. Men calling themselves God, and Christ, and the prophets—yes, even a woman having a family of children, and yet professing to be Jesus of Nazareth—all these have been worshipped and adored, and had their claims defended by quotations from Holy Writ!

Now, can you wonder that men, who have suffered themselves to be most egregiously duped into a belief that such conduct and such folly is warranted by Christianity, should, when reason indignantly awakes from her stupor, go to the opposite extreme, and call all religion a cheat—all revelation, imposture—all spiritual existence, a bugbear—all hope of immortality, a dream? Certainly not.

Here, then, are the proofs furnished by nature, that religious desires are as natural to man as his sentient, social, moral and rational propensities and faculties; and also the reasons why his natural desires for religion run into such very opposite extremes as superstition and fanaticism—indifference and skepticism.

2. Let us now attend to the proofs which *Revelation* furnishes us, in addition to the testimony of nature; and by which man, as a religious being, conjoined with his moral and intellectual powers, is constituted the image, likeness and offspring of God.

In Gen. i: 27, we find it written, that "God created man in his own image," and, "after his own likeness;" "in the image of God created he him; male and female created he them." Though sin, transgression and depravity may destroy man's sonship formed by similarity of *character*, yet they cannot annihilate the relationship God himself established at the beginning, by *creation*. This is evident from the invitation of Jehovah to the backsliding Jews, "Turn, oh *backsliding children*, saith the Lord, for I am married unto you." Jer. iii: 14. They are not merely called by the tender name of "children," but God further declares the relation to be as intimate as that formed by a union in the divine institution of marriage, where the parties cease to be twain, and become one. It is further evident from the repeated declarations of Christ—"Our Father, who art in heaven,.... forgive us our sins"—where the petitioner, a sinner, is taught to call God his Father. "If ye, *being evil*, know how to give good gifts to your children, how much more shall your Father which is in heaven, give good things to them that ask him"—where he calls God, the Father of the evil. Matt. vii: 14, and vi: 9-12.

We also prove that man, in any condition, is still the child of God, from the language of Paul to the heathens, who know not God, and were without hope in the world. In speaking to the Athenians, he says, "as certain, also, of *your own poets* have said, *For we are also his offspring*." Forasmuch, then, *as we are the offspring of God*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts xvii: 28, 29.

We prove it furthermore by the language of James, who, in speaking of the tongue, says, "therewith bless we God, even the Father; and therewith curse we men, who are made after the *similitude* (or likeness) of God." James iii: 9. The apostle does not say *were* made, as if he referred to the original creation of man; but he speaks in the then present tense—of men's creation at the time of his writing—"are made." This testimony is deemed sufficient.

That man is naturally possessed of capacities or faculties, whose desires lead him to discover this relationship, is evident from the language of Moses, who, after speaking of the laws of God set before the Israelites, says, "For this commandment which I command thee this day, is not hidden from thee, neither is it far off: It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx: 10-15. Lest it may be objected that this relates only to the Mosaic dispensation, I remark that Paul addressed the same language to his Roman brethren. Romans x: 6-9. "But the righteousness which is of faith, [in contradistinction to that of which Moses spoke,] speaketh on this wise: Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from

above; Or, who shall descend into the deep? (that is, to bring up Christ again from the dead;) but what saith it? The word is nigh thee; even in thy mouth, and in thy heart; that is, the word of faith which we preach." The language of Paul to the Athenians, is also conclusive on this point. Acts xvii: 24-28; "God, that made the world....and hath made of one blood all nations of men...that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him, we live, and move, and have our being." The language of our text also proves man to be, by nature, a religious being. "My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Not only is the soul represented as being drawn out in these strong desires, but by its supremacy and influence, they are declared to have subjugated all the affections, and all the propensities to their moral, rational and pleasant sway.

Now the existence of every natural desire arising out of the constitutional faculties of man, proves that the Author of that desire has created an object for its gratification and satisfaction.

I venture to assert, that no instance to the contrary can be produced, so far as the whole nature of any race of beings is concerned. Throughout the universe of creation, every means is perfectly adapted to the end it was designed to produce, and objects are always provided for the gratification of every sense bestowed on even the most minute of the sentient creation. To argue otherwise, is to deny the infinite wisdom, and universal benevolence and equal providence of God. Hence, as God has uniformly adapted means to end and end to means, so, by an analogy which never yet has failed, the very fact that he has created us religious beings, proves that he must also have devised for us a system of religion perfectly adapted to satisfy every natural desire of our souls. And this analogical conclusion, conjoined to the admission, that that religion is a revelation of the immutable principles of God's own infinite mind, and of the unchanging laws of his glorious kingdom, reduplicates our proofs that there is a similarity—a likeness—a relationship between the moral nature of God and that of man—between the principles of divinity, and those of humanity. For how, else, could man's religious desires, and this revelation, be so perfectly adapted, one to the other? And as the Bible assures us, as does God's immutability, that God will not annul the paternal relation which connects him with man; and that man, however sinful and debased he may become, cannot free himself from the filial relation and its consequent duties; so are we assured that it is an immortal relationship—one that can never be annihilated, or set aside, while the parties have a being.

Time would fail me, were I to attempt enlarging on this subject, and on the glorious collateral conclusions to which it would lead us—I therefore proceed to consider,

II. *The best mode of preaching the Gospel, so as to aid God's design in its revelation to man.* To do this properly, we must fully understand,

1. God's design in making a revelation to man. Referring to what I have already advanced with respect to the adaptation of this revelation to man's nature, it may be said, that his design was, to gratify the religious desires he had previously implanted in man. And this is correct; but there may be some who do not perceive the fulness of its import and the extent of its meaning. Let us therefore vary the question. Why did God implant those wants in man's nature, and then gratify them by making to man a revelation of his immortal mind? For God works not by piecemeal. His design in relation to every object, is one, great, comprehensive whole, of which each dispensation of his providence is but a part. Hence the bestowment of the rational, moral and religious faculties on man; and the bestowment of a revelation for their exercise and gratification; all, are but one great object, and are embraced in one vast design of divine goodness, wisdom and power. And by consulting the records of his revelation, as

well as "His works' instructive page," we may arrive at a knowledge of that design. It is to confer spiritual happiness on his offspring, man. And this design is effected, First—By teaching man to know his Lord and Parent—to know him as a creator—as a judge—as a father—and as he is led from gradation to gradation of knowledge—from the perception of a lesser to that of a still greater glory and loveliness in the Revelator—and as he advances from the infancy of his own spiritual powers, through their childhood, and up to their maturity, man is transformed into the same image, from one glory to another of his Creator's character, until the end of God in revealing himself is attained, Second—By the assimilation of man to himself—of the child to the Parent. Such must be the result to man of being led to wonder, to revere, to admire and adore, and thus to love God, as his perfections are gradually unfolded to a mind capable of perceiving them, and of feeling these successive upwardly progressing emotions of the soul. But in marking these distinct gradations of moral improvement by gradual means, I do not mean that it is thus with each individual of our race—but that thus, it appears to me, God has dispensed his spiritual providences in relation to mankind. It is the history of his revelations to a world, not to a single being—to the successive generations of men, not to each individual.

That the revelation of himself to man, was the divine object in his ancient revelation, is evident from the fact, that nearly every threatening or severe infliction of chastisement recorded in the Old Testament, is expressly declared, by Jehovah himself, to have for its main object "that they may know the Lord hath done it"—"that they may know that I am the Lord," etc. This object is constantly kept in sight through the whole Jewish theocracy, its laws and institutions, down to the coming of Christ—for God is always considered the Supreme law-giver and king of the nation. As plainly evident is it, that the Christian revelation discloses to man the tender and endearing paternal character of God, especially if no longer dwells on the less affecting truth, that God is a Governor among the nations, but that he regards the individual with such affectionate care and minute providence, that even the very hairs of the head are all numbered and regarded. Nor will it be doubted, for it is very obvious, that the imitation of God's perfections is considered and enjoined in the New Testament, as the greatest perfection and whole duty of man. We are to love him, because he first loved us. We are to love each other, because he, for Christ's sake, has abundantly loved us all. We are to love our enemies, and do good to all men as we have opportunity, because he loved us while we were his enemies, and dispenses his blessings universally to the evil and the good, the just and the unjust, the kind and the unthankful. And to prove this beyond all cavil, (and irresistibly to lead us to fulfil his design in our creation, as knowledge shall unfold to us our greatest, highest, only true interest,) he has made nature confirm revelation, by constituting his offspring with a spiritual constitution whose impulses accord with his will. Hence, as man—as God's offspring, we cannot violate any of God's laws, without feeling miserable, from the repugnance of our feelings to the act. What is evil to man, is evil to God—what is goodness in God, is goodness in man—and what God disallows, is opposed to the welfare of man; while what yields man peace of soul and true enjoyment, God has required as a duty, and permitted as a privilege. And thus it is that the rational and truly religious Christian, can say in the language of our text—"My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."—Yes, "I would rather be a door-keeper in the courts of the Lord than a dweller in the tents of wickedness;" For one day spent in God's courts, is worth a thousand spent in any other service. For the Christian sees, and feels, and knows, that to do good is in accordance with his whole nature—and he realizes that, by employing his animal propensities in strict obedi-

ence to the united requirements of the strictly human faculties, is the only way in which he can truly and lastingly gratify even their wants, and happily every desire of his nature.

Having thus proved the design of God in revealing the Gospel to man, to be, rendering man spiritually happy, by bringing him to the knowledge of his Father in heaven, and assimilating his nature to God's, we are now prepared to consider,

2. The best mode of preaching that Gospel, so as to secure its end and aim. Here let us remember, that, though man is endowed with animal propensities, the Gospel is no more addressed to them than it is to the beasts of the field and forest, or to the birds of the air. It is to man as his child, that God has revealed himself. Hence the Christian religion is not addressed to the animal nature of man—not even to the moral faculty, alone—not even to the intellect, alone—not even to the religious faculties, alone, to the exclusion of all the rest. No; God has revealed it to the rational, moral and religious powers in man, which, combinedly constitute man's likeness to his Creator, and have dominion over all that pertains to human nature. Neither the moral nor the intellectual powers alone, could receive the Gospel fully; or great minds and pure hearts would not sometimes reject it because of its miraculous establishment, and its revelations of immortal life. Yet these must always be conjoined with the religious faculties, before the Gospel can be understood, and its precepts be received. The Gospel is intended for them all, conjointly—it is intended and calculated to enlarge, and strengthen, and elevate reverence, faith, hope, benevolence, justice, and the intellect, by throwing the universe into one world, eternity into one duration, and uniting all intelligences into one immortality of existence and glory. Hence, if the Gospel we preach is of God, it is adapted to the nature of man. And if man is the child of God, he has a nature prepared to receive a revelation of the great principles of his heavenly Father's immortal mind.

That revelation is called the Gospel—the Gospel is good news—glad tidings to man concerning God, made known through Jesus Christ. It reveals the principles existing immutably in God to the same principles implanted by him in man. The essence—the whole mass of those principles is goodness—pure, unmixed, unbounded goodness. The very name, God, is an abbreviation of the word, good. Our Father is The Good—the supreme, infinite, endless Good. His nature—all his attributes, must also be good. Holiness, mercy, justice, all these are but modifications and manifestations of goodness. From whence it follows, that to be holy is good—to be merciful is good, and to be just is good—good in man as well as in God; for what moral qualities are good in the Father, must also be good in the child. Hence the holiness, mercy and justice of God are the same, in kind, as those he requires the exercise of in his children. Goodness, then, is the principle of all moral virtue in heaven and on earth. Goodness is God's glory—for when Moses desired to see God's glory, in answer to that desire, God "caused all his goodness to pass before him." The Psalmist also testifies, that "whoso offereth praise glorifieth God;" and surely nothing deserves to elicit praise but goodness and love; and "God is love."

Now, the same principles which the Father has revealed as existing infinitely in himself, exist finitely in the children to whom they are revealed, and to these principles, only, are they addressed; for by them, only, can they be perceived and understood. Hence teachers of religion will do well to remember, that, after the intellectual powers, the Gospel is addressed only to man's principles of holiness, justice, mercy—in one word, goodness—love—to the god-like faculties which distinguish man from all other animals, and constitute him really and truly the image, likeness and offspring of the Eternal Mind. If it reaches, regulates and directs his affections for his race, country, family and self; it must, to have its proper effect, reach them through these mediums, and armed with their united sanctions.

True, the Gospel may be made to assume many forms, but it must always retain the same nature. It may command, but it must be in a voice of goodness, or it will not be obeyed by man's noblest powers.—It may threaten, but it must be with the threatening of affection for a loved object, or it never will awaken man's love to obedience. That pale faced slave, Fear, may be awaked to crouch and tremble, even while Hatred grins in malice over his shoulder; but love—goodness—will either sleep as in the arms of death, or bid defiance to your authority.—It may punish, but it must be with the just and merciful chastisements of love for the sinner, or rebellion will find a resurrection, and repentance lie down in the vacated grave. Separate all or either of these, from moral goodness—divide even rewards from affection for the rewarded, and you cannot influence the godlike faculties in man. A horse, a dog, or any other animal will then receive and obey their message—and so will man, so far as he is merely animal—but man as the child of Deity, will receive and yield to nothing merely sensual and earthy—for he will understand that, only, which is addressed to the principles of the divinity enthroned in his spiritual nature. Even where goodness in man seems so dormant that, as it appears, you must excite the animal passions to make him feel your labors, the voice of love—of tenderness, compassion and goodness, should mingle its tones with your words of irony and rebuke. Your very anger and indignation, like the anger of Jesus or the wrath of God, should be that of love, which always keeps the good of its object in view.

But, oh, beware of the error which would lead you to suppose goodness can become totally extinct, by reason of man's depravity. The lowest degree of goodness to which man can possibly fall, is the mere admiration of virtue, without its practice. And that small degree of goodness is as the mustard seed, which, by Gospel culture, shall become a mighty tree, its branches filling every avenue of the soul—or as the small measure of leaven, which, warmed by the love filling the Gospel, shall yet leaven the whole mass. Beware, then, of deeming your fellow-sinner devoid of all goodness. The brute knows nothing of faith, hope, reverence, conscience—and if man no longer possesses these, he can not be more accountable for not obeying them, than is the brute.

Hence the most vicious must still feel a reverence of, or admiration for virtue; and where will you find greater virtue to exhibit to them, than was exemplified by Jesus of Nazareth? Love still exists in the hearts of even the most abandoned of our race; and where will you find greater love to waken its energies—to strengthen its movements, and to enlarge its capacities, than in the Gospel of infinite, changeless, endless Love.

The love of God! of Him who filleth the fullness of the universe, and is *all* love! Oh, what a subduing, overpoweringly affecting idea! That idea is the very essence of the Gospel—proclaimed of old to Abraham, that in him and in his seed, should all the families and kindreds of the earth be blessed—confirmed in Christ, who commended the love of God to the world, while it was yet dead in trespasses and sin—and to be fulfilled in the dispensation of the fullness of times, by the reconciliation of all things, when God shall be all that is in all.

Cause any one truly to feel this great truth—not merely to assent to it with his understanding, but to *feel*, in his inmost soul, that his ever present Father really loves him with an almighty and endless affection, and his whole nature will be filled with unutterable fullness of joy and peace! He will have found a Father to reverence, love and imitate—a faith to believe—a hope to rejoice in for immortality of life—a morality, pure, perfect, universal and endless—knowledge filling intellectual power to overflowing, with all wisdom and truth—and a realization, in prospect of eternity, of all his benevolence can desire for every being in the universe, not excluding even his worst enemies.

Oh, my brethren and sisters, what a surpassingly glorious and happy duty is here allotted us

by our Father! Let us contemplate this great and good subject, till our minds overflow with its fullness, our affections imbibe its spirit, and our lives show forth its fruits. And let us also teach it to others. Doubt not its power and efficacy on the hardened and depraved. Go to the Lunatic asylums which are governed wholly by the law of kindness and affection, and you will find the insane obedient to the voice of goodness, and oftener and more speedily restored to sanity and society, than where a sterner government is instituted. Go to our penitentiaries, and just as far as the convicts are treated in the spirit of the Gospel, you will find them more tractable, and more frequently reformed. How, then, can it be, that principles which subdue the insane, and best tend to restore to its throne the subverted mind—which soften the hard heart of the outcast of society, and lead him back to the ways of virtue and peace—can fail in efficacy any where, or on any mind? It cannot be. The principles of the Gospel must always prevail, if faithfully applied. Their triumph must ultimately be universal and endless. No truth is more certain. It is God's purpose, revealed in the volumes of nature and revelation—proven to be his will, by his dispensations of providence and grace, and made, by him, the desire of every holy being. It is God's promise, for the fulfilment of which every good being, among angels and men, devoutly prays. It is written in the nature of every intelligent being—rendered accordant with the principles of God's own eternal and immutable mind revealed in the Gospel; and made necessary to the declarative glory of our heavenly Father, and of the happiness of men and angels, on earth beneath and in heaven above—through time and in eternity! Amen—hallelujah—the Lord God omnipotent reigneth! Amen and Amen.

For the Magazine and Advocates.

LETTERS BETWEEN TWO BROTHERS.

Br. GROSH—The following letters were handed to me, with a request that I would transmit them to you for publication. The circumstances are these. A Presbyterian preacher, in Virginia by the name of —, wrote a letter to a brother of his in Schenectada, a copy of which you here have. This brother, who is a Universalist, and a mechanic, wrote an answer, a copy of which you also have. Br. T. J. Whitcomb, after some solicitation, got his consent to have them published—and accordingly requested me, on leaving Schenectada for Clinton, to bring the original copies with me, and having taken them off in a plain hand, to present them to you. If you think proper to publish them, you will please introduce them with such explanatory remarks as may explain their origin. The letters were obtained on condition that the names should not appear in the paper (which you will recollect in whatever remarks you make) though there would be no objection to communicate them personally, should any unbelieving reader wish to know them. The writer of the last letter, is a subscriber to your paper.

Yours, fraternally,
Clinton, October 13, 1836.

C. B. V.

City Point, Prince George, Va., August 20, 1836.

DEAR BROTHER—I have just arisen from my bed, after having been confined there for a few days with chills and fever. I feel exceedingly weak, and am hardly able to steady my pen—I fear, therefore, that I shall measurably fail in making out a composition that can be read. I avail myself of this first opportunity in writing to you, because I received a letter from home four days ago, which stated that you had thought quite hard of me for not visiting Schenectada, during my late visit to the north. It did not enter into my original plan to visit home at all last spring.—[Here follow some family matters, which we omit as unnecessary.—Eds.] I believe I have never written more than once or twice to yourself. Perhaps I have been too negligent in this matter, but the duties of the Christian ministry are very laborious. They exhaust pretty much all my time in private study and public administration.

We have the living to warn, the sick to visit, and the dead to bury. I glory and take pleasure in the work, though it be hard. I remember the toils of my Master—the hardships of the apostles. The anxieties of the work also are great, and the responsibilities great—especially when I remember that the Gospel which I preach will be a “savor of life unto life, or of death unto death, to those who hear it.” Nevertheless, there is a pleasure in the work, surpassing any thing I have ever known. It is like the pleasure of a sin-stricken soul giving up all hopes of salvation on the grounds of any intrinsic merit of its own, or any thing it has done to recommend itself to God, and casting itself at once on the mercy—the free, undeserved mercy, of a redeeming Saviour. To feel for sinners, I consider strictly biblical and therefore rational. “O that my head were waters,” says Jeremiah, “and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” “Rivers of water run down mine eyes,” says Daniel, “because they keep not thy law.” “I could wish myself accursed,” says Paul, “for my brethren, my kinsmen, according to the flesh.” “O Jerusalem, Jerusalem,” says the holy Jesus, “how often would I have gathered you etc., but ye would not.”

I trust, as a minister of Jesus, I feel a measure of anxiety with regard to your condition and prospects, if the views which my friends informed me you had advanced with regard to the truths of the Bible, are such views as you really entertain. As they are so contrary to all my views of Bible truth, to all my views of sound philosophy, I cannot but feel sorry that they should have been entertained by one, and one only, of a family of fifteen. I could wish that that one might be gathered with all the rest, that when the Son of man shall come in his glory, and before him shall be gathered all nations, and the separation of the sheep and the goats shall take place, none of this little flock may be found on the left hand.

Allow me to deal plainly with you, dear Brother, for I have no desire to wound your feelings, but to save your soul. I do not intend to enter into any argument with you, whatsoever. I will not put you to the trouble of making any defence. I do not ask for any explanation of your views or the reasons of them. It will throw no new light on my mind. I have read and understand the views of those who call themselves Universalists, and I presume you would not pretend to be any wiser than the ablest writers on that subject—nor do I care about giving you my own views, or the reasons of them. You are unable to convince me so long as I can see the fallacy of the reasoning by which the Universalist doctrine is attempted to be supported, and I presume I am equally unable to convince you. No man I believe is ever converted from Universalism, till he is converted to Christ. The difficulty lies not in the head—that is not the source of error—the difficulty lies in the heart. A little boy, not ten years old, said “I do not believe the Bible.” Was the error there in the head? Had he examined the evidence, and found it insufficient to support the truth of the Bible? No! the error was in the heart. It was the language of a heart rebelling against God. “The heart is deceitful above all things, and desperately wicked.” You may take an unconverted man, and one who has imbibed fatal errors on religious subjects, and you may knock away every prop he has been relying upon, you may drive him from every position which he takes, and so shut him up that he is unable to open his mouth, and he is not convinced. And the principle is, “a man, convinced against his will, is of the same opinion still.” It is not strange to me that unconverted men imbibed error. There is no promise of God to keep them from it—while on the contrary, the Bible assures us “if any man will do his will, he shall know of the doctrine, whether it be of God.” The best, the holiest men, are the nearest the truth, and if any doctrine does not have the tendency to make men holy, I do not want any better evidence to convince me that it is not the teaching of the Bible. I said I did not believe it possible for you to be

convinced of your error by man, nor do I. And my reason is this—A young man, who can make up his mind before he has arrived at the age of twenty, that the doctrines embraced by nine-tenths of the professors of religion—that doctrines which are believed and supported, in fact, by a far greater proportion, nine hundred and ninety-nine thousandths, is nearer the truth—(for there are in these United States only about one hundred and fifty men who preach against future punishment, and thousands that believe the doctrine is taught in the Bible, and preach it, besides as great a disproportion between the members of the churches—) I say, a young man who understands not the original languages of the Scriptures, and yet can make up his mind at a leap that the great doctrines of the Bible, which have been believed since the world began, and which have been supported by the greatest, by the best, by the holiest men—a man, that can decide that all this cloud of witnesses have been mistaken, and decide it, too, without asking the advice of his best friends—without consulting them as to the light in which they view things, to see if they cannot assist him in his difficulties—a man, who has so much apparent confidence in himself, is not likely to be changed. Candor, in the search of truth, prays and waits.—Again, a man, who embraces the doctrine in question, should be slow and cautious in the extreme, because, if it be true, he is not in any danger by delay. There is nothing that urges haste, and I have always been accustomed to think that a prudent man would not avow even his belief in that doctrine without perfect demonstration, or, in other words, would not avow it at all. I could never justify myself, nor any other man, in hazarding the interests of the soul. If the thing were as plain as that “two and two make four,” then a man might with impunity believe. But if there remains a shadow of doubt, if there is only the *appearance* of a reason *against*, a man should stop with a solemn pause. He should not run the slightest risk in his own case. He should be careful how he endangers others. Is that a prudent man, is he a reasonable man, who will ride in the night over a road that has a high bridge, when there is some reason to believe that a freshet has swept away that bridge, though it is not certain, whilst at the same time, there is another way to the place, and no bridge, no dangerous places to cross? Is that a prudent man that will get into a stage coach attached to wild and unbroken horses, when there are steady horses at hand? Suppose it should be found, at last, that your bridge gives way—does not carry you safe over—will mine catch you? But suppose mine gives away, yours will catch me! Let me beseech you to consider and reconsider, and ask yourself whether prudence does not dictate some different course from that which you have pursued. Have you influenced others? Consider what an awful thing it would be to meet them at the judgment, as your accusers. Have you any regard to yourself, to your wife, to your children, to your friends—I beseech you to put the seal of eternal silence upon your lips, before you shall dare to take any course that has the slightest possibility of endangering their best interests, and that there is such a possibility, you cannot pretend to deny, unless you possess a greater share of vanity than any body I have ever yet known, or lay claim to greater discernment than all the world besides.

I have been shocked at the irreverence of Universalists, and at their trifling with the Bible—their loose modes of interpretation—how they can trample on what seems to bear against them, and *explain away* what cannot be explained away. It avails nothing to pervert Scripture, and be able to say something in the way of explaining it away. It may call forth the skill and ingenuity of man, but it does not destroy the truth. You may deny the truth and call God a liar, but the truth is there still, and you must meet it at the judgment.

I have been shocked at the horrid blasphemy of Universalists. I attended some of the late debates at Philadelphia, between Mr. Thomas, a Universalist, and Mr. McCalla, a Presbyterian. My eyes were opened to the spirit and moral character of

Universalists. There is another thing that will prevent your ever seeing the truth, and it is this—I am told you set yourself up as a teacher, and have bid defiance to all champions. If so, it is very probable you are not any longer to be taught. You have only to acquire skill in explaining away a good portion of the Bible, and you will soon become perfect. And now I would like to ask, when you first felt difficulties on the reception of the Orthodox faith, whom you took as advisers, and what sort of books you were in the habit of reading, and if you spent much time in earnest prayer to God for guidance, and whether you now pray in your family, and set them an example of worshipping God? Did you go to holy men who live near to God, and who have better advantage for knowing the mind of the spirit than any other men? You have committed yourself by defending Universalism, and others have flattered you, and your pride and vanity have been fed and your way begins to seem right to you. “But there is a way which *seemeth* right unto a man, but the end thereof are the ways of death.” Prov. xiv: 12.

The great question is, dear Brother, what does the Bible teach? What ideas do the sacred writers mean to convey to our minds? And when that is ascertained, we have no alternative left us as to what we shall believe. We are bound to believe, or meet the responsibilities of calling God a liar. We need not ask, does it accord with our philosophy? does it accord with our preconceived ideas of propriety and justice? Such questions are impious, and full of vanity and rebellion, and wo to the man that dare demur when God speaketh.

There is much that I should like to say if I had room. It was not my purpose to enter into any discussion with you, as I had thought no good would result. I have expressed some opinions, touching some particulars, as you perceive—not to call forth any reply, however, but simply to relieve, in a measure, my own conscience. I cherish nothing towards you but feelings of the most fraternal character—feelings of the greatest kindness and good will—and would as soon do you a favor as any brother I have. But I cannot compromise the truth of God with the best friend I have on earth. I wish to speak strongly on this subject, because I regard the honor of my Master as concerned. If I have used too strong language, in your estimation, it was with no intention to wound you, but because I could not convey the idea I wished, without it. I intended to have said something about my domestic matters, etc., but room is wanting. I should be glad to see you and your family, and hope the time is not far distant, when that will be the case. In the meantime I must subscribe myself, Your affectionate Brother,

(Answer next week.)

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, NOVEMBER 5, 1836.

TO OUR AGENTS, AND FRIENDS GENERALLY.

The close of our publishing year is rapidly approaching, and with this (or a preceding, or succeeding) number, you will receive a copy of our proposals for the next volume. We therefore feel it our duty, and a suitable period, to address a few remarks to you especially.

For the greatest portion of a year, you have seen our labors, and witnessed, we believe, the fulfilment of every promise we made at the beginning of our career as publishers of this paper. If we have unavoidably failed in any particular, (and it is possible that we may have failed in some that we do not now remember,) we are certain we have exceeded in others. The same exertions shall be continued, and we believe we may safely say increased. For during the present volume we could not do many things for want of time, familiarity with the business, etc., which we believe we can do from henceforward. Some new contributors have been engaged—the old ones retained, generally, and others will be added to the list as circumstances will allow. The series of es-

says addressed to children, by the author of Notes on Sacred Subjects—to the youth of both sexes, by Br. Austin, of Danvers, Mass.—on the internal evidences of Christianity, by Br. S. R. Smith, our co-editor—and others we hope to procure, (noticed in a former number,) will certainly add much to the interest and utility of the next volume. To procure them, we have been compelled to increase our already great expenses. And to meet this increase of expense, we are compelled to solicit, through you, an increase of promptly paying patronage.

We feel in doing this, that we have no special claims on your kindness—we are already deeply indebted to many of you, for your exertions in our behalf. But we believe—we *humbly* believe, our labors are doing good to thousands of our race, and that if our subscription list can be increased, we shall be enabled to benefit more, and thus further advance the cause in which we are engaged, as well as benefit ourselves. If you agree with us in this opinion, may we not consistently ask your assistance in extending the circulation of this paper, without being deemed immodest or too importunate? We think we may.

We do seriously believe that every family into which you can easily introduce our paper, will receive a greater benefit from it than the money it will cost them, or the labor it may impose on you. We also believe that every additional copy you can get into circulation, will directly and materially aid in promoting the cause it advocates—a cause acknowledged to be that of God and of humanity—a cause evidently calculated to make mankind better, by giving them better principles and purer motives of action than they now have; and consequently rendering them happier. And what we thus declare of our own paper, we believe of all kindred periodicals. If we did not believe it, we would not publish nor preach the doctrine they advocate. And only so far as you believe we are thus doing good, do we feel that we have any right to solicit your aid.

The elections are, or soon will be over. The violent excitement passed, your friends and neighbors will need something of a more gentle, soothing, improving character. Now, then, is a very suitable time to introduce the subject of subscription. You will see them often before the Winter, with its long evenings, sets fully in; and we hope you will feel yourselves able and willing to urge the subject upon their attention.

One word more and we have done. It relates more immediately to our individual concerns; but is all important, nevertheless, to the prosperity of this paper. Subscribers in arrears for this volume, will do well to make payment before its close. By paying two dollars now, they will save the fifty cents additional, consequent on a delay of payment until next year. And we would rather receive the two dollars within the year, (as we would still rather receive one dollar and fifty cents in advance,) than wait till after the close of the year for the two dollars and fifty cents. The additional sums of fifty cents each, are deemed too great a tax by many subscribers, and we are glad they think so; for as the choice of payment time depends on the subscriber, and not on us, we hope all who deem the addition too great a sum, will avoid it by paying in time. But what we had to say is this. Our annual expenses are very great, and we have no resources whatever to meet them, but the income of the paper. Thus far it has been pretty good, but still not enough to pay *all*. Besides this, we pay interest on the heavy amount of purchase money for the establishment, and one instalment of the principal will be due at the close of the year. All these sums united, will require a large amount of cash to liquidate them. For humanity's sake to us, as well as for the sake of saving fifty cents to each subscriber yet in arrears, and for the sake of common justice, (for we do believe we give full value for all we ask,) we desire to have every subscription paid and credited on our books so far as possible.

We shall soon send out our bills. It sometimes happens that our agents do not immediately notify us of persons who have paid them. In such cases, it is possible

that some *may* receive bills who *have* paid. Will they please let us know to whom they have made payment? For in this way, only, can we keep up order in our affairs and correctness in our accounts. But agents who have such payments now in hand, had better immediately notify us of them, even if they cannot remit the money, and so save us from sending bills, and subscribers from being troubled with them.

With hearts gratefully impressed by the punctuality of subscribers who have paid, and by the kindness of agents and friends who have otherwise assisted us, as well as confidence in the generosity, justice and good will of our subscribers and readers generally, we close this not very pleasant, but necessary article.

GROSH AND HUTCHINSON.

THE GOLIATH OF WASHINGTON COUNTY.

[Debate with Elder Culver Concluded.]

Elder Culver. I well know the fatal tendency of this doctrine—I well know its artful, plausible and insinuating character, the wily deception of its advocates, the demoralising influence of the doctrine and the fatal snare in which it will inevitably involve its votaries. For I was once a Universalist myself, and my father was a Universalist before me, and my grandfather before him. Then I had no religion—no vital piety—no godliness at heart—no love to God nor man—I could then visit the tavern and the grocery, and drink, and sing songs, and tell stories as well as any of them. It is true that, at times, I had my serious doubts and misgivings in regard to the doctrine; and conscience would occasionally hold a parley with me, and ask me, Are you a Universalist? I am. What makes you a Universalist? My Bible. How do you read your Bible? As other people do. How is that? Why, to find proof of the doctrine. Ah! is that the way you read your Bible? At length I became fully convinced that I had read my Bible wrong, and with a wrong motive; and I resolved to commence reading it anew. I determined to read it rather to see what it taught, than to find proof of a particular doctrine. And I moreover resolved that, before making up my mind or drawing my conclusions respecting any portion of the Scriptures, I would read a writer *through*, and see what was the main tenor of his arguments and the scope of his reasoning, and thus have his whole premises before me. As a suitable book on which to make an experiment, I pitched upon St. Paul's Epistle to the Romans, and commenced a prayerful perusal of it. The result, under God, was, that before I had read the second chapter of that inspired book through, I became fully convinced that Universalism was false, made up my mind to abandon it. I then renounced it and have ever since deemed it my solemn duty to raise my warning voice against it. And I hereby solemnly warn this congregation against so fatal a heresy. O beware, my dear dying friends, beware of the snares of the adversary. Remember that wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. But straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. O, beware of wolves in sheep's clothing, who with smooth words and fair speeches, come to you in the garb of friendship, but like wolves would devour and destroy you. I entreat you to remember that by their fruits ye shall know them. For men do not gather grapes of thorns, nor figs of thistles. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit.

[Much more of the same general import was said by the Elder, in all of which he occupied something more than half an hour, so that the audience became satisfied he wanted more than "five minutes to shut up any Universalist." At length he paused.]

Mr. S. Have you concluded your remarks, Elder Culver?

Eld. C. I—I believe I have for the present.

Mr. S. I beg leave, bespeaking the patience of this audience, to make a few remarks on what my friend has said. I take no offence at the observations he has made—

presume they were well intended; and if so, if he really thought it his duty to make them, and that "the blood of souls would be required at his hands" if he did not, he has done perfectly right. I have no fault to find with his motives. But as I ever feel that my regard for *truth* should be superior to that which I may feel towards any man's *person*—that what I have preached is the truth, and that my friend Culver labors under a mistake, I feel it both a duty and privilege to pass in review some of the observations that have fallen from his lips.

In the first place he tells us he well knows the insinuating character, fatal tendency, etc., of Universalism, for he was once a Universalist himself, and his father and grandfather before him. So it seems he is very certain that he was a Universalist; for he proves himself to have been such, not because he believed the doctrine, but by *heirship or inheritance from his ancestors*! Well let us see what kind of a Universalist he was. He tells us all about it—how he lived, acted and felt. Let us see whether he was a Universalist *practically*. He says he had no religion, no vital piety, no love to God nor man—that he could go to the tavern or the grocery, and drink and sing songs, and tell stories, etc., etc. Now was this *practical Universalism*? Was this what I have enjoined on you my hearers, in the sermon just preached? Is this what St. Paul, in my text, enjoins, and tells us that this doctrine teaches, viz., the denying of ungodliness and worldly lusts, and living soberly, righteously and godly? No, my friends, very far from it. He was never a practical Universalist, by his own account, but as far from it as darkness is from light, or hell from heaven; he was in the gall of bitterness and in the bonds of iniquity. Well, let us now see whether he was a Universalist *in theory*, or in *faith*. He says he had at times his serious doubts and misgivings concerning the doctrine—that conscience used often to hold a parley with him, reproach his insincerity, and at length convinced him that he read his Bible from a wrong motive and did not sincerely and truly regard its teachings, or words to that effect: so it is perfectly evident from his own showing, that he did not honestly, conscientiously and heartily believe the doctrine. For conscience holds no such parleys as he speaks of, with *honest Universalists*—it never upbraids them with insincerity and bad motives. He therefore most clearly was not a Universalist, even in theory, but a vile hypocrite and impostor, fighting under borrowed colors, and assuming to be what he was not. And being an impostor, we are heartily glad he renounced all pretensions to Universalism—that we got rid of him as soon as we did. For we want no such hypocrites as he was—we want better men; and thank God we believe we have them. ("The galled jade winces.")

In regard to the manner of reading the Bible, if my friend read it, as he says he did, to find proof of the doctrine, instead of seeking to know what it truly taught, he read it in a very wrong and unjustifiable manner. For we should all read our Bibles rather to be *taught* by them what the truth is, than to *teach them* what doctrine to support, or try to warp them to favor our own opinions. He however adopted a very judicious rule by which to ascertain the truth—a very excellent rule in deed, if he had only carried it out in practice. He says he resolved on reading a writer of any book he might peruse, *through*, from beginning to end, and seeing what was the main scope of his reasoning, etc., before he made up his mind or drew his conclusions. O that the Elder had carried out this rule in practice, and read the Epistle to the Romans *through*! But no, this he did not do—he forgot all about his favorite *rule*—for he tells us he had not read the *second chapter* through, before he made up his mind, and drew his conclusions that Universalism was false, renounced the doctrine and began to raise his warning voice against it! Now had he so far regarded his own rule as to have read the book through, he would have found its author, St. Paul, as staunch a Universalist as ever lived or wrote. (See and read Rom. v: 8-21, viii: 21-39, xi: 15-36 inclusive, much of which

was quoted on the occasion, and the reader will please examine.) Indeed, language can hardly be framed so as to express the sentiment more strongly and fully than does the language used in the book of Romans. Again, by the manner in which my friend speaks of the broad and the narrow way, it is evident that he means to insinuate that *we* are in the broad way that leadeth to destruction, and that he and those who go with him are in the straight and narrow path that leadeth unto life. But a moment's reflection will satisfy you of his mistake on this point. For *we* are very few in number compared with the vast multitude of our opposers. We are the *few*—they are the *many*—and we leave it to the congregation to determine our relative conditions, if the Saviour spoke the truth when he declared of the way to destruction, that *many* there be which go in thereat. In reply to Elder C.'s insinuations concerning wolves in sheep's clothing, corrupt trees bringing forth good fruit, etc., I have only to say that if we take the account which he gives of himself as being *true*, he may find a very ready application of those passages without going far from home, and I leave it altogether to those best acquainted with him to say how *near* home the application might with truth and propriety be made. Again, as my good friend, the Elder, seems to think "the blood of immortal souls," will be found in his skirts unless he warns this congregation against what he calls the heretical sermon I have preached, I would wish to inquire of the gentleman—presuming him to be Calvinistic in his sentiments—whether he believes God did, from all eternity, know who and how many in this congregation would be saved and eternally happy, and who and how many on the other hand, would be damned and eternally miserable; and whether he believes that my preaching here to-day, can jeopardize or render any *less* certain the salvation of those that God eternally knew would be saved, or render any *more* certain the damnation of those that God eternally knew would be damned? (No reply.) Turning directly to the Elder—Do you believe, Sir, that God has *willed* the salvation of all mankind without exception? (I had quoted in the sermon 1 Tim. ii: 3-6, and Eph. i: 11.)

Eld. C. Why, y—ye—yes.

Mr. S. Well, Sir, has he willed the *means* for accomplishing that end?

Eld. C. Yes.

Mr. S. Well, then, my Dear Sir, what is the inevitable conclusion from these premises?

Eld. C. Why, hem! I—I don't think that is a fair question. I want to know how you explain Matt. xxv: 46—"These shall go away into everlasting punishment but the righteous into life eternal."

Elder C. then drew from his pocket a paper on which was written down quite a catalogue of questions and texts of Scripture, which he thought bore against Universalism, and which he propounded for answers and explanations. I very readily answered his questions and explained his texts, the latter almost uniformly by referring to the contexts where the passages were found.—And in almost every passage, the context was clearly seen, instead of opposing, to absolutely favor the idea of universal salvation. The congregation evidently saw it, and this circumstance greatly vexed the righteous soul of the Elder. He at length read, and demanded with an air of great apparent triumph an explanation of 2 Thess. i: 7, 8, 9, and 1 Peter iv: 17, 18. I turned directly to the contexts, read them, and with a few brief comments and the reading of a few parallel passages, satisfied the congregation that the texts related primarily to the severe judgments that (soon after the passages were written) fell on the Jews, and the dreadful destruction that overtook the persecutors of the early disciples, and that therefore they had no necessary allusion whatever to a future state of being. The Elder, becoming desperate with the desperate condition of his cause, at length referred once more to Matt. xxv: 46, and solemnly declared, "Now, Sir, if you deny that this passage relates to yonder world,

or the future and final condition of man in another state, I have done—I will talk no longer with a man who thus shockingly wrests the word of God."

Mr. S. Well, Sir, you have the liberty to discontinue the conversation whenever you desire. But as for the text referred to, it is a matter of perfect indifference with me, so far as the issue relative to Universalism is concerned, whether its application be confined to this state of being or carried into the next. For in either case, the passage, so far from proving endless misery, in my opinion directly disproves it, and most obviously favors the doctrine of the final holiness and happiness of all. For the Greek word *aiōnios*, there rendered *everlasting*, does not of itself necessarily signify *endless*, and the text here clearly shows that this cannot be its meaning in Matt. xxv: 43, for the Greek word *kolasis*, here rendered punishment, properly signifies *correction or chastisement for the good of the punished*. Such being the fact, and it being clear that endless misery cannot be for the good of the sufferer, it is thus evident the text favors universal restoration rather than endless misery.

Here the Elder turned away, apparently in great indignation; and his brother, Deacon Simmons, whom he had brought to witness his victory over Universalism, now quite crest-fallen, thought it was time to be going; and thus the meeting and discussion ended. The congregation, almost to a man, remained to the last, and listened with the most fixed and silent attention. And never did I witness more apparent satisfaction than was generally manifested at the result, by nearly all that were present, (excepting, of course, the Elder and his friends.) I was then quite young, had but recently entered the ministry, and had no notice, or the most distant expectation of meeting any man in public debate. The Elder was then in the meridian of manhood, called a great champion, and had come prepared, armed and equipped for "putting down the young heretic." But never was I so fully impressed with the superior advantages of *truth*, though in the hands of a feeble advocate, over error, though the latter was espoused both by talent and experience. The Elder soon after left the place; and while I remained in that region, I heard no more of his boasting over, or pretended defiance of Universalism. Many of my friends at Fort Ann will still recollect with distinctness. I doubt not, all the particulars here narrated, and perhaps know how to apologise for the predominant egotism of this article. Since then, if we mistake not, the Elder has been engaged in a political campaign; having finished that, it seems he is now endeavoring to fulfil the declaration in 2 Peter ii: 22. But let him beware how he kicks against the pricks, lest a worse evil overtake him. D. S.

WHAT AM I?

This question is sincerely proposed by many who have not yet been able fully to decide what they *do* believe on religious subjects—or with what system of religious faith their belief agrees. One case of this kind has lately been laid before us. It is that of a subscriber in Georgia, who is a member of the Baptist church, and styles himself "a strict predestinarian." He says he has read the Magazine and Advocate for about a year, with much profit and satisfaction—also the "Primitive Baptist," (a paper published in the South,) with similar results—and cannot tell whether he is most Baptist, or most Universalist. His wife, he says, "is a Methodist, which I think comes pretty near to being a Universalist." He desires to be honest before God and man in his religious sentiments, abhors hypocrisy, and hopes soon to be able to determine whether or no he is a Universalist.

There is a sincerity, simplicity and frankness about this man, that I love. He professes no more than he is certain of—and where he is in doubt, he prudently waits for further light and decided conviction. This is as it should be. We should patiently search for truth—the whole truth; and when found or as far as found, we should as boldly avow it. And to aid our honest brother in this search, I offer for his consideration, the following remarks.

Our brother's opinions of predestination, so far as the certainty of God's purpose in the final salvation of man, is concerned—and his wife's Methodism, so far as the extent of God's purpose to *save all men*, with an endless salvation, is concerned, *unitedly* make up Universalism. She is, therefore, no nearer being a Universalist, than he is. For it takes *both* these sentiments together, to constitute Universalism. God designs to save *all*, and that purpose is *certain*—therefore universal salvation is true.

Dr. John Evans, in his "Sketch of the denominations of the Christian world," in speaking of the Universalists of England, (who differ in some minor points from some of the Universalists in this country,) says:—

"Their scheme includes a reconciliation of the tenets of Calvinism and Arminianism, by uniting the leading doctrines of both, as far as they are found in the Scriptures, from which union they think the sentiment of *universal restoration* naturally flows, in opposition to the common and almost universally believed doctrine, of the *eternity of hell torments*."

Thus they reason:—"The Arminian proves from Scripture, that God is love: that he is good to all; that his tender mercy is over all his works; that he gave his Son for the world; that Christ died for the world—even for the whole world; and that God will have all men to be saved."

"The Calvinist proves also from Scripture, that God is without variableness or shadow of turning; that his love, like himself, alters not; that the death of Christ will be efficacious towards all for whom it was intended; that God will perform all his pleasure, and that his counsel shall stand. The union of these scriptural principles is the final restoration of all men."

"Taking the principles of the Calvinists and Arminians separately, we find the former teaching, or at least inferring, that God doth not love all; but that he made the greater part of men to be endless monuments of his wrath:—the latter declaring the love of God to all, but admitting his final failure of restoring the greater part. The God of the former is great in power and wisdom, but deficient in goodness, and capricious in his conduct—who that views the character can sincerely love it? The God of the latter is exceeding good, but deficient in power and wisdom—who can trust such a being? If, therefore, both Calvinists and Arminians love and trust the Deity, it is not under the character which their several systems ascribe to him, but they are constrained to hide the imperfections which their views cast upon him, and boast of a God whose highest glory their several schemes will not admit."

"The Universalists teach the doctrine of *election*, but not in the exclusive Calvinistic sense of it: they suppose that God has chosen some for the good of all; and that his final purpose towards all is intimated by his calling his elect the *first born* and the *first fruits* of his creatures, which, say they, implies other branches of his family, and a future ingathering of the harvest of mankind."

I trust these remarks will tend to the satisfying of our brother's mind on this important subject—especially when I add, that we believe every threatening made in the Scriptures will be first fulfilled, (for we do not believe sin and suffering to be endless, either in their nature or in the purposes for which God has permitted them,) and that then, universal and endless salvation from sin and misery will take place. Thus we reconcile *all* the threatenings and *all* the promises of God with each other, with God's character, glory and purpose, and with the holiness and happiness of the whole intelligent universe.

As to our friend's peculiar opinions on baptism, or on any other subject than man's final destination, they may or may not be held by him, and he still be a Universalist. And so with those of his wife—they may be held or not, and she still believe in the ultimate holiness and happiness of every intelligent creature in the universe. May such be the result—their union in the only faith that can unite both their views. A. B. G.

TO SOME MINISTERING BRETHERN.

We found the names of several ministering brethren on our list to whom Br. Skinner sent the paper without charge. We have continued to do the same, and cannot but infer, from their receiving it and paying the postage on it, that it meets their approbation. We may be mistaken—but we have endeavored, and shall continue our exertions, to make it useful to the common cause in which both they and we are engaged as co-laborers.

If we are not deceived in our inference, and have not wasted our efforts, may we not respectfully request all such to lend us their aid in extending the circulation and consequent utility of our paper, in the vicinity of their labors and travels? Perhaps some of them may be pleased to add to this favor, the additional assistance of their pens. Either or both will be gratefully received—or any other assistance they can render us—and we trust they will not find their kindness lavished on unworthy objects. We had hoped for the pleasure of addressing each of them by letter—but our numerous cares will not permit, and we therefore trust this more public request will be received instead.

There are others, not now on our list, to whom we would be pleased to send our paper, could we believe it would be sufficiently acceptable to them. If, therefore, any of our ministering brethren wish to receive it, they will please notify us of their desire, and it shall be cheerfully gratified; and we trust, in that case, they also will be disposed to aid us so far as is consistent with their other duties and interests. Let us help one another. A. B. G.

THIS NUMBER.

The length of the sermon has excluded many excellent articles prepared for this number, and especially the able answer to the letter of the Presbyterian preacher to his brother. We would have deferred the letter itself, until we could give it and the answer in the same number, but one of our hands having been burnt out at the fire, last week, and therefore occupied with his own affairs, and the letter being already in type, we could not do otherwise than we have done.

Contrary to our usual course, we publish two advertisements this week, on our last page, instead of the usual miscellany,—one of what we believe will prove a first rate literary and news periodical—and the other of Br. Whittemore's new book of Psalmody, which we believe will deserve and meet a general and ready sale. A supply of the latter is expected this month, or early in December; and subscriptions for the Omnibus will be received, (and a specimen shown,) at this office. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. WAGGONER at Salisbury, and Esq. Snell's in the evening—Br. A. WILLIAMS at Carroll—Br. C. BRIDLEY BROWN at Depauville, and at French creek in the evening—Pr. M. B. SMITH at New-Berlin village.

There will be preaching on the third Sunday inst., by Br. A. WILLIAMS at Oil Creek, Pa.—Br. BODEN at Madison—Br. C. B. BROWN at South Champion, and at Copenhagen in the evening—Br. W. M. DELONG at Burlington Flats—Br. M. B. SMITH at Smyrna village, and at Sherburne village in the evening—Br. GROSH at New-Hartford.

Installation.—Br. M. B. NEWELL will be installed as pastor of the Universalist society in Amsterdam, on Wednesday the 23d inst. Sermon by Br. RAYNER, of Troy.

It is expected there will be services in the forenoon, afternoon and evening of said day, at the usual hours. Ministering brethren who can make it convenient to attend, are respectfully invited to do so.

Conference.—For reasons which need not be stated, the Conference appointed to be held at the Union meeting-house, head of the river, was postponed—therefore, notice is hereby given that said Conference will be held at said place, on Wednesday and Thursday the 16th and 17th inst. E. F. G.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last. H. S. Bellville, (Pa.)—S. S. B. Hammondport, for S. Q.—P. M. Chardon, (O.)—D. R. A. South Shaftsbury, (Vt.) for A. D. D. H. R. F. A. F. E. B. and D. H.—B. A. Kelloggville, (O.)—Rev. L. L. S. Co. lumbus, (O.)

POETRY.

For the Magazine and Advocate.

THE WELCOME.

Our readers will recollect that, on Br. Potter's leaving Fly Creek, the choir sung a farewell Hymn, which we published. On his return to visit them, the second Sunday in October, as he entered the dock, they sung the following voluntary in welcome of his return:

Hail, our beloved brother, hail!
Returned again thy flock to find—
Come give us bread that cannot fail
To satisfy the longing mind.

Come, welcome to thy fold again;
The words of truth and life impart,
To feed the mind and soothe the pain,
With healing balm make glad the heart.

Rejoice, dear friends and brethren, all—
Lo, hear the glad news of peace,
From Zion's Watchmen on the wall,
Proclaimed for captives a release.

O, come to-day, your hearts prepare—
Receive the words of Gospel seed;
And thus the bread of life we'll share,
With those who are from bondage freed.

Rejoice to hear the word of God,
(Proclaimed by angels from above;)
Oh! may it bud like Aaron's rod!
With joy produce the fruits of love.

Rejoice, the land is good, rejoice!
Our shepherd's come—rejoice again,
And let us raise the tuneful voice,
And joyful hearts respond, Amen!

For the Magazine and Advocate.

TRUE RICHES.

Health and the simplest fare—If thou hast these
Accompanied with one single *steadfast* friend—
A conscience which thou dost not fear to bare
To the great Searcher's eye, and that strong hope
Whose wing ne'er tires, e'en o'er the yawning grave—
Go thou thy way—thou art an emperor
Bearing thy crown e'er with thee—go thy way,
And thank thy God, who hath bestowed on thee
The gold which monarchs covet but in vain. J. H. S.
Towanda, Pa.

TEMPERANCE TOAST.

The following toast was offered by Rev. Mr. Pierpont, of Boston, at the late festival of the triennial celebration of the Massachusetts Charitable Mechanic Association, in reference to a sentiment which had been proposed complimentary to the clergy:—

"Hot water and cold water: the first, the greatest source on earth of mechanical power; the last, the safest thing on earth to direct and control that power."—*Gospel Banner*.

MARRIAGES.

In Holland, October 17, by Rev. C. Hammond, Mr. HIRAM MURDOCK, of Ridgeway, to Miss CAROLINE DIXON, of the former place.

At Fly Creek, by Rev. J. Potter, Mr. WILLIAM GRACE, of Cooperstown, to Miss EMELINE TUCKER, of Hartwick.

In Fabius, August 16th, by H. Chapin, Esq., of Tully, Mr. HUBBARD NEALSON, to Miss MARCIA PARRY, both of Greene, Chenango county.

In South New-Berlin, October 2, by Rev. N. Doolittle, Mr. ALANSON HOLMES, to Miss SARAH EUPHRASIA RATHBONE.

At Mount Upton, October 6, by the same, Mr. JOSEPH TOBY, to Miss CATHARINE GARRIETT.

In McDonough, October 19, by the same, Mr. NATHAN BARKER, to Miss ELIZABETH NORRIS.

DEATHS.

In McDonough, October 14th, FRANCIS WINFIELD BARTLETT, infant son of Dr. Bartlett, aged 6 months.

"Adieu sweet child! thy tender form
No more shall racking pain distend;
No more shall life's tempestuous storm,
Upon thy helplessness descend.
Sweet child, thy death to us is great,
But unto thee 'tis boundless gain;
'Tis for ourselves alone we weep,
For thou art free from all our pain."

The funeral services were performed by the writer, and a discourse delivered at the Methodist chapel, from Lam. iii: 31-33. N. D.

In Guilford, July 57th, Mrs. MERCY SHELTON, aged 59 years. The death of Mrs. Sheldon is severely felt and deeply lamented by a large circle of friends, on account of her many Christian virtues. In her, the afflicted children of humanity have lost a benefactor—her children, the kindest and best of mothers—her husband, a faithful and affectionate companion, and society one of its most valuable members. She died as she had lived, in the firm belief of the ultimate restoration of the whole human family to holiness and happiness.

A discourse was delivered on the occasion by the writer, from Job xiv: 14. N. D.

In McDonough, July 23, Mrs. BATHSHEBA NILES, of pulmonary consumption, aged 30 years. Her amiable disposition and Christian character had endeared her to a numerous circle of kindred and friends, who deeply deplore her departure. She bore her illness with patience and fortitude, and manifested a calm resignation to her heavenly Father's will, through whose divine mercy she believed all intelligences would finally be purified—and, saved from sin and death, be brought to the enjoyment of endless life. The funeral services were performed by the writer, and a discourse delivered at the Methodist chapel, from John xiv: 1. N. D.

In South New-Berlin, on the 19th of September, PARDON BURLINGAME, aged 58 years. By this dispensation a valuable citizen and a worthy member of the Christian community is called away, possessing the esteem of the many who knew him, on account of his humane and benevolent principles, and his faithfulness in the discharge of all the duties of life.

We trust he has gone home to his immortal rest in the paradise of God; in which rest he firmly believed all intelligences would ultimately be brought to share. May those who mourn, be abundantly blessed with the consolations and hopes of the Gospel. A discourse was delivered on the occasion by the writer, from Lam. iii: 31-33. N. D.

In Barrington, Steuben county, September 17, EDWARD L., son of D. J. and Louisa Sunderland, aged 1 year and 5 months. The funeral was attended in the Calvinistic Baptist meeting-house, and a discourse delivered by the writer, from Job i: 21. M. L. W.

In Bath, October 12th, of consumption, FRANCES, daughter of Benjamin and Nancy Dudley, aged 9 years. A funeral sermon was delivered by the writer, from 1 Cor. xv: 22. M. L. W.

WALDIE'S LITERARY OMNIBUS.

It was one of the great objects of "Waldie's Library," "to make good reading cheaper, and to bring literature to every man's door." That object has been accomplished; we have given to books wings, and they have flown to the uttermost parts of our vast continent, carrying society to the secluded, occupation to the literary, information to all. We now propose still further to reduce prices, and render the access to a literary banquet more than twofold accessible; we gave and shall continue to give in the quarto Library a volume weekly for two cents a day; we now propose to give a volume in the same period for less than four cents a week, and to add as a piquant seasoning to the dish a few columns of shorter literary matters, and a summary of the news and events of the day. We know by experience and calculation that we can go still further in the matter of reduction, and we feel that there is still verge enough for us to aim at offering to an increasing literary appetite that mental food which it craves.

The Select Circulating Library, now as ever so great a favorite, will continue to make its weekly visits, and to be issued in a form for binding and preservation, and its price and form will remain the same. But we shall in the first week of January, 1837, issue a huge sheet of the size of the largest newspapers of America, but on very superior paper, also filled with books of the newest and most entertaining, though in their several departments of Novels, Tales, Voyages, Travels, etc., select in their character, joined with reading such as usually should fill a weekly newspaper. By this method, we hope to accomplish a great good; to enlighten and enlighten the family circle, and to give to it at an expense which shall be no consideration to any, a mass of reading that in book form would alarm the pockets of the prudent, and to do it in a manner that the most skeptical shall acknowledge "the power of concentration can no farther go." No book which appears in Waldie's quarto Library will be published in the Omnibus, which will be an entirely distinct periodical.

TERMS.

WALDIE'S LITERARY OMNIBUS will be issued every Friday morning, printed on paper of a quality superior to any other weekly sheet and of the largest size. It will contain,

1st. Books, the newest and the best that can be procured, equal every week to a London duodecimo vo-

lume, embracing Novels, Travels, Memoirs, etc., and only chargeable with newspaper postage.

2d. Literary Reviews, Tales, Sketches, notices of books, and information from "the world of letters," of every description.

3d. The news of the week concentrated to a small compass, but in sufficient amount to embrace a knowledge of the principal events, political and miscellaneous, of Europe and America.

The price will be two dollars to clubs of five subscribers where the paper is forwarded to one address. To clubs of two individuals, five dollars; single mail subscribers three dollars. The discount on uncurrent money charged to the remitter; the low price and superior paper absolutely prohibit paying a discount. Subscribers to the Library or Port Folio, two dollars and a half. Mail remittances to be post paid.

On no condition will a copy ever be sent until payment is received in advance.

As the arrangements for the prosecution of this great literary undertaking are all made, and the proprietor has redeemed all his pledges to a generous public for many years, no fear of the non-fulfilment of the contract can be felt. The Omnibus will be regularly issued, and will contain in a year reading matter equal in amount to two volumes of Rees's Cyclopaedia, for the small sum mentioned above.

Address, post paid, ADAM WALDIE,
46 Carpenter-street, Philadelphia.

NEW BOOK OF PSALMODY.

Just published and for sale at the Trumpet Office, No. 40, Cornhill, (up stairs,) the New Book of Psalmody, entitled "SONGS OF ZION: or the CAMBRIDGE COLLECTION OF SACRED MUSIC: designed for the church, for the social meetings of Christians, and for family worship, comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work: arranged with a figured bass for the organ or piano forte. To which is prefixed a Familiar Introduction to the Art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the instructions being reduced to great plainness and simplicity." By THOMAS WHITTEMORE.

This book contains upwards of three hundred tunes, of a great variety of metres, which may be divided into three classes: 1st. A small and choice selection from the best of the old American authors. 2d. A selection from the European tunes which have become popular in this country; and 3d. A large variety of original tunes which have never appeared in any work, and which cannot appear in any other than this. In addition to these, there are upwards of 100 pages of anthems.

This work contains upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price, viz., \$1. single; \$10. per dozen to societies. The author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. Some old and very popular pieces, that have of late been neglected, are herein revived. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, October 22, 1836.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY SATURDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, NOVEMBER 12, 1836.

NUMBER 46.

For the Magazine and Advocate.

HOPE.

BY REV. A. C. BARRAT.

"Hope is one of the choicest gifts, which Heaven mercifully deigns to mortality." When the storm is awaked from its repose in the clouds, and tempests are walking abroad, then hope, our guardian angel, supports our drooping spirits, and the rays of her consolation gladden our hearts. Were the light of hope banished from the world, how dark and cheerless the prospect that would reign! It is *this* which lights us on our way. When clouds and storms come up—when darkness lowers and gloom oppresses: it points us to flowery landscapes and sunny skies beyond this cheerless prospect. It tells us that soon the clouds will vanish away—the storm be hushed to rest, and the darkness disappear before the glory of the monarch of the spheres.

But hope can never satisfy the longings of the soul, unless it points beyond the scenes of this world. Man knows that there is a period advancing, when this earthly tabernacle must lie mouldering, low, even with the clods of the valley. Notwithstanding all the flowers which hope culls from earthly scenes, and strews along his path, he is not satisfied. There is still a vacuum in his heart which must be filled, or he roams in misery.

No—that soul can never be happy which hath no light for the future. Let the sun beam upon his habitation ever so brightly—let the song and fragrance of earth linger in his bowers—let every thing smile joyously around him, as if desirous to lull him into repose and enjoyment; and they bring him no peace—but add to his sorrow. They roll not back the tide of his unhappiness and infelicity; for he thinks to bid adieu to all their smiles and loveliness, and repose in the charnel-house of silence and oblivion—his hope has laid down at the grave, and despair has written in its depths—

"Death is an eternal sleep!" No; man cannot be happy, unless possessed of the glorious hope of immortality. It is the *Gospel hope* which drives sorrow from the heart—which causes man, when he seeks the couch of repose, to slumber in peace. Oh! it is a high and a glorious hope! It will cheer and gladden our hearts when all the charms of earth have fled—it is the angel which will stand by us when all our friends have vanished away, and sing of a home and a father—it pours an oil upon the troubled waters of affliction and they become as calm and serene as the slumbers of innocence—it takes from the chalice of human life the bitter dregs of sorrow and infelicity, hushes every turbulence and commotion within the bosom, makes soft the sick man's couch, smooths the pillow of death, and points to heaven!

Oh! how sure and steadfast is this hope! 'Tis as an anchor thrown on mercy's bosom; which secures from danger and alarm, the tost and agitated soul! When friend after friend is departing to the shadowy land—when death is snatching from our fond embraces, the heart's loved and cherished ones—when disappointments, afflictions, and sorrows are rolling their accumulated tide upon the soul, and tempests are walking the wave; if it possess the anchor, *HOPE*, it stands as firm as the sure-repelling rock—it smiles at the storm, and looks to God!

The Gospel hope is not only sure, but how tenderly and soothingly it speaks to the heart! It does not merely tell us, in its joyful whisperings, that we shall live again; but speaks of happiness—of undying and eternal bliss in the paradise of God, for every child of earth! It tells the soul, that it shall become purified from all earthly affections, and be as the angels that surround the throne of

the Eternal! Oh, it is as an angel of light, sent to cheer the benighted and the wandering! When cares and disappointments have bruised the spirit, and unsealed the fountains of grief in the heart, then she whispers peace! When we stand by the dying couch of a dear friend, and witness the dim flickering of the lamp of life, and the beating of the pulse, as it grows feeble and more feeble;—

"Weep not, she says, at Nature's transient pain,
Congenial spirits part to meet again!"

This hope rests on a firm and an unshaken basis. Time in his ravages, affects it not. His earthquakes may rock the towering pyramid into ruins, which has braved the shock of ages; but this, — NEVER! Cities, nations, kingdoms and empires may be dissolved and vanish like the "baseless fabric of a vision;" but the foundation of the glorious hope of immortality, shall remain unshaken and indestructible! It is a foundation which our heavenly Father has laid in the everlasting Gospel, and if on this we rear the fabric of our hope, it shall never fall, but receive its fruition in a blessedness as firm and immoveable as the habitations of eternity!

"Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began—but not to fade—
When all the sister planets have decayed;
When wrapt in fire the realms of ether glow,
And heaven's last thunder shakes the world below;
Thou undismayed shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

Gaines, October 18, 1836.

For the Magazine and Advocate.

THE EARLY SNOW.....A FRAGMENT.

* * * * * Long and mournfully I gazed through the window at the beating storm of snow that was fast covering the earth with a mantle of white. I was truly sad. Meditation came over me, and my mind was ranging in busy contemplation upon the Summer that is past. The lovely prospect which had spell-bound my soul in admiration when all was bright, and green and gay, now presented the sable sheet of Winter; and the driving snow hid from my eye, herb and flower. I hied to the green pasture, where oft I had roamed to witness the antics of the playful and tender lamb in its native glee—the sober tread of the submissive ox—the grazing of the quiet and useful cow, the hum of myriads of happy insects, whose music echoed to the purling of the gentle brook which coursed its steady way through mead and bog; and I looked upon the scene, and lo! it was changed. Nought of the mirthfulness of sunny days was visible; but the resistless wind, as if in mockery of the gambols of the sportive lamb, whirled in wrathful glee the whitened garment of earth! The music of the buzzing bee was hushed, and the angry blast alone hummed an echo to the murmuring stream that still found its course onward, and washed its bordering banks of snow, yet not with that gentle and musical tone which was its wont in milder days, when it playfully laved the green herbage, and bounded in happiness at the nodding smile of its bordering flowers. I then cast my eye to view the beautiful grove that lay at a little distance—where upon the moss-covered, prostrate tree, many a musing hour have I sat, enjoying the shade of the over-hanging branches, and listening to the carols of the praise-meeting family of nature, warbling forth their notes in harmony of numbers, and united with the gentle and cooling breeze from the adjacent hill, fanned me into the repose of calmness, poured over me the serenity of peace, and inspired my mind with a holy devotion to Him who

made the bird, the breeze and cooling shade. But lo, here too, a change had come! The branches which had bended willingly 'neath the weight of the feathered songsters, now groaned in fearful agony under the oppressive burden of accumulated masses of congealed vapor, which had bowed their heads to the very earth. The warbler's note was mute; and the trembling breeze from the setting sun, was changed to the rustling wind. Each—all, seemed to have forgotten the music of other days, and were listening to the sound of the mournful, fearful breeze, which was tuning in melancholy strains, the requiem of departed joys! I viewed it in silence, and turned my footsteps homeward. When I reached my room, I seated myself before the blazing hearth, and gave myself up to the deep musings of an hour.

What though God in his providence has seen proper to draw a veil of sleet, for a season, over the fair face of nature? Has he not also, on every returning Spring, permitted yon bright and rolling orb; with winning smiles and warm kisses to dissolve the deep driven snow, and show the earth in her loveliness—yea, in a beauty brighter than ever? What though he has sent the whistling winds in a furious voice? Does he not again permit the gentle zephyr to waft to our senses, odors from ten thousand fragrant flowers of Spring? What though he has sent the driving blast, and warned the feathered tribe of approaching Winter, and that it was time they had departed to a milder clime? Has he not again invited them back, by dispelling the clouds of dreary Winter, and displaying the enticing scenes of returning sunshine and gentle breeze, that they may greet our ears in redoubled strains of praise to their great Creator—that they may sing forth their notes of gratitude to God, and teach man the devotions of nature? And art thou, O! man, so selfish that thou wouldst not grant to thy fellow-creature of other climes, the pleasure of listening for a short season, to the song which has delighted thine own ear during the sunny Summer past? Say, wouldst thou deprive thy kindred of other lands, when reclining 'neath the shade of their pleasant bowers, to tune their heart's melody to heaven, in harmony with those that God has taught to chant his lovely praise? No, mortal. Away, that selfish thought! He of other clime is thy brother—and God is your common Father.

Whilst wrapped in this meditation, a neighbor had entered unperceived, and sat by my side. The first notice I had of his presence, was given by a violent shudder of his whole frame, accompanied by a murmur of discontent on account of the early and continued snow. He complained that there would be a scarcity of food for flocks and herds—that man would suffer, and beast would perish before the opening of another Spring, or the gathering of another harvest. I interrupted him; for I felt that to leave him proceed, would be silently to hear reproach cast upon my God—it would be wickedly listening to disgrace brought upon His name who hath "done all things well."

Neighbor, believest thou in the overruling providence of an all-wise Creator?

Verily, thou hast broken thy Quaker silence, in the form of an extraordinary inquiry. Do you mean to question my belief in God? Have I not been a firm advocate for the pervading power of Jehovah, and warned my dying fellow-creatures to flee to the ark of safety, from the judgment of his fiery indignation?

Friend, thy interrogatory reply does not satisfy. Wilt thou tell in plain words, whether thou hast faith in the wise Ruler of heaven and earth, who

governs all things, and whose providence is a part of his government?

I have.

Thou hast wisely answered. I would fain continue to ask thee more. Has not that God in whom thou believest, protected thee in times past—sheltered thee from the pitiless storm—saved thee and thine from famine—given thee health and strength to labor, and fitted thee for the enjoyment of the labor of thine hands—supported thee in six trials, yea, in seven has not left nor despised thee—filled thy garner with the bounties of earth, and supplied thy wants from the first of thy frail existence? And wilt thou not trust him for the future? Are not thy barn-sills now bending under the weight of a plentiful harvest, the ingathering of which gave thee joy? Hast thou no confidence to believe that He who has done so much for you, will continue his mercies?

He who hath placed us here, knows how to adapt the seasons to the circumstances of his creatures. And though he permit the clouds to gather thick above our heads, and pour down their snows from their bosom till the earth is wrapped in the gorgeous robe of Winter, yet the same hand will brush the overshadowing storm far away, and send in its stead, the peerless smile of the king of day over nature, that it may put on again a brighter garment of joy and gladness, than that even for which thou now sighest. Knowest thou not that "variety is the spice of life"?—that thou art indebted to storms like that which now beats around us, for the enjoyment of the beautiful Summer suns? It is even so. Be silent then, and adore that wisdom and goodness which have ordered all things for the best—which shine as well in clouds as clearer skies. Let not a sigh of discontent, nor thought of murmur escape thy soul; but bow unto thy God who formed thee, and "praise him for his wonderful works to the children of men."

October 21, 1836.

EMIL.

For the Magazine and Advocate.

TRUTH.

BY GEORGE L. PLATT.

"The search for truth is the noblest of employments, and its promulgation a duty." MADAME DE STAEL.

How correct is the above sentiment. Truth is, indeed, the noblest, most exalted pursuit in which man can be engaged in this terrestrial realm below. There is nothing that imparts more dignity to man's character, than to be employed in a diligent, unwavering search for truth. The above sentiment is an axiom in itself, and consequently requires no proof. But how often do we see it disregarded—entirely rejected—although it is self-evident. How often do we see the advocates of a partial grace in our Creator, forsaking the bright and flowery paths of truth, and plunging headlong into the labyrinth of error and misrepresentation, in support of their false and unfounded doctrines. There are ample reasons for this. If the advocates of Partialism were to adhere strictly to truth—were they to labor unweariedly to discover and promulgate it, they would inevitably arrive to the conclusion, that their doctrines are *false*, unsanctioned by the divine attributes of love, justice and mercy, and entirely unfounded on any of the precepts of the Bible, or the ennobling principles of Christianity. How pleasant it would be to see them forsake the winding paths of error, and nobly stand forth and espouse the divine cause of truth! But, alas! as yet, few have been able to extricate themselves, after being once lost in the maze of error. But the light of divine truth is beginning to illumine the entrance to error's gloomy caverns; consequently, few, very few attempt to enter its obscure apartments, and many, who had partially entered, being struck with the gloom and darkness within, have joyfully retraced their steps, and are now enjoying this life under the heavenly influence of liberty and truth. And the hope, that the darkness and mist of error, which for ages, have encircled a vast portion of the family of man, will soon be dissipated by the divine rays of truth, is a joyful one, and one that the experience of a few

years past demonstrates is within the pale of realization.

Oh! would that all mankind were strongly impressed with the truth of the noble sentiment at the head of this article, and that they would persevere, with untiring and unyielding assiduity, in the search for, and promulgation of truth. May every benighted spirit that is groaning under the galling yoke of error, be emancipated from his thralldom, and brought to bow in humble adoration before the sacred shrine of truth. Then, when man shall have emerged from darkness and come into the broad light of day—when he shall have been brought to the knowledge of the truth, and when this divine principle shall "run, have free course, and be glorified"—then, what a happy scene this world will present!

Reader, must this all be imagination? Will it never be realized? Will the world never be disenthralled from the shackles of error and superstition, and be brought to the knowledge of the divine love of our heavenly Father? Oh! gentle reader, never let a doubt enter your mind, but do you resolutely and firmly resolve, that,

"Whilst the kindling of life in your bosom remains,"

you will manfully persevere in the search for and promulgation of TRUTH.

Utica, October 29, 1836.

For the Magazine and Advocate.

ATHEISTIC OBJECTIONS CONSIDERED.

BY REV. S. PRESSON LANDERS.

It has frequently been objected to the doctrine of the existence of a supreme Intelligence, that we have no reason to believe he ever was seen. The unbeliever in the being of a God, affirms it as his belief that a being which cannot be seen, or perceived by the senses in general, is no being at all. He believes that there is such an empire as China, because some one has been there. He believes that there is such a city as Paris, because he has seen some one that has seen that. But God we never saw, therefore we have less positive evidence of his being, than of the places just named. Seriously, we must consider the faculty of believing very deficient in a person, who cannot believe in the being of any object unless he sees or feels it. But to the subject.

It is admitted by all, that there is in connection with the physical constitution of man, a mysterious something which we call mind. However, much the world may contend about its materiality or immateriality, all agree that it does actually exist. Now, by what possible process can its being be known by the perception of the senses? The mind is not an object of sense. The only possible means by which we can know its existence, is by its effects. This is all the evidence that the most confirmed Atheist requires for his faith in the existence of the invisible mind. Now, if we look abroad on the page of nature, we discover in every possible part, marks of a forming hand and contriving mind. We see design in the minutest particle of matter; wisdom establishing certain and infallible laws, and goodness bringing about the greatest possible happiness of all intelligent and animated being. In one word, we see operations and effects which prove the existence of intelligence separate from matter; and by the same means that we know mind exists in man, we know that mind exists, operates in and pervades the vast system of the universe. The mind of man can no more be perceived by the senses, than the mind of God, and both are known to exist by the effects of that mind.

Mr. Williamson, in his reply to the skeptic concerning our inability to comprehend the Deity, says, "What is matter?—Why, it is a substance that has form, and extension, and inertness, and solidity. Well; what constitutes the real essence of the thing itself? There you must stop. What is God? I answer, he is a being who possesses wisdom, and power, and goodness. Well, what constitutes the essence of this being? There I must stop. But, mind you, if my inability to answer your question, is a good reason why you should

reject the existence of God, then I contend, that your inability to answer my question, is precisely as good a reason why I should reject the existence of matter. Come, let us compromise this business. I confess that I know nothing of the omniscient Mind, save its qualities and operations. You must confess that you know nothing of matter, save its qualities and operations. Of its real essence, you are as profoundly ignorant as I am of the nature of God. Why, then, do you believe that there is any matter in the universe? It is because you know some of its properties. Do you ask why I believe that there is a God in heaven? I answer, I recognise the attributes and operations of the Eternal mind in the works of nature around me." Pages 71, 72.

Again; no cause can produce an effect equal to that cause. The hand, for instance, can make no machine equal in skill to the hand itself. The effects of the mind make but little approximation to the mind itself; and the mere circulation of the blood, and the pulsation of the heart, are far inferior in wisdom to the apparatus which is the cause of this action. These effects are foreign to the will of man; therefore man is not their cause, and they must be attributed to some higher agent. When we examine the laws of the universe, we see fixed and infallible rules operating the same in America as in China, the same in Patagonia as in Lapland. When we see the immediate connexion between animals and vegetables, between both and the elements, and between the elements and the planetary world, we not only conclude that the cause of all these relations and laws, is greater than the laws themselves; but we conclude that their cause is infinitely great and powerful, one and the same agent or mind, pervading all space, and we conclude also, that we have as clear and full certainty of the existence of this cause, or God, as we have of the existence of any being whatever, save ourselves. We know that we have life, but our senses never perceived this. We know we have a mind, but we know it only by its effects, and we know by the same evidence that there is a God.

Again, when I say that I see my friend, I am understood as beholding a thinking or intelligent being, and not merely his body, form, or color. Says Bishop Berkely on this subject, "I do not, strictly speaking, see my friend, i. e., that individual thinking thing; but only such visible signs as suggest and infer the being of that individual thinking principle, or mind. Even so, in the same manner it seems to me, that though with eyes of flesh, I cannot see the invisible God; yet I do, in the strictest sense, behold and perceive by all sense, such signs and tokens, such effects and operations, as suggest, indicate, demonstrate, an invisible God as certainly, and with the same evidence as any other signs, perceived by the senses, do suggest to me the existence of mind, spirit, or thinking principle, which I am convinced of only by a few signs, effects and motions of one small organized being. Whereas, I do at all times and in all places, see signs and effects, which evince almost to an ocular demonstration, the existence of a God."

For the Magazine and Advocate.

THE BENEFITS OF EDUCATION.

In this age of intelligence, when so much is being done for education, that one should presume to enforce its claims, may appear to some the height of folly; yet when we compare *what is* with *what might be*, we wonder that stronger, and deeper, and louder tones, are not raised in its vindication. We wonder that there are so few worshippers at the altar of science—we wonder that the flood-gates of wealth, which are opening in every portion of our country, pouring out treasures for every namable improvement to enhance physical convenience, should be so readily shut, when education asserts her right; as if mental improvement was of secondary importance, and the smallest link in the chain of national existence, or human enjoyment. We wonder, too, that the sons of a land so richly

blesed of Heaven—a land where Omnipotence has impressed the seal of infinite goodness, in the variety he has given of soil and climate, in the awful cataract and lofty mountain, in the gurgling rill and lowly valley, in the boundless forest and wide-spread prairie—should do so little for the bringing up of the mind from mental degradation, and assimilating it to its great original. And especially do we wonder that so little is done for the maturing of female intellect—that her means of education are, comparatively speaking, so limited. The important bearing education has upon the stability of free institutions, no discerning mind will deny; and let those who doubt it, turn over the leaves in the dim old volumes of the past, and they will find that aristocracies originated in ignorance, and that nations were enslaved, only, in proportion as learning decreased, and vice superseded virtue. But I need not repeat the warnings of time—they are written on the mighty ruins of classic Greece and Italy, and the traveller who gazes on the relics of domes, and palaces, and monuments—who wanders through their tombs, now the “stall of the ox”—pauses, and deplors the ignorance which has shrouded such a glorious land in such a darkness.

But the perpetuation of our republic is not the paramount claim education has upon its fostering care. The happy influence it exerts over every grade and condition of human existence—the power it extends over social life, in sustaining and calling into action those higher and better affections of the human heart, which gush out in streams of sympathy, blinding mind to mind—and above all, the high moral tone it gives to society, demand that it should be sustained. It has been said and truly, that knowledge and virtue are inseparable, and that the happiness of society depends on their cultivation. They break through those barriers which wealth has erected around the social system, and gold is no longer a passport to favor. When they enter the dwellings of the rich, benevolence sits on every countenance, and the law of kindness is written on every heart; charity and good will go out and in before them, and wealth is a blessing. When they pass the threshold of the cottager, contentment, and gratitude, and love smile on every feature. When they preside in the council chamber of statesmen, wisdom directs their energy, and party spirit is lost in the love of country. When the poet embraces them, they lend wings to fancy, and his visions partake more of heaven than earth. When they guide the pen of romance, hearts aspire after a purer existence. When they go with him who ministers in holy things, up to the altar of the living God, his lips drop love, and hope lights up his heart. Not so with ignorance and vice; wherever their foot-steps are planted, there tyranny, and slavery, and bigotry, and woes unnamable, make up the sum total of human life.

But the superior excellence of education, is found in the charm it throws over the Christian virtues—in the strength and beauty it gives to Christianity—that plant which the breath of ignorance will blast, and which flourishes only when watered by the dews of knowledge. Let, then, the proper education of youth be attended to, and its redeeming spirit felt by them, and not one century will have passed away, before bigotry and superstition, vice and immorality, will slumber in their graves beyond the hope of a resurrection. Then, parents and Christians, awake! let your zeal for the advancement of knowledge, be increased; and be assured, the greatest blessing we can receive at your hands, is knowledge, and the greatest curse, ignorance.

A SISTER.

For the Magazine and Advocate.

EXPOSITOR AND UNIVERSALIST REVIEW.

The above mentioned work is one, concerning the merits of which little need be said. Those who are acquainted with it, already appreciate its value, and those who are not, would be able to form but a faint idea of its worth, by any article in relation to it that we could pen. But notwith-

standing its value as a work of merit, and its importance to our denomination; it has never been duly appreciated by the reading portion of the Universalist public. This has arisen, not from want of ability on the part of our friends, but from the fact that it has never been examined by them. It was patronized in a good degree, (if I am not mistaken,) by the preachers, and kept by them upon their shelves; without being put into the hands of their friends for examination.

We have done by it, as we are apt to do in relation to other measures of importance—acted as though we considered it as not being any part of our particular business to sustain it, and suffered it to be suspended while we were waiting for each other to act. It was with deep regret that I read a notice that it would be suspended at the end of the third volume, for the want of adequate support. And it was with some degree of pleasure, that on examining the minutes of the General Convention of Universalists, of the United States, I found that body to “earnestly recommend the revival of that excellent work, *The Expositor and Universalist Review*.” I am glad it was earnestly recommended, and I indulge the hope that it will be earnestly acted upon. Should it be, I am fully persuaded, the work can not only be revived but well sustained. We owe it to ourselves as a denomination, to the community at large, and to future generations to support a work, in which can be embodied labored expositions of our doctrinal views; the best articles that can be produced, by our writers of ability and experience, on Biblical Literature; together with a minute and circumstantial history of the important passing events of the religious world; and a review of those works that have a bearing upon religious truth, that from time to time appear. The *Expositor and Review* is just such a work, as will meet these objects. And I am well assured that the denomination possess ability and means, to issue and sustain such a work, not only competently, but respectfully. All we want is proper exertion. An organization, for the purpose, is highly important to secure the object. We want our interests enlisted—our particular and individual interests. We make more effectual exertions to secure our individual than general interests. I believe this is a self-evident fact. I am sure it applies to myself, and how generally it may be applicable to others I cannot say.

What measures shall we adopt then, to enlist our interests and secure the object? I would suggest the following, and if they are not accepted, I hope they may induce some one to point out more effectual ones.

There are more than three hundred preachers of our denomination, in the United States, and probably that number that can reasonably expect to be both pleased and profited by having such a work in their libraries as the *Expositor*. Let us, then, give a pledge to be responsible for five copies each; or more, if we can reasonably expect to obtain more subscribers. This would secure a subscription for fifteen hundred copies, a number that would probably sustain the work respectably.—What say you, brethren—will you come forward and give the pledge? A less number than the one named above, will procure the revival of the *Expositor*. I perceive by the circular of the committee of the Rockingham Association, that one thousand will warrant undertaking the work; and will secure the labors of Br. Hosea Ballou, 2d., as Editor. To fill the editorial department, probably no one could be engaged, who could be more universally acceptable than Br. Ballou.

To procure one thousand copies would require, but an average of three and one-third copies each, for three hundred pledged agents; or five copies, each, for two hundred. We have nearly two hundred young preachers, who could by their united efforts, thus secure the publisher in undertaking the work.

I can conceive of but one objection to this measure that could be urged, by any one who feels friendly to the object. That is pecuniary inability

to meet the pledge, if the number of subscribers could not be obtained. This objection might, perhaps, be urged with as much propriety by the writer, as by most of our brethren in the ministry. But I am perfectly sanguine that I could procure the subscribers, to meet the pledge, without any extraordinary effort.

This seems to me the only practicable means of reviving the work. Shall we not, then, adopt it, and try the experiment at least? If we succeed, we will get our reward in the gratification that the work will afford. If we do not, the loss will be but small to each, and but slightly felt. We are frequently writing to our Editors. Shall we not then send in our names, and the number of copies we are willing to be responsible for? For my part, I will give Br. G. W. Bazin liberty to hold me responsible for five copies, and promise him that if he can issue a prospectus for the work, of the same size of volume third of the *Expositor and Review*, to be edited by Br. Ballou, he shall hear from me again on the subject. J. E. HOLMES.

Ann Arbor, Michigan, October 13, 1836.

For the Magazine and Advocate.

CENTRAL ASSOCIATION OF MICHIGAN.

This Association held its semi-annual session at Adrian, according to appointment, October 5, 1836. Br. J. BENY, of Adrian, Moderator, and Br. J. E. Holmes, Clerk. Six sermons were preached on the occasion—Brs. Wheelock, Holmes, Brown and Thornton, one each, and Br. Stacy two. Brs. Stacy, Holmes and Curtis were a committee on fellowship, and reported in favor of granting a letter to Br. Edmund B. Wheelock, of Plymouth, Wayne county. Report accepted and letter granted accordingly.

Requests were received from two societies, for the fellowship of the Association. One known as the First society of Plymouth and Canton, formed September 3, 1836, consisting of twenty-two members, and the other known as the First society of Plymouth. The time of forming the last named society, or the number of members, not stated. Thomas Huston, Clerk of the society of Plymouth and Canton, and C. N. Booth of the society of Plymouth.

Delegates were in attendance from the church and society at Ann Arbor, and also from those of Adrian. The church and society at Ann Arbor enjoy the labors of Br. Stacy. The number of members of the church is thirty, and of the society fifty-five. The church was formed in July last, and held its first communion on the first Sunday in August.

Br. Wheelock preaches with the societies of Plymouth and Canton, and of Plymouth, each, once in four weeks.

The Association adjourned to hold its annual session at Ann Arbor, on the first Wednesday and Thursday in June, 1837. And it is hoped that no society in the State, will at that time neglect to be represented by its delegates; or neglect to give a full and perfect report of their numbers and apparent prosperity. J. E. HOLMES.

Ann Arbor, October 12, 1836.

VICTIMS OF FANATICISM.

Mrs. Giles, of Eaton, N. H., (says the Gospel Sun,) committed suicide by cutting her throat, October 7. She had come to the conclusion that she had sinned away the day of grace!

Yet another case is given by Br. Drew in a late number of his paper, in the person of a “dear and affectionate sister” of the Editor. She died a maniac in the New-York Insane Hospital one week previous to his late visit to that city, and her insanity was the result of despair induced by a too sincere belief in the church, (Dr. Spring’s, we believe,) to which she belonged.

Quere? Can that be the religion of Jesus which produces such awful results? Christ said “Take my yoke upon you and learn of me, for my yoke is easy and my burden is light.” How then can his doctrine impose a yoke so grievous and a burden so oppressive, as to hurl reason from her throne, and make even existence a curse too intolerable to be endured?—*Pioneer*.

For the Magazine and Advocate.

EXTRACT FROM A DISCOURSE,
Preached at the funeral of Mrs. MARY WILMARTH.
BY REV. K. TOWNSEND.

"The cup which my Father hath given me, shall I not drink it?"
John xviii: 11.

In speaking of the virtues of the deceased, your aged neighbor and friend, I would desire to speak of her as she was—to do justice (if my feeble powers were sufficient for the task) to her worth and the excellences of her character—for she was not only theoretically but practically a Christian—a humble follower of our meek and lowly Master. Realizing the importance of religion, feeling her dependence upon God and her obligations to her Creator, she made the subject of his character, his purposes, and his designs a matter of serious and anxious inquiry, and was rewarded for her labors in the assurance that she had a Father in heaven. But she stopped not here: her benevolent heart was exercised with anxiety for others, as well as for herself. She saw that all were dependent upon the same God, all destined to pass to the chambers of death, and again and again did she search the counsels of her Maker, and fathom the waters of salvation, until she found that the mercy and the goodness of God were as a shoreless sea, vast as the wants of his creatures—that he had made ample provision not only for the present, but for the future wants—that he was the Father of his creation, and all mankind were his offspring—that all had their origin from the same common Parent, and were destined to the same blessed and immortal home.

This faith was the anchor of her soul. It sustained her through her long, useful life. It enabled her to discharge her numerous duties as a wife, a mother, a Christian, a neighbor and a friend, and that these were all discharged with fidelity you are witnesses. In the hour of unalloyed prosperity, when friends surrounded her and fortune smiled, she humbly acknowledged her indebtedness to God, with gratitude for his unspeakable mercies; and when called to pass through scenes of sorrow—to endure pain and sickness—to stand by the bedside of dying children and failing friends—the language of her heart was in unison with our text—"The cup which my Father giveth me shall I not drink it?" You know that her last sickness was indeed long and painful—for days, and weeks, and months she stood upon the very brink of the tomb, expecting every moment a summons from her Father to that land of spirits she fondly called "*her home*." Still the goodness, the loving-kindness of God was her constant theme. She bowed in meek submission to his rod, and looked forward upon the future without a doubt or a fear. For her confidence was fixed, and based, and grounded upon the Rock of ages. All her pain was borne with unexampled fortitude, without murmuring or repining, and she was at all times resigned to the dispensations of Providence. And if under any circumstances, failing nature led her to shrink back at the prospect of protracted suffering, exclaiming, "If it be possible let this cup pass from me"—her faith enabled her cheerfully to add, "not my will, but thine, O God, be done!"

Often, as I stood by the bedside of this dying Christian—witnessed her patience, her fortitude, her resignation—saw her while her whole soul was absorbed in the love of God and her faith triumphed over the fear of death, I was led, in the fulness of my heart, to exclaim, "O that I might die the death of the righteous, and my last end be like hers." But she has gone. Tired nature has fallen under the mighty load. Our aged father has been called to part with the wife of his bosom, the companion of youth and of old age, she who shared in all his sorrows and his joys. Her children have lost the mother who watched over their tender infancy, who was the counsellor of their youth, and whose early precepts taught them to look to the God of our spirits and address him as their "Father in heaven."

The society of which she was a member have sustained a loss which they will long and deeply feel. Often, my dear brethren and friends, has our

departed sister assembled with us in the courts of the Lord—often have we taken sweet counsel together as we went up to the house of our God. Her attendance upon our stated meetings has been constant and untiring, for she loved to listen to the tidings of salvation and to unite with us in the praises of our heavenly Father. Under the burning Summer's sun, in Winter's bleak and biting storms, her place was seldom empty, and in her last sickness she often expressed her regrets that she could no more enjoy this privilege until she was removed to the courts above. This weeping family could tell you what great sacrifices of comfort she was ready to make, that they too might mingle in the service and worship of our Creator. The interest she took in your welfare is known to you all; it has been exhibited not only in words but in acts. Often has she, in her sickness, expressed to me and to others her anxiety for your prosperity. That we might all live together in the bonds of unity and affection—might together strive for the peace and prosperity of Jerusalem, and that the vine which our heavenly Father has here planted, might extend itself until it entwined each son and daughter of our race—until we should all rally around the banner of everlasting love.

Brethren and sisters, I pray God that these prayers may be answered—these wishes realized, for then, indeed, shall we prosper in all our undertakings—then, indeed, will each member of our society adorn their profession—then, indeed, will our duties be discharged with fidelity, in humility and in love.

But her character as a wife, a mother and a neighbor was not less consistent than her conduct as a Christian. It would be indeed wonderful if in looking back upon a long life, busy memory should recall no duties left undone. But yet, in reviewing the past, she felt a consciousness that according to her ability she had endeavored to do her duty. This was the legitimate and proper influence of her faith. It worked by love and purified her heart. It influenced her conduct and directed her steps. Every where, in every situation, whether of joy or sorrow, the love of God, his unbounded goodness, his eternal love for sinners, and the unsearchable riches of Christ, were her constant themes, and there are very many here present who have witnessed how much her whole mind and soul were absorbed in these glorious truths. Not contented to feast alone upon these enduring riches, she would have all know and feel their obligations of gratitude to God, their relation to him and to each other. And can we wonder that, while she felt the value of such a faith, the benevolence of her heart should lead her to desire that others might enjoy the same privilege? Her faith she tested through a long and useful life. She leaned upon its consolations when called to part with her children, with her companions and friends. She had tested it in the hour of sorrow, in pain, and in sickness, and in its triumphs she commended her family to the kind care of our almighty Parent, her spirit to the God who gave it, and peacefully fell asleep in Jesus. She has gone from us to be seen no more till we meet before the throne of God. But her virtues shall be long remembered—her precepts, her memory, will be treasured in the bosom of affection, and long after her remains shall have mingled with the dust, shall her consistent example influence the conduct of those who have witnessed her fortitude, her resignation and her devotion to the best interests of her fellow-creatures.

For the Magazine and Advocate.

LETTERS BETWEEN TWO BROTHERS.
ANSWER.

Schenectada, September 30, 1836.

DEAR BROTHER—I received yours, August 20, with joy and satisfaction, and read it with deep interest. Your apologies with regard to my dissatisfaction are sufficient, since I have ascertained the particulars which I was then ignorant of, which caused the dissatisfaction.

Dear Brother, I entertain no hard feelings against you, but with sentiments of affectionate regard, I remain your affectionate brother and well-wisher.

The plain language that you have addressed me in your kind letter has not wounded my feelings in the least, for I rejoice to see any one plain and unequivocal. If the language you have addressed me is from the bottom of your heart, and sincere, which I have no reason to doubt, I shall then regard it as such. But, as you requested no answer in refutation of the arguments you advanced, nor in defence of my own sentiments, I hope you will pardon me if I should disobey the request; for my own conscience will not allow me to remain silent upon this subject. Should I address you in language as plain and unequivocal as you have used with me, and perhaps more so; it will not be with the intention to wound your feelings, but to substantiate that sincere faith which I now enjoy—a faith in the final salvation of all men from sin and misery—from sin, you will recollect, and not *in* sin—for God informs us Jesus came to "save his people from their sins," and not *in* them; and he also informs us that "he shall see of the travail of his soul, and be satisfied." But will he be satisfied, short of accomplishing the great work which his Father gave him to do? that is to "finish sin, and make an end of transgression, and bring in everlasting righteousness"—to "destroy death, and him that hath the power of death, that is the devil, and deliver them, who, through fear of death, were all their life-time subject to bondage"—when God hath assured us that *surely* as "the rain and the snow fall from heaven, and return not thither, without watering the earth, and causing it to bring forth and bud, so that it may give seed to the sower and bread to the eater, so shall his word be that goeth forth out of his mouth; it shall not return void, but shall accomplish that which he please, and prosper in the thing whereunto he hath sent it"—and when he hath assured us that "he will make unto all people a feast of fat things, etc."—that "he will swallow up death in victory," and "wipe tears from off all faces," and "destroy the face of the covering that is cast over all people, and the veil that is spread over all nations"—that Christ "must reign until he hath put all enemies under his feet," and when he hath made manifest that all things are put under him, "then shall he be subject to him that did put all things under him, that God may be all in all." I might multiply passage after passage, until my eyes were dim, of the plain and simple testimony of Holy Writ which is too plain to be misunderstood. You might also say that you could multiply passage after passage, denouncing the threatenings of God—but what would it all amount to? Were not the promises made four hundred and thirty years before the threatenings, and shall they be disannulled? I as firmly believe in the threatenings of God, as I do in the promises, but if the threatenings be endless, then the promises cannot be fulfilled.

You stated that I had made up my mind before I was twenty, to believe in a doctrine which is opposed by nine-tenths or more of the people, and proclaimed by only about one hundred and fifty persons. Had you said three hundred and fifty, you would have come nearer the truth; for there are over that number, who are preaching the joyful tidings of a world's salvation. But admitting that there were not one-fourth of this number—now, would that be any criterion to go by? What if the same argument should have been advanced to the good old Elijah, when he stood in a giant-like power before the four hundred and fifty prophets of Baal, trusting in the God of Abraham, and of Isaac, and of Jacob, who is the Saviour of all men, would it have proved any thing on account of its minority? By no means. The time has been, when Calvinism and Arminianism were at as low an ebb as ever Universalism was, and the time is not far distant when they shall have returned to their former state—for the time has come, and is coming, when people will read, hear, and think for themselves, and no longer be guided by that priestly influence which has led, or rather driven, so many to believe in the soul-chilling doctrine of endless misery, which, if true, was kept a secret for four thousand years. But in my humble opinion, as in

the opinion of the great and learned, as you seem to resort to them as a weapon, no such doctrine was ever taught, or in the slightest degree intimated, within the lids of the Bible. Were I to resort to great men as a weapon, I might refer you to Washington, Jefferson, and Franklin, and a host of other worthies, and even to Dr. Huntington, of Connecticut, who preached the doctrine of endless misery all the days of his life, on account of its popularity, and at death left his manuscripts to the world in defence of the doctrine of the final holiness and happiness of all men. We will come down to a later period. Even some persons of high standing as professors of the original languages, on which you so much depend as a standard of your faith, with whom I have conversed, and whose names I would mention but for their own sake, totally deny the doctrine of endless misery. I mention these few out of the many that might be mentioned.

You stated that you viewed me in a great error, and warned me to be on the safe side. However great the errors may be which I have imbibed, and which you seem to think originated from the heart, I must say that God only knows my heart. As you warn me to be on the safe side, in order that I may stand two chances, I would ask on what side you imagine I consider myself, if not already upon the safe side? for I do not delight to be in an error.

Suppose, for instance, that I had a desire to cross the wide ocean, where foaming billows roll beneath the canopy of heaven, and there should be presented to me a large, staunch vessel, apparently able to carry a large multitude of people with perfect safety, and I should be invited to embark on board of her, and at the same time an opposition should arise, and present to me a small, leaky vessel, with a strong invitation to embark on board of the small vessel instead of the large one, stating at the same time that we should stand two chances—in case the same little one should fail, the large one would catch us—this would be relying on the doctrine of chances, which I have little faith in. Would not good reason and sound philosophy teach me at once to embark on board of the large, staunch vessel, which I considered perfectly safe, and save the trouble of disembarking and going on board of the small, leaky craft? My judgment teaches me that it would be far more consistent.

I view the doctrine of endless misery as a small and leaky vessel—one that I have no desire to embark on board of in the beginning—one that is fatal in its tendency—one that is spreading death and destruction throughout our land. I have witnessed the most distressing scenes of wretchedness, even in my own connexion, and even *within the last few days* I have witnessed scenes most distressing. I have seen the raving maniac, driven to insanity by the cruel dogmas of endless misery, lodged in the alms-house or the penitentiary, to linger out a miserable life, with shrieks and groans unutterable. I might mention hundreds of such instances, for they are almost daily occurring.

O may God, in his infinite mercy, forever keep me from embracing that doctrine which is calculated to drive me to commit suicide—to make some mad, and others melancholy—and may the teachers of that soul-chilling and God-dishonoring doctrine soon become more acquainted with the deadly influence it has had on community, and no longer proclaim so dreadful a heresy. Could I be instrumental in the hands of God, as a feeble worm of the dust, to convince you of the error of your ways, and lead you into the green pasture of peace, and beside the still waters, that you might go forth, and appear beautiful as did those upon the mountains who preached the Gospel of peace and published salvation, it would be a source of great joy to me.

You stated that we were bound to believe, or meet the responsibilities of calling God a liar. Let us carefully and candidly examine and see who it is that calls God a liar; and also what we are bound to believe. Does not the sacred historian inform us that "if we believe not the record

God hath given of his Son, we make him a liar"? Let us see whether it is the Universalist or Partialist that disbelieves the record, and makes God the liar, and also what this record is. We are informed in St. John's Epistle, that "this is the record, that he hath given to us eternal life, and this life is in his Son." "He hath given to us eternal life," not *offered*, but "*given* to us eternal life." Now, would it not be perfectly absurd for me to say that I had given you ten dollars, when I had merely made you an offer of it, you might not accept? A gift presupposes a reception, sooner or later. The gift of God is eternal life. Now, a thing cannot be given unless it is already received in the purpose of God. But how far does this gift extend? to the elect only, or to the few belonging to the Orthodox church? Ah! we have something more than man-made assertions to prove the answer. Yes, thanks be to God, we have the testimony of Christ, that God "hath given him power over all *all flesh*, that he shall *give* eternal life to" how many! to a part? no—"to as many as the Father hath given him." But how many did he say that the Father had given him? He says that he "hath given all things into his hands"—even "the Heathen for his inheritance, and the uttermost parts of the earth for his possession." Well, what is the consequence? Why, eternal life is their portion. But how many there are living in sin and rebellion against God, totally unacquainted with the truth that he *hath given* to them eternal life, and are travelling in the hard and thorny path of iniquity and transgression, where nought but the consumption and the burning ague mark their footsteps, and whose wages is a moral or a spiritual death—where there is no peace, but they are like the troubled sea which cannot rest, whose waters cast up mire and dirt. Could these poor mortals be made acquainted with the true character of God, and view him as their Father and their never-failing Friend, whose tender mercies are over all his works, and who suffers not the very hairs of our head to fall to the ground without his notice, and who hath assured us that he "will not cast off forever, neither will he be always wroth, lest the spirit should fail before him and the souls which he has made"—who "though he cause grief, yet he doth not afflict willingly, but for our profit, and he will have compassion according to the multitude of his tender mercies"—I say, could they gain a thorough knowledge of him, and no longer distrust his almighty arm that is able to subdue all things unto himself, and enter into the enjoyment of his love, they would find that there is *indeed* joy in believing—not in believing in the endless damnation of a part or nine-tenths of the human family, however—there is *no* joy in such a belief. "Whosoever readeth, let him understand."

We are informed that "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." But if the repenting of *one* sinner cause joy in heaven, will not the repenting of *two* cause still more joy than of one, and of *three* still more than of two? and so I might go on multiplying; and when will there be perfect joy in heaven, if the repenting of sinners be the cause of that joy? Not until every son and daughter of the Adamic race shall be brought to bow to the mild sceptre of Prince Immanuel, and be gathered into the great fold of Christ—when there shall be but one fold and one shepherd—when every prodigal son shall have returned to his father's house, where there is bread enough and to spare.

O, happy thought! blessed immortality! This is the belief that gives joy. This is that true and happy enjoyment which the believer enjoys. Rob me of this belief, and you will rob me of one of the choicest blessings God has given to man. Yes, you will rob me of that which every Christian denomination is continually praying may be true, but yet have no faith to believe that their prayers will be heard—and even turn round, after having prayed for the salvation of all men, as we are in duty bound to do, and call it a damnable heresy to believe that their prayers will be heard and an-

swered. O, faithless mortal, are you aware that that which is without faith is sin, and that without faith it is impossible to please God? And now, why will you continue your long series of prayers to God for the conversion and salvation of a world, without one particle of faith to accompany them? when God hath assured that he "*will have all* men to be saved, and come to the knowledge of the truth," for "he is of *one* mind, and none can turn him."

Of one thing I am satisfied—that according to your uncharitable assertions against Universalists, you have but a slight knowledge of their writings, or of the doctrine they inculcate. If you have any knowledge of them, it must be an incorrect one, or else your early education and prejudice outweigh your charity.

One word more and I have done, as the want of room will prevent—that is, in all the long series of letters written by Abel C. Thomas, and addressed to Doct. Ely, I have not discovered, so much as in one instance, the least particle of blasphemy or ridicule. That discussion is now before the world. It is a discussion that I would like to have you examine for yourself; for there one of your main champions has been brought to the work, and has presented his strongest arguments. If either are to be charged with ridiculing, I think the Doctor must be the one—for he would often resort to that, and was frequently checked by Mr. Thomas. I know Universalists are frequently charged with ridiculing and blaspheming religion, when they are only exposing the superstitious notions that mankind have imbibed.

I hope ere long to see you and converse with you face to face. If not, I have the fullest assurance of meeting you, together with a ransomed universe, to swell the triumphant song of Moses and the Lamb, forever and ever.

May these few lines, which have been written with the most friendly feeling, find you enjoying the blessings of health and prosperity.

We are all in good health, and send our best respects to you and yours.

Your truly affectionate brother,

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, NOVEMBER 12, 1836.

IMMERSION—CAMPBELLISM.

Wadsworth, Ohio, September 9, 1836.

Br. SKINNER—There is a question agitated in this part of the country, whether a man can truly be a follower of the examples of Christ and the apostles if he is not immersed. There is a very numerous denomination here who style themselves *Disciples*, and are by others called *Campbellites*. They are generally liberal in their views; but cling with the greatest tenacity to *immersion*. Now if you will give your views on the subject in full, through the columns of the Magazine and Advocate, you will greatly oblige one, and perhaps many ENQUIRERS.

ANSWER.

The question which our correspondent says is agitated in that part of the country in respect to immersion we answer in the affirmative. We do believe a man can be truly a follower of the examples of Christ and the apostles without being immersed—i. e., literally immersed in water. If he is immersed in the spirit, and temper, and religion of Christ, and performs the great moral, practical and social duties enjoined and practiced by Christ and his disciples, he is truly a disciple and follower of their examples. What though Christ and his apostles were immersed? They were also circumcised—they kept the passover, and observed many other Jewish ordinances—moreover they wrought miracles. Now if no one can be truly a disciple and follower of their example unless he do *every thing* that they did, then no one can be a disciple and follower of Christ unless he be circumcised, keep the passover, work miracles, heal

the sick, raise the dead, etc., because Christ and his apostles did all these things.

In regard to immersion, or water baptism, we would observe, that we consider it, not as a saving or indispensably necessary ordinance in the Christian church of the present day; but as a solemn and interesting ordinance, which is to be used "not for the putting away of the filth of the flesh, but the answer of a good conscience," (1 Pet. iii; 21,) by all such as conscientiously believe it their duty to be immersed. Paul circumcised Timothy, (see Acts xvi: 3,) not because he deemed the ordinance saving or necessary, but in accommodation to the consciences and feelings of others. Immersion is a solemn ordinance—a beautiful emblem or figure of the washing of regeneration, or purification of the soul—of our deadness to sin, through faith in Christ, and resurrection to newness of life and new obedience—a figure of the burial and resurrection of Christ—also of the burial and resurrection of the human family. It was administered, though not in person by Christ, yet by several of his apostles during their personal ministry. St. Paul administered it in a few instances, but thanks God that he had baptized no more of the Corinthians than he did, which would hardly be compatible with the idea that the ordinance was indispensable to discipleship. It has been continued to a greater or less extent in all ages of the church down to the present time: and it probably will be, and we have no objection to its being continued through all future ages of the church by those who deem it a duty.

We once regarded the ordinance of much more importance than we do at present, and received it in person about the time we commenced the ministry of reconciliation. Moreover we have in a number of instances since then administered it to others, and should do it again with pleasure if desired. But then we do not and cannot regard it as does Mr. Campbell and his followers, as the Alpha and Omega of the Christian character, the *sine qua non* of discipleship. For we know many amiable and devout followers of Jesus, who are, to say the least, as good Christians both in theory and practice, as Mr. Campbell's followers can justly claim to be. And to deny them the name and character of followers of Christ and his apostles, merely because they have not been immersed, would be doing great injustice to them and manifesting an unpardonable lack of that *charity* which is the bond of perfectness, which is truly the *sine qua non* in the Christian character, without which we are but as "sounding brass or a tinkling cymbal."

We regard Rev. Alexander Campbell, the founder of the sect of Disciples or (Campbellites) as a man of great talent and still greater tact—of great zeal and perseverance—of good scholarship and Biblical knowledge, generally—and of an ambition as boundless and insatiable as that which prompted Napoleon to enter the dominions of the Russian Autocrat. As the founder of every new sect—although Mr. C. professes his is not a new one, but simply an effort to restore the *ancient order of things*, or the primitive state of Christianity, an object, by-the-by, professed by Presbyterians, Congregationalists, Baptists, Methodists, Christians, Episcopalians, and *all other sects*—as the founder, we say, of every new sect must and will have some distinguishing hobby, on which all their followers must ride, would they enter the kingdom, so Mr. C. in common with all the rest has his hobby, viz., *immersion*. All must mount this or be denied the name of Disciples. However, we will not quarrel with him about this—let him and his followers ride it as long as they please and dismount when they please—we are equally well satisfied. They have done, and are doing some good, we believe, and as our correspondent remarks, "are generally liberal in their views," excepting always their rigid adherence to *immersion* as the Alpha and Omega of discipleship.

We expect, however, soon to have a discussion with Mr. Campbell, on a more grave and important question

than that respecting *immersion*. In the mean time we wish him and his followers peace and prosperity.

D. S.

MIRACLES.

Rev. T. Flint, in his prefatory chapters to "The Art of being Happy," translated by him from the French of Droz, speaking of the doctrine of an overruling Providence, says:—"The providence in which I believe, supposes no exceptions, infringements, or violations of the universal plan of the divine government. Miracles only *seem* such to us, because we see but a link or two in the endless chain of that plan. An ingenious mechanician constructs a clock, which will run many years and only once in the whole period strike an alarm bell. It is a miracle to those who comprehend not, that it was part of the original plan of the mechanician. May we not with more probability adopt the same reasoning, in relation to the recorded miracles, as parts of the original plan of the Eternal?"

The illustration is a very correct one. Miracles are the alarm bells of divine Providence; made rare, because designed to awaken attention when most needed.

A. B. G.

TEMPERANCE.

"The Bramble," and "The Hoe to uproot the Bramble," are the titles of two pamphlets on the subject of total abstinence from all intoxicating liquors. The first is by Br. J. Gregory, of Woburn, Mass. It is (I must say it) uncharitably severe on members of temperance societies generally—as much so, as were his denunciations, but a very few years ago, on all who would not become members of such societies. Pity it is, that men cannot oppose a cause without impugning the motives and discrediting the veracity of its advocates. For such a course injures the very cause it is used to sustain.

The latter is anonymous. I have not seen it, but judging from some extracts given in the Trumpet, it appears to appeal to *prejudice* to put down Br. Gregory. Some of our Editors also, appear to rely on the same weapon. This is ungenerous, to say the least of it. Prejudice, like jealousy, is cruel as the grave, and puts down not the arguments, but the man. Like persecution, it never can convince, but confirms even the errand in his errors. If the question between the parties cannot be discussed without sacrificing candor and charity, better—far better it had never been noticed at all.

Another error committed by both parties in discussing the question now noticed, deserves censure. Instead of judging an action by its motives, they decide it to be sinful by the practice of our Saviour, his forerunner and apostles, the patriarch and prophets. And as some of these have practiced total abstinence, and others have used wine, they virtually bring some of them into condemnation, let the question be decided which way it may. Thus, one brings David's use of wine, to prove total abstinence to be wrong. The other brings forward Daniel as a real cold water man, and hence argues the use of wine (and he might add of *meat*) to be very wrong. Remembering, also, that John the Baptist came neither eating meat nor drinking wine, he adduces his example to prove that it is very wrong, indeed, for people to drink any wine (and he might add, to eat any *meat*)—while the first opposes the practice of Jesus, who came both eating and drinking, (and hence was called a gluttonous man and a wine-bibber,) to the example of the Baptist, to prove total abstinence wrong.

But should not both sides first consider the questions—Were these persons *morally* divided against each other? If they were, what becomes of Christianity? Did Solomon, David or Jesus sin in eating meat and drinking wine? Or did Daniel, or John the Baptist sin in confining themselves to vegetable diet and cold water? If these are moral actions, in themselves, one party or the other are not what Christians deem them—*holy men*. Yea, they are not what they deemed each other to be; and the Bible, instead of either side of the question, falls to the ground.

Now, it is evident to me, that *neither* party sinned—for their actions were not moral in themselves, and were performed with good motives, and furthermore, properly adapted to their several circumstances and wants. *Both* were right. It is good to eat meat and to drink wine; and it is good to eat vegetables and to drink water—but circumstances should determine not only *when* you should eat and drink either, but also *how much*. Excess in either is wrong and injurious. All the Scripture characters thus arrayed against each other, did many things which none of us are bound, in moral duty, either to observe or to avoid. We may, or may not, dress, eat, drink, sleep, walk, sit or stand as they did, our circumstances being the same as theirs were, and be neither sinful nor virtuous in so doing, or in not so doing. Hence, instead of placing these worthy and holy men between the two parties, to be shot at by both, let the parties aim at the fortresses erected by each other. Argument for argument. And instead of imitating them only in actions which are merely important as relates to health and comfort of body, let them also strive to copy their *moral* excellences. And *above all things*, "put on *CHARITY*, which is the bond of perfectness."

A. B. G.

THE RECORD.

CONVENTIONS.—The Connecticut Convention met at Berlin, October 12th. Br. Asler Moore, Moderator; and Mrs. S. C. Bulkeley and R. O. Williams, Clerks. Various amendments were made in the Constitution, and the case of Robert Smith, who had been suspended from fellowship, occupied nearly the whole time of the Council. A series of resolutions disapproving his conduct and withdrawing the fellowship of the Convention, were passed by a unanimous vote. [As Mr. Smith complains of the present and former proceedings of the Convention as unscriptural, illiberal and unfair, and intends appealing to the public, if not to the United States Convention, I will merely mention one of the charges preferred against him—viz: that he passed himself off as an unmarried man. He admits the charge; also, that he has a wife; but contends that he is justified by certain circumstances, in not considering himself *morally* bound to acknowledge himself her husband, or her as his wife—though *legally* such.] Appointed Br. A. Moore, of Hartford, to preach the next occasional sermon, and Standing Clerk—a committee to prepare a code of by-laws for the Convention, and Hon. Levi Barnes, William Field, Esq., of Stafford, and Ira Ambler, of Danbury, committee of discipline for the ensuing year. Four sermons were delivered. Adjourned to meet at Danbury on the last Wednesday and following Thursday in August, 1837.

ASSOCIATIONS.—The Washington Association met at Athens, Ohio, August 27th. Br. T. Strong, Moderator; Br. O. R. Loring, Clerk. Appointed Br. J. J. Hollister, Standing Clerk; E. Deming, B. Roberts, and H. Goddard, committee of discipline; and Br. S. Hildreth, Treasurer. Circular and minutes by Br. J. J. Hollister. Adjourned to meet at McConnellsville, Morgan county, Ohio, on the Saturday preceding the last Sunday in August, 1837.

The Old Colony Association met in New-Bedford, Mass., September 6th. Br. E. Hewitt, Moderator; Br. T. K. Taylor, Clerk. A resolution in favor of a theological seminary was negatived, 7 to 7. Two laymen and five preachers for, and four laymen and three preachers against it.

The Cheshire Association met at Jaffrey, N. H., September 7th. Br. A. Hodsdon, (layman,) Moderator; Br. D. Ackley, Clerk. Eleven preachers were present; six sermons were preached. Adjourned to meet in Westmoreland, N. H., on the first Wednesday and following Thursday in September, 1837.

The Richland Association met in Fredericktown, Knox county, Ohio, September 9th. Br. C. Rogers, Moderator; Br. A. A. Davis, Clerk. Appointed Brs. A. Corbin, A. Coleman and J. N. Ayres, committee of discipline; C. Keith, Recording Secretary; A. Coleman, Treasurer; and T. Strong, Corresponding Secretary, for the ensuing year. Received the society in Fredericktown into

fellowship, and granted a letter of fellowship to Br. H. S. Marble. Four sermons were preached. Adjourned to meet in Peru, Huron county, on the second Saturday in September, 1837.

The York, Cumberland and Oxford Association met at Poland Corner, Me., September 13th. Br. G. Bates, Moderator; Br. C. C. Burr, Clerk. Chose Br. Z. Thompson, of North Yarmouth, Standing Clerk. Received the societies in Otisfield, Durham, Raymond, and in Lewiston Falls into fellowship. Eleven preachers present; five sermons were delivered. Adjourned to meet in Norway, on the first Wednesday and Thursday in September, 1837.

The Penobscot Association met in Exeter, Me., September 27th. Br. A. A. Richards, Moderator; Br. G. Smith, Clerk. Received the four societies in Palermo, Norridgewock, Madison, and Charlestown in fellowship. Chose Br. E. Averill, Standing Clerk. Voted to confine the limits of the Association to Penobscot county, and recommended the formation of a new Association in the limits of Somerset county—another in Lincoln, Waldo and Kennebec counties, and another in Hancock and Washington counties. Returned thanks to the Methodists for opening their meeting-house, and for their hospitality. Adjourned to meet at Eddington, ("Pond village,") on the last Wednesday and Thursday in September, 1837.

The Grafton Association met at Bath, N. H., October 12th. The venerable friend of Murray, Br. Caleb Keith, Moderator; Br. M. Sanford, Clerk. Amended the Constitution so as to embrace Coos county in the limits of the Association. Received the four societies in Warren, Thornton, Northumberland and Lancaster into fellowship. Resolved, That ministers who engage in worldly business and make preaching a secondary consideration, should not receive fellowship. [Query—had they not better resolve that societies that will not render worldly business for a preacher unnecessary, should not be in fellowship? But even then, what is to become of preachers that may be conscientious on the subject of receiving pay? And now, what is to become of us printers and Editors, who rely most on our secular labors for support? "He that provideth not for his own," etc.] Adjourned to meet on the first Wednesday and Thursday in October next.

The Kennebec Association met in Augusta, Me., October 19th. Br. John Bean, Moderator; Br. C. C. Burr, Clerk. A committee reported resolutions in favor of a theological seminary—another against the sectarian efforts of temperance societies—another in favor of establishing an itinerant ministry. Received "the first Universalist [society, I suppose] in Bowdoin into fellowship." Eleven preachers were present, and four sermons were delivered. Adjourned *sine die*.

CONFERENCE.—The Essex county Quarterly Conference met at Methuen, Mass., October 19th. Br. J. M. Austin, Moderator; Br. O. A. Skinner, Clerk. A resolution in favor of reviving the Expositor was passed. Accounts from various societies are published, which show a favorable state of things.

NEW SOCIETIES.—New societies were formed, September 4th, in Lee; same month in Warren; in Thornton, and in Northumberland, all in New-Hampshire. Also, one in Scituate Harbor, Mass., consisting of twenty-seven members; in Swanville, Me., in September, of thirty members, which will raise one hundred dollars for the support of preaching.

NEW PREACHERS.—The Rev. Mr. Barnum, of Huron county, Ohio, a Baptist preacher of twenty-seven years standing; and Rev. Mr. Tilton, another Baptist preacher of seven years standing, have renounced Partialism, and commenced preaching Universalism. This latter makes the fifth conversion in the ministry, announced within a few months, by the Glad Tidings, of Pittsburg, Pa.

PER CONTRA.—A warning against Benjamin Gass is published in the Sentinel and Star. He was never in

our fellowship, except with the society in Cincinnati, which has again withdrawn it from him.

We regret to learn the decease of Br. T. K. Fulmer, of Bucksport, Me., who departed in peace on the 21st ult., deeply lamented by all who knew him. Also, that Br. W. C. Hanscom, of Lamprey River, N. H., has been obliged to suspend his ministerial labors on account of very feeble health. A monster in the form and garb of a Methodist preacher, reported that his illness was caused by debauchery; and when brought up to meet his falsehood, denied having uttered it, thus giving the lie to several respectable persons to whom he told the dastardly falsehood. Community will *avow* the slanderer.

ORDINATIONS.—Br. J. Nichols was ordained at Hingham, Mass., October 12th. Sermon by Br. Folsom. Br. William West, now pastor of the Universalist society in Cincinnati, Ohio, was ordained in the city of New-York, September 22d, under direction of the committee on ordination and fellowship of the Pennsylvania Convention. The ceremony was performed by Brs. Le Fevre and Rayner, they as well as the candidate having been converts from the Episcopalians.

REMOVALS.—Br. J. Chase from Geneva to East Bloomfield. Br. J. G. Adams from West Rumney to Claremont, N. H. Br. George Hastings to Hyannis, Mass. Br. J. Nichols from Hingham to Watertown and Newton, Mass. Br. J. Gilman from Washington to Concord, N. H. Br. E. R. Crocker from Westfield, Mass., to Elizabethtown, Va. He will preach one fourth of the time in Wheeling. Br. Jasiel P. Fuller from Dana, Mass., to Rushville, Ills. Br. T. K. Taylor from Sippican to Mathepoisett, Mass.

MEETING-HOUSES.—An excellent brick meeting-house is being erected in Woodsborough, Md., where the cause has been but lately introduced, and is flourishing under the labors of Br. G. McCune. Meeting-houses, owned wholly or in part by Universalists, are being erected in Waitsfield, Williamstown and Berlin, Vt.

DEDICATIONS.—The Universalist meeting-house in New-Bedford, Mass., was dedicated September 7; sermon by Br. H. Ballou, of Boston. The house is sixty by forty-six feet, and contains seventy-two pews. Another, a beautiful specimen of architecture, was dedicated at Bath, N. H., October 12th. Sermon by Br. M. Ballou, of Portsmouth.

IREMS.—Br. L. S. Everett has disposed of the Pioneer and Liberalist of Baltimore, Md., to Br. L. F. W. Andrews, late of Charleston, S. C. Br. Andrews is an excellent man and writer, and as the former proprietor and Associate Editor will still be retained as Editors, this change brings a good accession to the corps editorial.

The Star in the East, also gains an accession in the person of Br. Moses Ballou, of Portsmouth, N. H., as Associate Editor. The paper adopts the many-headed system—the Concord head being retained, a head added for Portsmouth, and another for Claremont, whither its former Editor, Br. J. G. Adams, has removed. We hope none of these heads will be without bodies any week; for though heads may be a pleasing study for craniologists and anatomists, our newspaper readers generally pay most attention to the body of the paper. Hitherto the Star has been well provided with a good head, judging from the body of the paper—at least nearly all under the head was excellent. A. B. G.

THE EXPOSITOR.

The paper containing our remarks on the proposed revival of this excellent work, had scarcely gone to press, before an article on the same subject from the pen of Br. J. E. Holmes, came to hand. This article and his pledge to take five copies, will be found in another part of this paper. I cannot but hope his example will be extensively followed in orders for three, five and ten copies each. We will be happy in adding them to our list of subscribers for that work, which as yet, looks rather small, but is increasing. A. B. G.

VICTOR, N. Y.

The society in this place have entered into another engagement with Br. K. Townsend, and will now sustain preaching the whole time. Would that others of our large and able societies in the interior of the State, would arouse themselves, and do likewise. A. B. G.

WARNING.

Br. G. McCune warns the public against a Mr. James Gallion, recently of Franklin county, Pa., who is now travelling in the Western country, professing to be a Universalist preacher. He is not in fellowship, and Br. McCune says there are some circumstances connected with his conduct which need explanation, before he can be received as such, if ever. A. B. G.

BACK NUMBERS.

We can yet furnish back numbers of the present, and of several of the former volumes, at the subscription price; and would be glad to do so in all cases where new subscribers will state they want them.

Our agents will do us a favor, if they will mention this fact to persons about to subscribe, and procure and forward their orders for the back numbers of the present volume especially—or of any of the preceding volumes in our power to supply.

Br. Skinner has a few perfect sets, from the commencement, bound, which he will dispose of at \$2.00 per volume—those who want them, had better apply soon, as full sets are very scarce. A. B. G.

APOLOGY.—Ever since my return home I have been too busy in other matters to be able to furnish the precise quality of editorial I could have wished. Illustrations and explanations of Scripture require a clear head, and leisure to look up authorities, to be really what they should be. I will endeavor soon to answer a few requests that have been on hand for some time.

A long and excellent article on the adaptation of Christianity to the various conditions of mankind, from the pen of Br. Smith, has been crowded out of the editorial department this week, to give place to the Record, which would not "keep" as well. A. B. G.

RELIGIOUS NOTICES.

There will be preaching to-morrow, by Br. MARTIN at Durhamville, at half past one, P. M., and at Clockville in the evening—Br. GROSH at New-Hartford—Br. A. F. McCABE at Mohawk village, and at Frankfort in the evening.

There will be preaching on the third Sunday inst., by Br. A. WILLIAMS at Oil Creek, Pa.—Br. BODEN at Madison—Br. C. B. BROWN at South Champion, and at Copenhagen in the evening—Br. W. M. DELONG at Burlington Flats—Br. M. B. SMITH at Smyrna village, and at Sherburne village in the evening—Br. GROSH at New-Hartford—Br. WAGGONER at Frankfort, in the evening—Br. BIDDLECOM at Russia, and at Colebrook in the evening—Br. A. F. McCABE at Paine's Hollow.

There will be preaching on the fourth Sunday inst., by Br. A. F. McCABE at Middleville, and at Newport in the evening.

Br. A. G. CLARK will preach in the evenings of Tuesday, December 6th, at Hamden—9th, at Bloomville—13th, at Devenport—15th, Head of the river—16th, at Roxbury—19th, at Bloomville—20th, at Hamden. Also; on Sunday, December 4th, at Mercedith, forenoon and afternoon—Sunday, 11th, at Hobart at 10, A. M., and at Harpersfield at 2, P. M.—and on Sunday, 18th, at Hartsfordsville, forenoon and afternoon.

* * Union, please copy.

Br. E. E. GUILD will preach in the evenings of Thursday, December 1st, at Otsdawa—2d, near Br. Metcalfe's. South Oxford—6th, Upper Lisle—7th, near Br. Taft's—8th, at Panther Hill—12th, at Oxford—13th, at Preston Corners—14th, at Norwich village—15th, Great Brook, South New-Berlin—16th, Mount Upton. Also; on Sunday, December 4th, in the stone schoolhouse near Smithville, during the day, and in the schoolhouse near Br. Crandall's in the evening—Sunday, 11th, at South Norwich during the day, and in the schoolhouse near Br. Wetmore's in the evening—Sunday, 18th, in Unadilla village, forenoon and afternoon.

* * Union, please copy.

CONFERENCE.—A Conference of the Otsego Association will be held at Cedarville on the 14th and 15th days of December next. Full attendance is requested, and ministering brethren are especially invited.

By order of Committee on Conferences.

POETRY.

From the Gospel Sun.

THE COTTAGE HOME.

If you've ever observed the neat cottage
That stands by a neighboring wood,
The sweet little cottage—the cottage,
I know you would love it—you would.

If you've seen the fine flowers in motion
That wave their rich hues to the eye;
And heard the lone song of devotion
As it rose on the wings of the sky;
If you've seen the fond parents in prayer,
With their children all kneeling, at even,
And heard the kind spirit's desire
At it breathed for the blessings of heaven;
If you've heard the responsive and hearty—AMEN,
You needs must desire to hear it again.

And such is the home—the sweet cottage home,
The kindest of parents is there,
The present is happy and nothing to come
Can mantle its pleasures with care.

O, may I be blessed with a neat little cottage,
The love undissembled—its own;
I ask not for riches, I ask not for lottage,
But grant me, kind Heaven, a neat cottage home.

For the Magazine and Advocate.

RETROSPECTION.

BY P. J. WARNER.

Man, the creature of circumstances, varies with the scenes around him. Prosperity and adversity give him a temperament as fluctuating as the air he breathes. I mean not that noble examples of firmness and perseverance are wanting, but in that quality which distinguishes him as a social and reflective being, he assimilates himself to circumstances; these regulate his temperament and give vent to his intellect. Though all men are reflective, and are furnished with the same themes for reflection; yet their conclusions vary with the minds which attempt to investigate, and diversity of opinion arises not from diversity of hypotheses, but from the peculiarities of investigators. Nowhere do we see difference of opinion more marked, than in the estimates of the past.

The past! It is a gallery of paintings viewed in perspective, where the most fastidious palate can be gratified, and the sourest grumbler find enough to lash with censure. Almost all prefer to look on the brighter side, and few are they who cannot find some themes for enlightened enjoyment. The unfriendly thistle is passed by unheeded, while the fragrant rose is plucked with avidity. Is there one, one solitary being, so destitute of every source of happiness, that in viewing the long catalogue of departed years, he can glean from thence nought but pain and anguish? Yes, there is one—'tis the Indian, the proud inheritor of two centuries of accumulated wrong! There he sees, painted in the blood of his ancestry, the fall of his native forests, the desecration of his hunting ground, the sacrifice of the graves of his kindred, and hears the imprecations of rapacious avarice and iron oppression, commingled with the shrieks and groans of his squaw and pappoose, ascending to heaven amid the curling smoke and flames of his kindled wigwam! Retrospection causes him to clench his tomahawk with deadlier grasp, and set his teeth in undying revenge, while love of country heaves his bosom and calls on nature's God to avenge his wrongs of helpless innocence. But the oppressor's arm is upon him, and his proud, noble spirit, like the chafed tiger gnawing his chains, covers to brutal force, and the crushed Cherokee, as he leaves his native soil, leaves all that is near and dear to natural affections, and muttering thick curses on unfeeling Georgia, wends his joyless, tearless way toward the setting sun, and in the dimness of futurity hears the last appeals of violated justice and bleeding humanity, stilled in the mild waves of the Pacific!

Strange though it may seem, memory loves to linger most fondly where adversity has cast her darkest frown. Where ease and pleasure have passed the lethargic year, and fortune smiled propitiously, memory finds little to keep alive its retentive powers and buoy up the soul in retrospective delight. The instructive tale and interesting story dwell not on the bright and poetic morn of Spring, when the songsters tune their pipes, and not an exhalation dims the brightness of the sun, but when the black cloud with its forked tongue and muttering growl, frowns o'er the peaceful vale—when the sea tumbles in agony and nature seems at war with herself. The veteran when recounting the scenes of by-gone days, rolls not of the ease of the camp and the luxury of home, but of walls greeting him with flames and iron hail, of the fierce encounter, the deadly assault, and even, the grapple with the grim monster himself. The hardy ma-

riener seated by his domestic hearth, cares not for days and weeks of listless calm, but the angry storm, the groaning vessel, the fatal wreck. The man, and "to be a man," says the historian, "is more than consul"—the man will sometimes lay aside his dignity, and on the wings of retrospection flit back to his school boy days, and shudder again under the uplifted ferule beating learning into his cranium, or feel the astounding box on his ears setting his senses to rights!

Is the past but the pencillings of fancy or the tissue of poetry? Shall we strike it out, and live and learn from the present for the future? As well blot the sun from the heavens or hurl the earth from her wonted course! Man would sink to his primitive rudeness, and the whole moral world become one stagnant pool of ignorance. Would man be satisfied with his present attainments—be content with one "everlasting now?" The speculator would not; the scholar would not; the lover would not; "the man with the toothache would not." 'Tis by uniting the past, present and future, we form that sum the God of nature designed us to enjoy.

Genius, like a sparkling firework, flashes while it blazes. When the sudden flash bursts on our mental vision, forgetting ourselves, we seem transported to the fiery concave with the light that dazzles—but the blaze vanishes—we are but ourselves—simple men. When the orator's wand touches the sympathies of the heart, like willing captives he leads us along into the wilds of fancy and amazement, till at length like Morpheus from Rip Van Winkle, he flits away and leaves us to grope back through the labyrinths of enthusiasm to the cold shores of reason and reality. 'Tis retrospection that gives the orator his electric power. Interest flags and attention faints when he plods his way through abstract reasonings and moralizings, and when carried too far, we very excusably resign ourselves to drowsy sleep and the better entertainment of pleasing dreams; but let him touch the dead corpse of the past and interest springs on its feet—let him strike the rock of historic treasure, and abundant streams of attention gush forth! The past shows man as he *was* and *is*. No incentive genius is wanting to create comedy or tragedy. At the mention of Waterloo, or Lodi, or Marathon, or Thermopylae, rivers of blood, bearing barques freighted with disembodied spirits, seem coursing along to the great harbor of human existence; while the faces of kings playing with crowns as with marbles; the freaks of ignorance and superstition mingled with the gambols of witches on broom sticks, sweeping the dust from the eyes of the stars, with a Gilpin for a driver; furnish ample combustibles to explode wasting melancholy. The Italian, though enervated by luxury and enfeebled by dissipation, indifferent to all that is ennobling to man or dignifying to human nature and prostrate in supine effeminacy at the feet of the pope, can yet be aroused to feelings noble and patriotic, by the rehearsal of the deeds of his ancestry, achieved twenty-three centuries ago. The veterans of our own land—they can tell of the sweets of retrospection. Every returning year that whitens the frost on their venerable heads, and deepens the furrows in their cheeks, adds to the relish of our theme, and makes the shackles of life hang lighter on their aged limbs. The annual celebration of our national anniversary, kindles anew in their bosoms the fires of '76, through the medium of retrospection, and every cannon that pours forth its significant peal on that cherished day, awakens themes dear to their recollection, and they seem to live again those days when they earned the rich legacy they transmit with such liberal hand to a grateful posterity.

But how will this age appear when viewed in retrospect by coming years? An age of literature, an age of enterprise, an age of invention, an age of steam, an age of bumps! an age of ologies and isms; an age teeming with institutions, abandoning the old stale practice of dealing out morality in doses like ipecac, but giving good, plain, wholesome, practical food, such as reason and nature dictates—an age when truth and error can be investigated with impunity—an age when "constitutions spring up like mushrooms, and are kicked over as easy"—an age when republics blaze like meteors, and like them, too, vanish!—an age as abstemious as the learned Pythagoras who forbade his disciples to eat beans, because, forsooth, they were made of the same materials as man!—an age when philosophy has found at least one incontrovertible truth, "that a big head fills a big hat!"

To the student will retrospection bring naught but remorse and regret? Newton would not say so—Franklin would not say so. True it is, youth has its sport and pastime, its follies and vanities; so has age, and he who would freeze the light and prattling current by constantly painting a gloomy and desolate futurity—who would dampen every buoyant and aspiring emotion by perpetually descanting on the emptiness of pleasures and the futility of honors, deserves the isolated cave of the mountain, or the gloom of the impenetrable forest, where no human influence can come within his palying influence. More to be dreaded than the Upas of Java,

is the perpetual dreamer of melancholy and despair. Though seats of eminence are not reserved for the patient searcher after classic lore; though useful rather than great must be his motto, yet the past is not without its pleasures; desert though it be, yet here and there a lovely oasis relieves the eye and cheers the heart. Days of gallantry are there—days of innocent mirth are there—there the latent spark of genius first disengaged itself, perhaps in penning the album ballad or comic song. There he sees the lecture room and debating hall, that miniature Congress, where he plotted the work for his riper years to erect. He has left the mimicry for the reality of life, and is better pleased with the imitation than the substance. Newton could quit the stars and fancy himself again tinkering his water clock, or smoking his lady's finger! Franklin could lay aside his lightnings and thunderbolts, and fly his paper kite or blow his dear-bought whistle!

Sweet, then, is retrospection to students who can look back and say with the poet—"We have talked with our past hours—they have borne a good report to heaven."

Clinton Liberal Institute, August, 1836.

MARRIAGES.

At Fly Creek, on October 22d, by Rev. T. J. Smith—Mr. JAMES HAMILL, of Massachusetts, to Miss MARY JANE LUMLEY, of the former place.

At Bridgewater, October 26th, by the same, Mr. S. HUBBELL REYNOLDS, to Miss CLARISSA BABCOCK, youngest daughter of Oliver Babcock, all of that place.

In Cuba, September 18th, by William Hicks, Esq., Mr. SAMUEL EGLESTON, of Pike, to Miss SARAH ANN COMSTOCK, daughter of Russel and Rachael Comstock, formerly of Delhi, Delaware county.

DEATHS.

In Victor, September 8th, Mrs. MARY WILMARTH, wife of Ira Wilmarth, aged 67 years. She had formerly been a member of the Methodist church, but embraced Universalism some years since. Of its influence upon her life and conduct—of her life, her example and triumphant death, a feeble and imperfect account is given in the extract from the sermon published in this paper. Her funeral was attended on the 10th, and a large number of surviving relatives and sympathising neighbors and friends participated in the last sad offices of respect. K. T.

In Spring, Crawford county, Pa., September 11th, after an illness of eight or nine days, Captain ELISHA BOWMAN, aged (on the day of his decease) 79 years. Captain B. was originally from Connecticut, but resided for some time in New-Hartford, N. Y., from whence he removed to his late place of residence, then called Beaver. His consort, who died on the 4th of January last, had she lived, would have been 77 years old on the same day that her husband completed his earthly existence and his 79th year. Captain Bowman died in the full assurance of immortality for all mankind—consequently, reconciled to God, and at peace with man. In him the poor, the widow and the orphan ever found a friend. The funeral was attended by Elder O. Barr, of the Christian denomination. B. A.

In Lee, October 25, Mr. JACOB CHASE, father of Rev. J. Chase, of East Bloomfield, aged 85 years. C. U.

In Perrinton, October 17, of consumption, Mrs. MARY EATON, consort of Joshua Eaton, aged 35 years. Mrs. Eaton possessed a strong mind and a benevolent heart. She had been educated in the belief of endless misery; but her faith in that gloomy doctrine had been declining for a number of years, and at length terminated in the firm persuasion that God would have all men to be saved and come unto the knowledge of the truth. Retaining her reason and speech to the last, she expressed her belief that she would again meet her friends and the whole world, in a state of existence, holy and happy, beyond the grave. To the afflicted relatives and sympathising friends the consolations of the Gospel were tendered by the writer. W. E. M.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, NOVEMBER 19, 1836.

NUMBER 47.

THE PREACHER.

ORIGINAL SERMON,

BY REV. ALFRED PECK.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy iv: 10-12.

There are many things in the life, and connected with the services of the Christian ministry, that are exceedingly grateful to the affectionate and feeling heart. It is not, however, a life of perfect ease, where servants wait the pleasure and minister to the gratification of every imaginary want; but on the other hand, it is a life and calling filled with important duties; and many of its unceasing labors, are arduous and irksome. The powers of the body and strength of the constitution are brought into requisition to endure the fatigue of itinerancy, the pastoral care of the flock, and the public labors of the desk; and these last, have ruined many worthy and useful members of community. And the mental energies and every power of the mind are called for, to investigate and teach the glorious truths of the sacred pages—to defend the honor of the word from foes without and foes within—to collect and dispense the testimonies of life and love—and to present and enforce those sublime lessons of instruction, so needful to the peace of man. There is a warfare with the superstitions of the age, and the prejudices of many; and a controversy with many vices and evils rendered acceptable by popularity, reproaches from abroad, discouragements at home, and many disheartening circumstances where we expected the most faithful support, and the most cordial co-operation. And I would never advise any one to enter the ministry, and excite the expectations of his fellow-men, or make vows of service in the cause of God; until he sits down and counts the cost—until he has made up his mind to forego privileges and advantages the world deems honorable—until with him truth is paramount to every other consideration. He should commit himself, and his cause, and his all to God, as to his faithful Creator. Possessing a deep and thrilling interest in the honor of God, the power of the Gospel, and the peace of man; he should fortify his soul to bear all the reverses of fortune, and trials which may await him: and however much deceived as to the acceptance of what he deems truth, or disappointed in the result of his labors; he should still trust in the living God.

To illustrate the spirit of these remarks, let us advert to Paul, the author of our text. From what is told of his origin—his education and his influence; we have reason to believe that he possessed advantages above many of his day. Born at Tarsus, a city of Cilicia; still he was educated at Jerusalem under one of the most eminent doctors of the law. His conspicuous standing, popular faith, ardent temper, unparalleled zeal, knowledge of the Scriptures and powerful eloquence; pointed him out to the authorities as a suitable person to suppress the infant but growing cause of Christianity. Having received the necessary instructions and authority for committing Christian men and women to prison, or bringing them bound to Jerusalem; he was employed in these cruel purposes and on his way to Damascus, when he was converted from his enmity, and brought to espouse the cause he was opposing. Convinced of his error, and enlightened as to the knowledge of the truth, with the same ardent feelings and untiring zeal, he enlisted as a Christian teacher, and promulgated the Gospel of life and peace, and counted all things

but less, for the excellency of the knowledge of Christ. And he who could before his conversion, hold the clothes of Stephen while he was stoned to death, and himself inflict cruel and various persecutions on the humble believers of Jesus, was now prepared to face danger and endure suffering, and even wished himself accursed from Christ, if he might but enlighten the world and establish that Gospel which is the power of God unto salvation. For nearly thirty years he preached the Gospel of the grace of God. He travelled in Arabia, Asia, and Europe; and labored from city to city. He suffered hunger, and thirst, and nakedness, and cold, and fastings, and watchings, and the fatigues inseparable from long journeys, undertaken without any prospect of human succor. He disputed in his own hired house, and taught daily in the school of Tyrannus. And he omitted no opportunity by night or by day, to visit private houses to confirm believers; and to convince unbelievers of the truth. He was stoned and cast out of the city of Lystra for dead. Five times he received of the Jews forty stripes save one. Twice was he beaten with rods by the Romans. Thrice he suffered shipwreck; and a night and a day was he in the deep. At length he was bound with chains, and carried to Rome, where he remained a prisoner two years.

What armed the apostle with fortitude, and sustained him through all this unparalleled series of suffering? He trusted in God. Did he not despair of benefiting the world, and look back upon his Christian ministry, as a life of useless labor and folly, and approximating to the close of his career, a prisoner in chains, regret the stand he had taken? Nay, he congratulated himself with the pleasing reflection; "I have fought the good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness."

In the early part of his life, he was bred in the most strictest sect of the Jews—lived as touching the law blameless—and verily thought he ought to do many things contrary to the name of Jesus. But when converted to Christianity, the bold and intrepid spirit and noble energies of his soul, were engaged where a sense of duty called—to impart to the sinful and unhappy children of men, the peace that passeth understanding. Bred a Pharisee, he believed that the spiritual favors of Deity were confined solely to the righteous, who, after death, obtained an easy return to life; while the wicked—the great mass of sinners, were to be confined in an eternal prison. After the enlargement of his views by his conversion to Christianity, he could teach, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Thus, formerly, he believed that God only designed to save the few, who were, like himself, obedient and blameless in the law. Instructed by special visions and revelations from Christ, he learned and taught, that "God our Saviour will have all men to be saved, and come unto the knowledge of the truth." Once he believed Christianity to be an imposition and error of that nature, that it tended to lead its votaries, and those whom it should beguile, from every hope of salvation; and could reproach it as injurious to the public weal, and fatal to the soul. But converted, himself would labor and suffer reproach, because he trusted "in the living God, who is the Saviour of all men, especially of those that believe." How great was the change in his mind; but how consistent the actions of his life. While ignorant of the truth, he could teach partial favor from God. Ignorant of its tendency, he could re-

proach those whom he considered as unbelievers. Brought to the knowledge of the truth, he taught impartial favor, universal grace, that God is the Saviour of all men. He had then no friends to favor, no foes to persecute: but in the spirit of his glorious doctrine, he would rather suffer persecution and reproach, than to reproach and persecute.

As we believe in this cheering and important truth, and in its salutary and healthful influence upon the public hopes and peace, and upon the public morals; we will proceed to lay before you, some doctrinal considerations in its favor, and the moral improvement it requires.

I. As the first consideration of the Christian's hope, and the firmest foundation of his reliance and trust in Deity; we may mention his wise and benevolent designs. God either has designs, or he has none. If he has none, then all the circumstances of man's present temporal being, instead of flowing from the wisdom, and benevolence, or any providence of Deity; are but happy accidents and fortunate casualties. And the Gospel has no system about it, nor end in view. It arose from chance: its favorable aspect is the result of chance; and its termination cannot be known, nor pledged, but depends upon chance. Every Christian, then, to avoid practical atheism, must admit that God has designs. Design, not only implies a plan, but a purpose or intention in the plan. Therefore, in the creation of man with a physical constitution, mental powers, and moral faculties; the divine Being, not only put the machinery in operation, and designed that man should exist; but he must have had some general intention with regard to the ultimatum of that existence. And whatever the result proves, is the manifest intention; and must have been embraced in the original plan. Hence, should the dread catastrophe of living death and endless woe take place: worse, far worse than extinction—a privation of all joy and satisfaction—a despair of all mercy,—and excruciating torture fill every fibre and power of life; it is plain that Deity must have designed this unhappy result of being. This conclusion robs God of every pretension to benevolence or mercy, and consequently to all claims to the homage or affectionate regard of men. This, instead of honoring God, becomes, to use paradox, but Christian diction; and destroys much of the confidence and peace, and hopes and happiness of men.

We find the remark abundantly exemplified within our own observation. What glory, I ask, is reflected on the divine character, by saying the Deity has no absolute designs, or charging him with merciless intentions? See many poor souls, whose belief runs into one of these errors; for themselves, their mind is harassed with doubts; and for their fellow-men they will water their pillows with their tears. O what a weight of woe, in prospect, rests upon their minds! They have no confident reliance upon the mercy and future dealings of Deity: but incertitude and unsatisfied anxiety pain the soul. Not so with those who believe in the benevolence and purposes of Jehovah, as embracing the future welfare and eternal salvation of the whole human family. No, they have a foundation on which to rely, and that foundation is as stable as the pillars of the eternal throne. They trust in the living God.

Admit, what every Christian must, that God has designs, and then let us examine for one brief moment, the nice and critical, but unwise distinction that has been made, between God's foreknowledge and his determination. Is the knowledge of God perfect? Yea; in Scripture language, "Declaring the end from the beginning, and from ancient

times the things which are not yet done." We ask, then, was *his design* compatible with his knowledge? Or did he design, what he knew could never be; and know that his design must be abortive? Shall we confess God's perfect knowledge, and yet talk of the uncertainty of events and results in what God knew? Shall we admit the certainty, and yet deny the design? Shall we acknowledge the design and yet dispute the certain fulfilment of the divine purpose? We do not wonder that men, who reason thus, or are not capable of reasoning more soundly, should be tossed in perpetual uncertainty, and be distressed with doubts and fears.

Far different was the view and theory of the apostle Paul. When he speaks of the "manifold wisdom of God," he declares it was "according to the eternal purpose, which he purposed in Christ Jesus our Lord." He taught man's salvation, "not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." And to the Romans he says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Let the original intention of this text, be what it may, and its application what you please, it proves that for which we have cited it; that the foreknowledge of God is consistent with his designs and purposes.

Once more on the designs and purposes of the Deity. When God instituted the plan of salvation, and designed to send Jesus into the world to rescue, save and deliver our race from the misery of mortality, and the thralldom of sin; was it to carry out and complete the original, and perfect, and only design of God—of happiness as the end of our being? Or was it a new and necessary design, as a matter of expediency, to remedy an evil unprovided for, and to make the best of thwarted designs and broken purposes? If we allow that the Deity makes trials, suffers defeats, and resorts to new plans—what confidence and trust can we ever feel, in the plans of him whose purposes have been known to fail? Allow that the gift of our Lord and Saviour was agreeable to the original design of God, as to the end of our existence; and we are under no necessity of admitting a failure or frustration of any purpose of the Most High. When we learn that God not only "declared the end from the beginning," but says "my counsel shall stand, and I will do all my pleasure," and worketh all things after the counsel of his own will—that none can stay his hand—then we learn the faithful saying, that Christ Jesus came into the world to save sinners—gave himself a ransom for all—and God will have all men to be saved and come to the knowledge of this glorious and eternal truth—we can then, feel to rely on the security of our happiness; trust in the living God who is the Saviour of all men, especially of those who believe; and rejoice in hope of his glory. On this view of the plan of salvation, all are embraced in the good designs of God; and we discover that "God is in Christ reconciling the world unto himself." And notwithstanding all the obstacles that impede man's recovery, and foes to his peace, he shall come off conqueror, and more than conqueror through him that loved him; for it is written, "all the ends of the world shall remember and turn unto the Lord," and that Jesus "shall see of the travail of his soul and be satisfied." "We see not yet all things put under him"; but that need not shake our confidence; "for we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Thus we see the work in progress, according to the gracious design. This satisfied Paul, and it should satisfy every believer, that the end is certain, so that with the author of our text, he can trust in the living God as the Saviour of all men.

Thus having thoughts of peace, and designs of mercy as the end and object of our being; God designed a Saviour as a part of the original plan to carry that purpose into effect. Having designed a Saviour, he spake unto the fathers by the

prophets, and revealed this glorious purpose of his love. These prophecies were fulfilled when Jesus came to save his people from their sins, and give himself a ransom for all men. When "the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads—when they shall obtain joy and gladness and sorrow and sighing shall flee away;" then, the design of God shall have been accomplished. If, therefore, we deny absolute designs to Deity, we shake all confidence in his mercy, and fill the heart with doubts and fears. But if we admit impartial designs, we can rejoicingly trust in him. And salvation being not according to our works, but according to his purposes and grace; he is the Saviour of all men, especially of those that believe.

II. Let us present some farther Scripture testimony of the fact, expressed in the text, that "God is the Saviour of all men." When the divine Saviour was about to make his appearance among men, he was announced by a heavenly messenger to the shepherds. "Behold I bring unto you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord." Let us analyze this heavenly declaration, that we may learn its import and extent. It is first declared, "Behold I bring unto *you*, good tidings of great joy". In the second place it is affirmed, that the same good tidings which is brought to them, shall be and extend to *all people*. It is important for us in the third place, to inquire and learn, in what consists the good tidings proclaimed by angels to men? "Unto you is born a Saviour, which is Christ the Lord." Is God the Creator of that which he never created—the Preserver of that which he does not preserve? Is Christ the Saviour of those whom he never saves? The good tidings to the shepherds consisted not in the fact, that Christ would become *their* Saviour, if they would comply with known or unknown conditions to make him so; but in the simple fact that he was *their* Saviour. And if his being a Saviour implies deliverance or salvation, all to whom he is Saviour, must enjoy salvation. And if the good news above expressed be unto all people, then all people will be saved, and the doctrine is true, according to the above argued design, and according to the will of God; "For God will have all men to be saved and come to the knowledge of the truth."

This angelic announcement, is in perfect conformity with the design of God in the creation. Let us see how subsequent facts and declarations, accord with this heaven-taught truth. Although the world was lost as to innocence, alienated from the life of God through the ignorance that was in them, and involved in guilt and misery; yet the Saviour teaches the object and result of his labors, in the following language. "The Son of man is come to seek and to save that which was lost." To save was as much an object of his coming, as to seek. He says to man, "seek, and ye shall find." Will he seek and not find? Or finding, will he not save? In another place the Saviour teaches, "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The brazen serpent was lifted up upon a pole, and was typical of the lifting up of Christ upon the cross. And as the poor wounded sufferers in the wilderness, were healed by the type; so should the moral maladies of man be healed by the anti-type. Again says Jesus, "And I, if I be lifted up from the earth, will draw all men unto me." Thus do we learn, that he came to seek the lost—being lifted up, he will draw all men unto him and by virtue of the cross will he save them. Well might the apostle Paul teach the doctrine of the salvation of all men, for the messengers of God from heaven, and Jesus our divine Lord, had taught it before him.

Jesus had not only taught it in the foregoing declaration, and in allusion to the above figure; but in the following explicit instruction. "All that the Father giveth to me shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own

will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." To ascertain the extent of this, we read—"Ask of me and I will give thee the Heathen thine inheritance, and the uttermost parts of the earth, thy possession." And to show that they were received, the Saviour declares, "All things are delivered unto me of my Father." Again he says, "thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The only import of these testimonies, is that all mankind, the Heathen and uttermost parts of the earth, were given to Christ of the Father, and that they shall come to him in such a manner, that he will in no wise cast them out. For this is the Father's will which he came down from heaven to do, that he should lose nothing of all this gift, but raise it up at the last day. For the accomplishment of this vast labor, God gave all power into his hands, that he should give eternal life to as many as the Father had given him. This gift, and these qualifications, were bestowed upon the Son for the express purpose of performing the design and will of God. Could Jesus receive the plaudit, "well done, good and faithful servant," if, possessing all the necessary powers, he failed to seek, and save, and raise up at the last day, God's ample gift? And how could the declaration be verified, "I have finished the work thou gavest me to do"? The apostle speaks of the will of God, which Jesus came to do, in the language following. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things, in Christ, both which are in heaven and which are on earth, even in him." Here, the substance of the foregoing argument is embraced; and the doctrine of the text established as the will of God, which he had purposed in himself according to his good pleasure.

Let us take another view of the subject.—To accomplish the designs of God, and will of the Father, thus sung by angels and taught by Jesus Christ; the blessed Mediator gave himself a ransom for all men—tasted death for every man; and thus all mankind are bought with a price. The consideration here to be presented is, whether this purchased possession, or any part or moiety thereof, can be distrained and held in perpetuity, in the service or bondage of another; without the hope of rescue or possibility of release, and no injury or injustice be done to the purchaser? Should your purchased possession be seized by fraud or violence, and yourself deprived of its enjoyment; no argument, not even a theological one, would convince your mind, you was not wronged! By what known or unknown power of logic, then, are we to arrive at the conclusion; that a vast majority of the human family shall be seized by an unconquered and unconquerable enemy, and confined in a prison of fire, and he who purchased them by his own blood, suffer no wrong? Will he receive the small portion he is enabled to obtain, as the travail of his soul, and be satisfied?—The object of Jesus in all his labor and his mission, is expressed as follows: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." What argument will convince the mind unsubdued by the powers of darkness, that the works of the devil may, and can, and will remain to all eternity; and yet the purpose of the mission be accomplished?—But the same object is expressed elsewhere, in different language. "Forasmuch, then, as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." How plain is the idea communicated, that Jesus passed through and suffered death, that he might destroy the devil, that has the power of death. And equally as clear, is the following idea—that he endured death and engaged in the destruction of the devil.

to deliver the partakers of flesh and blood, from the bondage to which they were subject all their lifetime. Shall we maintain that Christ has suffered death, but the devil remains undestroyed; and the children of humanity shall endure his still more cruel bondage and imprisonment, world without end? and yet that he hath finished the work that was given him to do, and done all things well? And shall we then ask the assent of your mind to these manifest absurdities? What! the devil and his works to be destroyed, and yet remain as long as their destroyer? What! man to be delivered from bondage, and yet his bondage, increased, shall remain to all eternity; and Jesus be adored and lauded as his deliverer? Let us apply one of the wise and prudent sayings of Jesus. "What man going to build, sitteth not down first and counteth the cost, whether he be able to finish? Or what king going to make war with another king, sitteth not down and consulteth, whether he be able with ten thousand, to meet him who cometh against him with twenty thousand?" Thus our Saviour taught, and did he not thus practice? Then when he endured the cross and despised the shame, he had before him the joy of sitting down at the right hand of God, having raised up the whole gift of the Father, and lost nothing; to see of the travail of his soul with divine satisfaction, and be enabled to say, "Behold, I and the children which thou hast given me."

[Concluded in our next.]

For the Magazine and Advocate.

KINDNESS.....No. 1.

"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink."

There are duties which may be denominated *indeterminate*, as they are not founded in *legal* right. They are founded in humanity and sympathy, and are called by various names; such as charity, mercy, compassion. It is not a little remarkable, that many persons who are *legally* just and upright, seem in reality to want these virtues; while, on the other hand, others who have no very imposing traits of common virtue, possess these in great perfection. This may be seen in almost every neighborhood. One, punctilious in the observance of every legal requirement—exact in the performance of all things of which the law takes cognizance—nice to a farthing, in the fulfilment of every engagement, the omission of which involves a penalty; at the same time will not hesitate a moment to take advantage of the poor and unfortunate; and, in the words of the poet,

"With one hand put a penny in the urn of poverty,
And with the other take a shilling out."

Another, careless or regardless of legal consideration, indifferent to the performance of contracts made with his neighbor, involved in numberless lawsuits, on account of his total disregard of legal right, and perhaps guilty of actual crime; is, at the same time, alive to the distresses of his fellow-creatures—sympathetic in his nature—weeps with those who weep—charitable to the poor and needy, and ever ready to assist the unfortunate.

But it is when these two obligations, legal right and moral principle, are blended in the same individual; when a punctual regard for the laws of our country and the laws of God, are fixed in the heart, and manifested in the life, that we see the whole duty of man exemplified in the attainment of that perfect character which is the height of human excellence. It is not our object, however, to enter into a disquisition of the distinctive particulars which subsist between these virtues. It shall be our business in a few successive articles, to speak of duties which our Saviour particularly recommended, and which evidently comprise that righteousness which exceeded that of the Scribes and Pharisees. We shall appropriate the term *kindness* to designate these *indeterminate* duties.

The particulars noticed in the language of Christ, at the head of this article, imply want. Now, in strictness, no person can be said to be in want, who can provide for himself. It is when the "barrel of meal, and cruse of oil" have failed; when all

the springs of joy have dried up, and when ghastly famine applies its energies to its pale and meagre subjects—then *kindness* comes in angel form, in mitigation of human woe. It is when our own resources, like the prodigal's, are exhausted, that we realize our want, and feel the kindness of the hand that administers relief.

Let us contemplate a scene.—On the one hand, *want* with all its haggard forms and its concomitant sufferings, has seized as its prey, a human being. Hunger, with its desolating power comes on, enervates and brings to emaciation his once robust form, and paralyzes every function of the body. Thirst, with its keen and unwelcome attendants, seizes his vitals, and dries up the last fountain whence spring the least of pleasurable emotions, and leaves him, as it were, upon the burning sands of Africa's thirsty shores, where death stares in the face the victim of this barren and waterless waste. On the other hand, view some agent of Heaven's bounty, whose bosom is warmed with *kindness*, and whose hand is ever ready to relieve the wants of his suffering fellow-beings. In contemplating such a scene—hunger, thirst, want, on the one hand; *kindness* on the other, all our faculties are suspended for the result. We can almost suppose superior beings engaged in contemplating this scene.

Hark! 'Tis the voice of mingled joy and gratitude—joy for the reception of the benefaction, and *gratitude* to the giver. As the fountain of gushing waters to the weary and thirsty traveller upon the desert plain of Sahara, so is the kindness of one of the sons of benefaction to the child of want. As the joy of the weather-beaten mariner, at the sight of his home and of his friends, so is the feeling of gratitude which gushes from the full heart of the recipient of kindness, at the moment of his relief. And this one moment may thus become *one of the happiest* of human existence. Nor is it confined to the recipient alone, the *giver* catches the delightful impulse, and feels "that it is more blessed to give than to receive."

EIMI.

October 17, 1836.

For the Magazine and Advocate.

DICK ON THE IMPROVEMENT OF SOCIETY.

I have lately read this excellent work, and I must say that I have seldom read any book with more pleasure. The spirit that directed the pen of Br. J. M. Austin, when he said "*Enlighten the people, ENLIGHTEN THE PEOPLE*," appears to have been ever glowing in the author's bosom. In one or two short paragraphs he clearly expresses his faith in the dogma of endless misery; but it is surprising that a believer in that doctrine can so constantly breathe the atmosphere of Universalism, and that, too, in such purity and perfection: indeed I am persuaded that he is *not* a Partialist, only once in the while, when he happens to think of the old creed; and even that appears to have occurred to his mind but just once, during the writing of the whole book; and there, speaking of the renovation of a wicked man on entering the immortal state, he says, "It would be contrary to any thing we know of the moral government of God: it would strike at the foundation of all religion and morality"—and after adding a few words more to the same effect he takes his leave of this subject and launches out on the broad ocean of universal philanthropy, embracing in the ardor of benevolence every kindred, and tongue, and people under heaven; binding all together by that imperishable cord, the illimitable paternity of our common Creator. I have only room to give one or two short extracts as a specimen of his style, when his mind is engrossed with this delightful theme. On page 332, he says,

"When knowledge is conjoined with a recognition of the Christian precept, 'thou shalt love thy neighbor as thyself,' its possessor will easily be made to enter into such considerations as the following, and to feel their force:—That all men, to whatever nation or tribe they belong, are the children of one almighty Parent, endowed with the same corporeal organs, the same intellectual powers, and the same lineaments of the divine image

—that they are subject to the same animal and intellectual wants, exposed to the same accidents and calamities, and susceptible of the same pleasures and enjoyments—that they have the same capacities for attaining the higher degrees of knowledge and felicity, and enjoy the same hopes and prospects of a blessed immortality."

"How various, then, the ties, how sacred and indissoluble the bonds which should unite men of all nations! Every man, whether he be a Jew or a Greek, a Barbarian or a Scythian, a Turk or a Frenchman, a German or a Swede, a Hottentot or an Indian, an Englishman or a Chinese, is to be considered as our kinsman and our brother; and, as such, ought to be embraced with love and affection."—p. 333.

He speaks in the most unsparing language against all party spirit and sectarian divisions among Christians, and as a remedy for these evils, he says, "we must discard the greater part of those systems of divinity, and those polemical writings and controversies, which have fanned the flame of animosity, and which have so frequently been substituted in the room of the oracles of God." He says we must discard "the technical terms of polemical theology, such as *trinity, hypostatical union, sacraments, etc.*" (I suppose the *etc.* might well include *endless misery*.) "and, in our discussions, especially on mysterious and doubtful subjects, adhere as closely as possible to the language of the inspired writers." In very deed! Should all Limitarians learn to feel, to speak, and to write like this philanthropist, what would become of the doctrines of Partialism? They would be numbered with things that *have been*, but are not. Lord, hasten the happy time!

The work is calculated to exert a powerful influence for the promotion of science, morality and pure religion. I wish I could see it in the possession of every family.

J. FRENCH.

For the Magazine and Advocate.

TO TRAVELLERS'S.

Messrs. EDITORS—As your beautiful city is the great thoroughfare to and from the West, your public houses therefore become subjects of interest to the traveller. I hence feel impelled by a sense of public duty, to make known the following occurrence.

A few weeks since I called at "Bagg's Hotel," now occupied by one Churchill; and for the mere use of one bed-room and one bed, from 4 o'clock in the afternoon until four o'clock next morning, he, (or his bar-keeper, with his knowledge) made out a bill, which I paid, of *two dollars and fifty cents*! This, to me, had the appearance of barefaced extortion. Those travellers who desire to pay such bills, will doubtless continue to patronize that house. But those who possess no such inclination, I have no doubt, will avoid it. I have the bill still in my possession; and it can be left at your office for inspection if necessary.

A TRAVELLER.

The above has been on hand for some time. The writer is well known to us to be a man of undoubted veracity; and however disagreeable it may be to record such occurrences as the above, we do not feel at liberty to connive at the conduct exposed, by refusing it a place in our columns.

ENDS.

For the Magazine and Advocate.

ANECDOTE.

About the year 1789, my father lived in Williamstown, Mass. One day, being at the house of the settled minister of the parish, he heard the following conversation between a parishioner who came with a load of hickory tops which grew on open land, as the payment of his minister tax, and the clergyman.

Parishioner.—How do you like the wood?

Minister.—Oh it is such crooked stuff—when cut up there will be little of it.

P.—Very well; let one thing answer the other. Remember, it was crooked stuff I had of you; and if it was made straight, there would be much less of it than there is of the wood!

J. BRYAN.

Wheatland, Monroe county, N. Y.

For the Magazine and Advocate.

ADEQUATE RETRIBUTION.

BY REV. C. HAMMOND.

"For she hath received of the Lord's hand double for all her sins."

Calmet, a French monk, who has furnished the world with an invaluable dictionary of the Bible, which has been reprinted with extensive amendments, improvements, and retrenchments, under the supervision of professor Robinson, of Andover, gives us the following interpretation of this text. He says, "for a right understanding" of this passage, "read the counterpart—that which fits, the commensurate quantity, extent, or number of her sins; that which is adequate, all things considered, as a dispensation of punishment. This passage does not mean twice as much as had been deserved, double what was just, but the fair, commensurate, adequate retribution." How this interpretation can be made to agree with the professed opinions of those who have endorsed it, concerning eternal rewards and punishments, subsequent to a day of general judgment in a future state, I confess my utter inability to show. If the punishment which Jerusalem had received of the Lord's hand, were commensurate in quantity and extent to the number of her sins; if, as our author says, it was an "adequate retribution," then, may, we not inquire, if endless misery would not be unfit, unjust, and inadequate. There is certainly an inconceivable disproportion between the limited punishment inflicted upon the Jews, which in this case, is said to be a "commensurate quantity" and an "adequate retribution," and the popular sentiment which contends for an eternity of misery, as being no more than an adequate punishment for their transgressions.

Now, it will be observed, that the text states two things. First, that Jerusalem hath received of the Lord's hand an adequate retribution, and, Second, that this punishment was not the quantity inflicted for any one particular sin, but "for all her sins." The first particular proves that the Lord judges and recompenses his people in the earth, and consequently, does away all necessity for a day of judgment in a future existence. The moment, that we establish it as fact, that men are justly rewarded for all their sins in this world, it supposes that they have been judged worthy and deserving of such punishment. Why should there be no peace to the wicked? why should the way of the transgressor be hard? and the pains of hell afflict the sinner? if God has not judged them deserving of the punishment they receive. And, if God does judge and reward his people in time, it certainly becomes the duty of every faithful steward to vindicate this truth.

The second particular assures us, that the Lord inflicted upon Jerusalem an "adequate retribution" for all her sins. The history of this people shows that their sins were as numerous and as aggravated as that of any other nation under heaven. Consequently if it were possible to inflict a commensurate punishment upon them for all their sins, it is also possible to inflict a just retribution upon all men in the earth. And it is not only possible, but morally certain in my mind, that such is the fact, as "God is no respecter of persons." But notwithstanding this view of the divine government appears plain and true to me, I am satisfied that it does not appear so to all others. There is no sentiment opposed with greater ardor, or treated with greater caution than this. Hence, frequent objections are raised by some, and a silent cautious policy pursued by others. Among the objections, I am inclined to consider only one, which I judge is thought to be as invulnerable as any.

"Suppose," says the objector, "that a man intentionally murders his neighbor, and then immediately commits suicide, when and where will he receive an adequate retribution?" Before I answer this objection, I would make one or two suppositions. First—Suppose that I am unable to reconcile this statement with what the Scriptures teach concerning the punishment of the sinner in the earth, does my inability to solve and harmonize a hu-

man supposition, disprove, or invalidate that truth which God has revealed? I envy not that man's faith in the inspiration of the sacred Scriptures, nor his reverence for the Bible, who is intent on suppositions designed to impeach what he otherwise acknowledges to be its express teachings. He should first assent to that which is real, and then he may attend to that which is fictitious; but never will the time come to prefer the latter to the former. Second—Suppose, (and I challenge the world to disprove it,) that the man who committed the murder and suicide, was insane, that he had not the exercise of his reason, and knew not what he was doing, how much punishment would he deserve, in justice and equity? That there ever was a person possessing a sane mind, that destroyed the life of another, and then his own, immediately, I do not believe. The simple act of suicide, itself, would be sufficient proof to my mind, that the person was insane; and, therefore, not morally, or justly accountable for the deed. And it should not be overlooked, that as we cannot know the motives, or the guilt of any sinner, so we cannot judge in righteousness the amount, or extent of the punishment he may deserve; and this circumstance alone, should teach men to be more humble, than to assume opinions opposed to what God has revealed, because their limited capacities cannot comprehend the whole plan of the divine administration.*

* As staunch believers in punishment after death, whether limited or unlimited, do not admit that the Bible teaches that all sins are punished on earth, or in this life; but expressly declare that, either directly or indirectly, it teaches that the punishment of some sins will be in a future state, this remark cannot be considered by them as embracing them; but only those who believe as does Br. H. respecting the express teachings of the Bible, and yet would evade its testimony with suppositions. All such, certainly do show very little respect for the Bible. A. B. G.

For the Magazine and Advocate.

LETTER TO REV. MR. HEALY.

DEAR SIR—Having for some time past been confined to my room through sickness, and hearing that you were to preach at Cox's chapel on Sunday, September 26th, I felt an inclination to avail myself of the opportunity offered of joining you in the worship of our common Father. I was well aware that preachers of a Limitarian creed in general, seeing in their congregations individuals who believe in the unbounded and immutable love of God, take occasion to injure their feelings by charging them with holding opinions at once unscriptural and untrue; but I felt confident from a previous knowledge of your general character, that I should be permitted to sit under the droppings of the sanctuary and feel my soul refreshed with the bread of eternal life, without being insulted, and while we together bowed before the God and Father of our Lord and Saviour Jesus Christ, and you were addressing the divine Majesty, I felt persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" should be able to separate me from the love of God. But to my great astonishment, I soon heard you announce from the sacred desk, that Universalists believed that the wicked enter heaven in their sins, and that their doctrine was calculated to lead men into error here, and destroy both body and soul eternally when time with them was no longer. And furthermore, you asserted that you had been a Universalist—were acquainted with that doctrine—and had advocated it until your eighteenth year, when you were changed by the spirit of God.

What, sir, was I to understand by these unwarrantable assertions? Either that you were then, and still are, totally ignorant of that doctrine which you, in the blindness of your zeal, was making efforts to annihilate! or that you spoke without any regard to truth. If, as you stated, you were nurtured and brought up in the principles of Universalism, I shall be so candid as to tell you, that your early and religious instructions were much neglected; otherwise you must have altogether

departed from the truth—for nothing could strike me with greater astonishment, than to hear from your mouth such unfounded assertions against that religion which teaches and inculcates the principle of God's unbounded goodness and unchangeable love. But, sir, I discover it as no new thing for the enemies of truth to speak after this manner; yet this kind of sophistry will not do, for the weakest capacity can detect it; and, allow me to say, that the members of your own church do not place it to your credit. Give me leave to inquire if it would not be more in accordance with your duty as a minister and district chairman, and more compatible with divine revelation, to have employed your time and talents in healing the schisms and restoring peace to your distracted church, instead of throwing arrows of malevolence and envy at an inoffensive and persecuted people? Already there are five denominations of people in this Province, claiming exclusively the name of Methodist. A war of extermination is, in consequence, waged, and will continue to rage, if lucre is sought instead of truth. Let conscience answer, if it would not be far better, and if your labors would not be more acceptable in the sight of God, had you pointed out the errors of your own people, and exhorted them to put far from them the evil thing, and with St. Paul have said, "let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you?" If ignorance is in reality your excuse, lest you should again commit the like error, I will briefly state for your consideration, a few prominent features of the Universalist belief.

As respects sin and its inevitable punishment, they believe "the wicked are like the troubled sea whose waters cast up mire and dirt;" that "there is no peace to the wicked;" that "he that doeth wrong shall receive for the wrong that he doeth," and "though hand join in hand, the wicked shall not go unpunished." This, sir, they do believe, and this they ever have believed, notwithstanding your assertions to the contrary.

Delicacy would doubtless have prevented my writing to you, was I not in some measure constrained to do so. I stated in the foregoing part of this letter, that I had been for some time ill; and indeed, I was then so weak, that while riding to the meeting I nearly fainted several times; the service was rather long, so that I felt very much fatigued before the conclusion, and on seating myself in the waggon to return home, I became very faint. Some persons present seeing me in this situation, concluded that the sermon I had just heard was the cause thereof. But I affirm, I know not an individual, who holds a faith similar to that you asserted to be Universalism; why then, should my feelings undergo so great a change? However, the hue and cry is gone forth, and the report is industriously spread, but thank Heaven! I have not so learnt of him who is willing and able to save, as to tremble and faint at the word or frown of a mortal.

Judging from what I saw of your zeal, I conclude that your anxious soul is longing for an opportunity to oppose this supposed heresy, and feeling a desire to gratify you, as there is not at present a professed minister of our faith in these parts, I offer myself to meet you in public debate—the time and place to be mutually agreed upon—the subject for debate to be, Is endless punishment taught in the Scriptures of Divine truth? I conclude, praying that when you again stand up to minister in holy things, that spirit which guideth into all truth may so direct your mind into the knowledge and love of God, that you may embrace the whole world as children of one common Father. An answer to this will be expected as soon as possible.

Respectfully yours, MARY ANN CHURCH.
Hybla Cottage, Upper Canada, October 7, 1836.

The most sublime charm of love is to devise and accomplish the felicity of another.

From the Universalist Union.

MINUTES

Of the Proceedings of the New-York Association of Universalists for the year 1836.

Met according to adjournment at North Salem, Westchester county, N. Y., on Wednesday, the 5th ult., and proceeded to business by choosing Br. H. Scott, Moderator, and Br. L. C. Marvin, Clerk.

United in prayer with Br. N. Dodge. Read the proceedings of the last session of this body. Voted to approve them.

Resolved, That this body appoint a committee on letters of fellowship and ordination for the ensuing year.

Whereupon Brs. C. F. Le Fevre, S. J. Hillyer and L. C. Marvin were appointed said committee.

The committee of discipline report that no cause of complaint has come before them during the year past. Report accepted.

Resolved, That the ministering brethren present, not members of the Council, and any lay brethren who shall be introduced by any clerical or lay delegate, be invited to join in the deliberations of the Council, but not to vote.

Resolved, That this Association appoint a committee of discipline for the ensuing year.

Whereupon Brs. Sawyer, Le Fevre and Marvin were appointed said committee.

Adjourned to meet on Thursday morning.

Thursday morning. Met according to adjournment.

Resolved, That this body appoint delegates by which to be represented in the next session of the New-York State Convention to be holden in Albany, in May, 1837.

Whereupon chose Brs. Le Fevre and Marvin, clerical, and B. Ellis and W. G. Burr, laymen, delegates to said Convention, with power to appoint substitutes.

Resolved, That it shall be the duty of the Standing Clerk to furnish the delegates to the State Convention with proper credentials.

Resolved, That when this Association adjourns, it adjourn to meet at Huntington, L. I.

Appointed Br. C. F. Le Fevre to deliver the occasional sermon before the next session of this body, with power to appoint a substitute.

After some little deliberation the following resolution was passed unanimously.

Resolved, That the Constitution of this Association be so far amended as to leave the time of its annual sessions with the Standing Clerk, who will appoint as near the usual time as possible, but with especial regard to that period when we may avail ourselves of moon light.

Appointed Br. L. C. Marvin to prepare the minutes of the session for publication and accompany them with a circular.

After uniting in devout and ardent prayer with Br. Le Fevre, adjourned according to a former vote. H. Scott, Moderator.

L. C. Marvin, Clerk.

Ministering brethren present.—C. F. Le Fevre, New-York; S. J. Hillyer, North Salem; S. C. Bulkeley and H. Lyon, Danbury, Conn.; L. C. Marvin, Newark, N. J.; N. Dodge, New-London, Conn.

Lay delegates present.—L. Smith and H. Scott, North Salem; B. Ellis and L. Seymour, New-York.

PUBLIC WORSHIP.

Tuesday evening.—Prayer, Br. Lyon. Sermon, Br. Le Fevre, Luke iii: 5.

Wednesday afternoon.—Prayer, Br. Dodge. Sermon, (occasional,) Br. Marvin, Luke x: 36.

Evening.—Prayer, Br. Dodge. Sermon, Br. Dodge, Mark xvi: 15, 16.

Thursday morning.—Prayer, Br. Marvin. Sermon, Br. Lyon, Luke xix: 10.

Afternoon.—Prayer, Br. Bulkeley. Sermon, Br. Le Fevre, 1 Kings iii: 27.

Evening.—Prayer, Br. Marvin. Sermon, Br. Dodge, Eph. v: 26.

CIRCULAR.

To all the children of God, the New-York Association of Universalists sendeth wishes of health, right teachings and peace.

Brethren—The Lord has seen fit according to the multiplicity of his mercies to permit us again to assemble to mingle our prayers and supplications for the upbuilding of our beloved Zion. We thought it was good to be there. We felt our strength renewed, our hopes confirmed, and our faith we trust received assurance from the testimony of inspired truth. All things were done decently and in order, and we hope to the acceptance of the great Master of assemblies. No jarring sound, no note of discord was heard to mar our peace, or blight our joy. Owing to the extreme inclemency of the weather but few were present from a distance, and our meetings were not so numerously attended as they would otherwise have been. Nevertheless there were many present who waited upon the Lord in faith, in hope and in love. The services of the sanctuary were serious and impressive, and the spirit of rejoicing was in our midst. And it did our hearts much good to be permitted to take the warm hand of kindly greeting, and to part "in the unity of the spirit and the bonds of peace." May Zion's God permit us once more to shake hands in a universal convention above, where parting never comes, and where every man shall be a priest at the altar of heaven forevermore. Amen.

Per order,

L. C. MARVIN.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, NOVEMBER 19, 1836.

ADAPTATION OF THE GOSPEL TO THE CONDITION OF MANKIND.

1. It will readily occur to every one who reflects on the subject, that the Gospel is now—what it ever has been, and must continue to be—the same as when first announced to the Hebrews by the Son of God. In the meantime, it is certain that during the process of eighteen centuries, the human mind and the social habits of man have experienced and exhibited every modification of barbarism and refinement. The social and mental condition of the whole race, have been in a perpetual ebb and flow—constantly changing, and as constantly assuming new and distinct features. Where the grossest and most profound darkness and ignorance once held their empire, science and the arts have long made their home, and cheered all classes with their mild and beneficent influence. Where the sturdy barbarian bent his war bow, the shepherd tends his flock, or the husbandman gathers his harvest in peace—the mechanic quietly pursues his calling, or the merchant counts his gains. And where crime in all its forms of craft, and violence, and blood, was the sport of rude and lawless tribes, the influence of wholesome laws is seen and felt in personal security and the protection of individual rights and possessions. The degraded and brutalized slave of an iron tyranny that he could neither evade nor resist, has been transformed into the independent and intelligent citizen—and where he once bowed before a grim and blood-stained idol, he now adores the living and true God.

But while these beneficent changes have been progressing to their results, a series of events have been as constantly operating of a far different nature. Where science and civilization once diffused their comforts and blessings, a wild and untutored race has risen up—strangers alike to social order, domestic happiness, and mental cultivation. Where astronomy had its birth, the very heavens have become dark—and neither sun, nor stars are regarded for the purposes of science. The valiant Ptolemies have been dethroned by the enthusiastic Ottoman; and the numerous and civilized nations of the East, have dwindled into semi-barbarous hordes of voluptuous Mussulmen. The speculative and philosophical Greek, no longer pursues or enjoys his theories, his learn-

ing, or his taste; but has sunk into a mere servant of servants; the poor—the oppressed victim of pride and power. The lordly Roman is no more. His land groans under the burden of the ruins of his former splendor and greatness—while his nation presents a still more deplorable ruin, in its intellectual degradation. And Italy, though still the land of music and statuary, is yet spell-bound by a habitual servitude to the requirements of an all-controlling superstition. The very soul must be the subject of some unwonted energy, before its dungeon can be enlightened by the torch of freedom. And liberty—precious in all things, but most precious in religion—is reserved for some more deserving, but future generation.

The Gospel claims an appropriate application of the same general principles and maxims, to the mental condition of every human being throughout all time. But the distance between the simple child of nature, and the cultivated man, is immense, while the intermediate range of intellectual attainments admits of an almost infinite number and variety of gradations. To reach all these, with a few comprehensive rules, suppose that they are of the most simple and intelligible nature. And this fact should forever explode the idea, of any difficulty in understanding or explaining whatever is of importance for man to know respecting the Gospel. This is the basis of the admission, that the fundamental and essential doctrines of Christianity are so obvious that they can be comprehended by the lowest capacity, and applied by the most obtuse understanding. On no other possible supposition, can the Gospel be of general use to mankind. On any other—instead of a system of divine benevolence, it becomes one of partiality and cruelty, in all its features, bearings and purposes—leaving an overwhelming majority of mankind to endless conjectures, as, to whom it applies, and to indefinable wretchedness respecting human destiny.

The particular principle of the Gospel which bears upon this subject, is *benevolence*. This will soften, and refine, and purify the feelings and affections of the rude and barbarous; while its influences will be equally applicable to every successive step of the progress of mental improvement. And when mind shall have received the last ray of enduring light, and the full measure of knowledge shall have been poured into the human soul, benevolence will constitute the bond which shall bind it in the bundle of life and assimilate man with the Deity.

The age in which Jesus lived and taught—in which his disciples planted the Gospel in different and distant lands, was one in which hatred of strangers and enemies was cherished, injuries retaliated, and the worst passions of our nature freely indulged. By the Gospel, men were taught to overlook or forgive injuries, to cherish the benevolent affections, and to carry them out to their results in every action of life. It is true that this would not at once transform the unlettered into men of science—but it would, and it did convert the wise and the ignorant to the knowledge and enjoyment of the only true philosophy of social being. The so-called philosopher, needed the benevolent spirit of the Gospel as much and as obviously as almost any other man; and from his acknowledged pretensions and the consequent influence which he was able to exert, it was perhaps of more importance to him, on account of the well being of society. And the cultivation of the affections, and the improvement of the social condition, are among the first steps in the ascent to a state of civilization.

If evidence of this fact were demanded, it is found in abundance, by running the eye over the map of the world. Compare the social character, literature, arts—the whole mental condition of the people in Pagan or Mohammedan countries, with that of those where Christianity has prevailed, and it will be found that refinement is every where connected with the Gospel. Nor will this truth be materially affected by the existence of a semi-barbarism in some Christian lands. So far from it, the corruptions—the gross and palpable corruptions of Christianity, will at once be recognized as the reason why they are not more improved. This remark

more particularly applies to the influence exerted by the respective Greek and Roman Catholic churches. In Russia, the former has retarded the advances of improvement and civilization—in Italy, the latter has perverted or broken down the lofty and noble aspirations of dignified and upright minds, by its eternal intermeddlings with every interest and every employment. Had these lands enjoyed the awakening power of the spirit of the reformation, the mental energy or social refinement which marks their different people, had borne a very different character.

But even in these extreme cases, there is good reason to believe, that the progress of improvement has been greater and better than in other countries possessing superior external advantages, but destitute of the Gospel. And as a general illustration, a comparison of Russia and Turkey may perhaps be sufficient. Fifteen centuries since, and Byzantium, or Constantinople was the seat of the arts and the refinement of the world. The Turk eventually came and prostrated the power of the Christians, since which time—in defiance of the great influence of an extensive commerce, upon the mental and social character of a people—no visible improvement has been made. On the contrary, he who recollects what the great hive, whence swarmed the mighty Northern host, was fifteen hundred years since, will have reason to believe, that under a Slavonian Winter, and the scarcely less frigid ritual of the Greek church, there is still warmth enough preserved in the few elements of Christianity there taught, to soften the heart, and improve the social condition of benighted man. If in this instance the inference is correct—and it seems impossible to doubt its being so—then the general position is also shown to be correct, that Christianity tends to the social and intellectual improvement of the human race. And that its benevolent principles are adapted to every human condition while man is man—while he has prejudices to overcome, or passions to control, or affections to cultivate.

2. The Gospel is professedly adapted to the *moral condition* of the human race, irrespective of any peculiarity in the circumstances of individuals. And the reason is obvious—morality, or right and wrong action, depends entirely upon the feelings, affections and principles of the heart. These are radically the same in all men, at all times; and consequently one set of rules meets the moral wants and circumstances of every individual of the human race. Some may have made greater progress than others, in moral knowledge and the practice of virtue. But these superior attainments serve to increase the weight of obligation, in the degree that the moral sense is enlightened and purified. The Gospel fixes its hold upon the affections; and though urgent in its demands of obedience, it expects that obedience will correspond with the degree of information enjoyed. It instructs parents to love and provide for their children—children to serve and obey their parents, and all men to “speak the truth—to do justly, and to love mercy” in their intercourse with each other, and to “walk humbly with their God.” This is not only intelligible to all, but is perfectly suited to the situation and the moral wants of all. It meets man universally in all the relations in which he stands to those around him; and it imposes such, and only such duties as he must feel to be best for himself—best for his race.

Love, the eternal principle that always seeks the good of its objects, is the great requisition of the Gospel.—And it commands itself to the acceptance of all, by the knowledge which it imparts of the affinities that bind man to man. It does more than this, when not counteracted by the influence of erroneous views, or the ebullitions of unrestrained passions—it interweaves its benignant spirit with the feelings of the heart, and secures by its power there, the obedience which it commands. And it commences its operations at that very point—in that particular place and sphere, most effectually calculated to reach, in its ramifications, every member of community. Its first impression is made in the domestic

circle—upon the parents’ heart—the ductile mind of the child, and every better feeling is sanctified by the approval of Heaven.

Nor does it stop with the mere injunction of love to man. It adapts itself to the religious feeling so universal in him, and requires him to love his God. This requisition was unknown to man, and is contrary to all the forms or views of religion entertained among mankind previous to the advent of the Gospel. It remained for the Gospel to present a Deity to the devotions of mankind, whom it was their duty and their interest to love—and who is so presented as to secure the exercise of that affection. And thus the basis of all religion and virtue is laid in a single requisition—and that one can be fully appreciated by the humblest capacity. For the most ignorant are capable of knowing enough of the divine benignity, to understand both the reason and propriety of loving God. ‘And the wisest of our race can do no more: they may entertain more enlarged views, and be actuated by more exalted feelings; but their love for the Deity rests on the perception that he “first loved us.”’ The one may only discover the blessings of the sun and the rain—and enjoy the mercies of redemption; while the other with more capacious powers, or better cultivated mind, may see “a God employed in all the good and ill that chequers life.” But in the astonishing adaptation of the Gospel to the moral condition of man, both learn—and learn alike—that the sum of all true religion and true morality is comprehended in love to God, and love of man.

3. There are great diversities of condition, independent of the social or moral circumstances of mankind. Health and sickness, joy and sorrow respectively exert an astonishing power over their feelings and conduct. So that while man is under one of these, he nearly ceases to be under its opposite. He thinks, and acts, and reasons on subjects while in health, in a manner very different from similar exercises in the season of sickness; and his feelings under the impulses of joy, are quite different things from what they are when sorrows wring his heart. And all these reasonings and emotions assume new and previously unknown features in the near prospect of death. Standing on the border of the grave, and looking down into its cold and silent chambers—every previous mode of thought, every accustomed feeling merges into one new consciousness, where the past, the present, and the future mix and blend, and unite their several and distinct influences, absorb all interests, concentrate all feelings, and fill and occupy the soul.

The Gospel professes to suit these various circumstances of health or sickness, joy or sorrow, life or death. In health and comfort, men are generally less attentive to their religious interests, than at other times, and under other influences. And the reason is, they are immediately and deeply interested in the cares, or labors, or amusements which naturally, and perhaps properly, occupy a very large share of attention. But even then, the Gospel comes to them with strong appeals to the reason and the heart. And it demands not only a state of preparation for other scenes, but the instant adoption of its precepts and doctrines, as means for rendering the present situation more supportable. For not only the ordinary business and duties of life have their perplexities and vexations, but its very amusements become insipid and irksome. To bear up under these, is more than can usually be done with equanimity and comfort. The peaceful and submissive spirit which the Gospel was designed to impart and cherish—the calm and holy meditations which it spontaneously inspires, tend very materially to lighten the burden of human cares, while they encourage and promote the faithful discharge of every relative obligation. At the same time they furnish the reflecting mind in its hours of relaxation and joy, with purer pleasures. When the heart is glad, there are fountains of rapture opened to the believer, at which he refreshes his spirit with joys that can never know abatement. And he lives in the constant assurance, that the

best enjoyments of earth are eventually to be succeeded by those which are pure and eternal.

The scenes for which the Gospel would prepare us, are sickness, sorrow and death. And it is quite too plain to need proof, that some preparation for these events is demanded by the circumstances of our being; and that it is the part of reason and prudence to undertake the work, while in health and in the possession of a sound mind. For it is impossible to suppose, that when languishing under the pains and depressions of disease, the intellect is at liberty to exert its full powers, or is capable of close application to any given subject. And it is equally difficult to believe, that in the season of overwhelming sorrow, the mind that has not already been refreshed and strengthened by the waters of life, can at once go to the fountains of comfort and consolation. The Gospel invites and even entreats us to perform this work, when we are in circumstances to do so. And its adaptation to these scenes, is expressly predicated upon the ground of previous attention to its invitations. He who disregards these solicitations at the proper season, has no reason of complaint, that he does not, and cannot realize all the benefits of the Gospel in the moment of his greatest need.

In sickness, the Gospel imparts the spirit of submission to the will of Providence, and arms the mind with fortitude to bear with dignity the ills which it cannot control. The Christian understands and feels, that his pains and sufferings are not the angry visitations of an offended Deity—but the unavoidable consequences of a human constitution. And he perceives in the many comforts and blessings left to him—and which, if God were not beneficent would have been denied—abundant reasons for praise and gratitude to his benefactor. Besides, if these views and principles were laid in the heart at the proper period—if their influence had been duly exerted over the life, they furnish inexhaustible sources of comforting retrospection. And the sufferer looking back on the past, finds fountains of present peace opened, from which he drinks the needed consolation.

Again, sorrows are perpetually pouring abroad their streams among mankind; and at times overwhelming them with the deepest afflictions. The dearest friends are forced from our embrace—the tenderest ties are severed; and those in whom our highest pleasures centered, are mingling dust with dust. When the awful moment arrives in which we most need the sustaining power of the Gospel, how deplorable is his situation who has never given his attention to the truth! How happy on the contrary, is he who understands that glorious and divine system, and who feels the sustaining power of the hopes which it furnishes of another and a better life. He feels that it is the Gospel alone, which reaches, or can suit his condition—and he cherishes the prelibations of eternal joy with his departed kindred, as the most gracious bestowment of his God. He looks with a heart at rest, to that spirit-land beyond the grave; and he sees it peopled with immortal and happy beings—the “wicked have ceased from troubling and the weary are at rest.” And this view—these comforting influences, attach to the Gospel in every age, and adapt themselves to the wants of “all that mourn.” While the common sympathies and affections hold a place in the human heart, so long neither rank nor station, neither social refinement nor in ecclesiastical culture can render the hopes of the Gospel less efficacious, or sanctify those hopes with more consoling power.

Finally, man must die. That busy, anxious, active being—so wise, so susceptible, so interesting, passes away from earth. This he knows, and for this, the Gospel admonishes him to be in constant preparation. That preparation is provided for, and the means tendered in the instructions given by the Christian system. And these means consist in cherishing the hopes of the resurrection; and in the retrospect of an innocent and virtuous life. The Gospel alone furnishes and secures these. Neither reason, nor philosophy is able to moralize the

life, or sustain the soul in death with well established hopes of immortality. Yet these are and will be necessary to the support of the last hour, while man is man. Nor are they less essential and important to one, than to another of his whole race. It is not a softer pillow, a richer canopy, or a greater fame, that soothes the anguish of nature's last mortal pang; but the mind at ease, the soul sustained by hope, the brighter and more enduring prospect of a life to come.

Such are the adaptations of the Gospel—so apparently difficult and complicated in theory, so simple, and easy, and certain in fact. And it may be safely assumed, that a system which meets the condition of man in the circumstances enumerated, can with the same certainty and facility, reach every possible or conceivable variety of human character or situation. And doing so, it must, from that consideration alone, contain the highest possible evidence of its divine origin. For no man—however misled by theory, or blinded by prejudice, or infatuated by superstition—can indulge the vain supposition for a moment, that human wisdom could devise, or human foresight provide and apply the means for accomplishing any considerable part of a plan so great, so benevolent, so stupendous.

S. R. S.

"AN ARGUMENT FOR THE TRUTH OF CHRISTIANITY, In a series of Discourses. By I. D. WILLIAMSON, Albany, N. Y. New-York, P. Price and Co. No. 2, Chatham Square. Stereotyped by Redfield and Lindsay, 1836." 18 mo. pp. 252.

The above is a most welcome and useful publication. It has been before the public for some weeks, and should, in justice to its merits, have been before noticed; but we had expected a notice of it for our columns from another pen ere this, and besides we have actually not had time to peruse it till now. We have just finished its perusal, and are happy in saying that, considering the size of the work, it more than meets our expectations in its general merits and interest. True, we had expected a good production from the well known pen of its esteemed author, which is seldom or never wielded in vain; but in this he has rather excelled his ordinary productions. The work, it is true, is not faultless,—as indeed what human production is?—as we discover a few grammatical errors, (whether of the author or printer we know not,) one error in point of fact, wherein the discovery of the Copernican system is attributed to Sir Isaac Newton; one at least questionable in which he ranks Thomas Chubb on the side of infidelity, and a few positions which we should at least hesitate to adopt, though not at all affecting the argument with the skeptic. But, bating these, which are indeed but trifling matters, and do not at all weaken the force of his arguments in proof of the truth and divine authority of Christianity, the work is truly excellent and well calculated to be extensively useful. And one thing which more than any other, makes it eminently so, is the plainness of its language, its adaptation to all capacities, and the force and energy, somewhat peculiar to the author, thence given to the argument with the common and indeed the great mass of readers.

Although the subject is a somewhat hacknied one, on which it is next to impossible to find a new idea, or advance any new argument, yet our author has by no means pursued the commonly beaten track. He does not waste his time and labor in proving, what has so often and clearly been proved before, and therefore does not need to be proved again, that the Scriptures were written at the times when they purport to have been, and by the authors whose names they bear; but goes to work manfully to prove that whether they were thus written or not, they are true in themselves—he proves from philosophy, from nature, from reason, common sense, experience, and observation, as well as revelation, that what is stated in the Bible is true—that God exists, possesses all the attributes there ascribed to him, viz. infinite power, wisdom and benevolence—that he governs the Universe, rewards virtue and punishes vice, just as nature and reason would, and experience

does teach us that such a God would be likely to govern the world, and reward and punish the subjects of his government—that the promises of the Gospel, are just such as would be consistent, and only consistent with the character ascribed to him—that the resurrection of Christ, in confirmation of those promises and in proof of the Gospel, is not only proved by numerous and overwhelming arguments and facts, but is in itself a reasonable doctrine, consistent and only consistent with the character of God and the wants of mankind—that the Gospel is in itself superexcellent and superhuman, in its origin, doctrine, precepts, morality, tendency, etc., altogether superior to and different from all other systems of religion ever known in the world, and therefore it must be of God—that the objections raised against Christianity by its enemies, are in general puerile and without force, and at all events contradictory to and inconsistent with each other. Indeed our author, to employ a modern phrase, seems completely to have "used up" the infidels of the modern school. The work in general is conducted as an *argumentum ad hominem*, and as such is very happily managed, doing equal credit to the head and the heart of the author.

One thing more we must say in favor of the book. It is unincumbered with those odious doctrines, which originated during the dark ages of the church, which are too often interwoven with the defences of the Gospel in modern times, such for example as original sin, total depravity, the trinity, endless misery, etc., etc., which have actually done more towards alienating good minds from the faith of the Gospel than all their other arguments, however good in themselves, have done to win them to it.

The work is for sale at this office, and we recommend to every one who is able, and has not already done it, to procure a copy forthwith, and peruse it faithfully and often.

D. S.

THE KNICKERBOCKER.

The November number came to hand some days since, and has been hastily skimmed over and partly perused. It continues to be sustained in its former interest and merit, and by an increasing subscription list. There is an able, closely logical article in the "Editor's table" department, by Dr. Beasley, in reply to a former correspondent, "Junius," in refutation of Hume's celebrated sophism against miracles—all of which, however, might have been spared had Dr. B. but taken the rational and perfectly defensible grounds, that miracles are not a violation of the laws of nature. Mr. Hume's sophism rests wholly on the supposition that they are violations. However, even on Mr. Hume's own ground, I think the Doctor has fully refuted him. Dr. David M. Reese, (who has written an uncanonid and vituperous reply (which is *no reply*) to Dr. Brigham's excellent work on the influence of religion upon health,) is severely yet justly reviewed in the literary notice of said work. He has frequently misquoted Dr. Brigham's language, and misrepresented his ideas; as well as indulged in coarse abuse toward him. Dr. Reese's work is called "Phrenology known by its fruits"—as great a misnomer as if the reviewer had headed his dissection of Dr. Reese's scandal and Christian honesty, "Methodism known by its fruits"—for his work has as close a connexion with the doctrines he advocates, as Dr. Brigham's work has with the system of philosophy of which he is a defender.

Of the other and many excellent things in the number of the Knickerbocker before us, I have not now room to write—and have selected those only most appropriate to our paper.

A. B. G.

PUBLICATION DAY.

In order to enable a greater portion of our subscribers to receive their papers in time for reading on Sunday, and to avail themselves of the religious notices, we have for some time meditated a change of our publication day from Saturday to Friday. The present year containing fifty-three Saturdays, will afford us one vacant

week to make the arrangement, and gain the necessary advance in time.

The measure will also be beneficial to those subscribers whose papers cannot now always be mailed within the week; for in such cases they lie over until Monday to be mailed here, thus causing a delay of two whole days. True, this does not always happen; but in busy seasons can only be avoided by this proposed change.

Our agents and others will please bear this change in mind in procuring subscribers, as it may afford an additional inducement to many to take the paper; while it can be a detriment to no one. After the present volume, the Magazine and Advocate will be published every Friday.

G. and H.

NEW AGENTS.

Dr. S. Wallace and James M. Clark will please act as our agents in Paldwinsville and vicinity.

Br. Lampson Wright of Penn Line, Pa., will act as our agent in that vicinity.

Br. O. W. Ranney will act as our agent in Oswego and vicinity.

Aaron Thumb, Mottville, will please act as our agent in that vicinity.

G. and H.

Mr. Ira Baker, of Angelica, is authorized to collect arrearages due for former volumes of this paper, in Allegany county. His receipt will be valid, and we hope all who have not yet settled their accounts will, without delay, pay their bills to him; unless they have a better opportunity of sending directly to this office. Old accounts must be settled forthwith.

D. SKINNER.

Owing to a mistake in estimating the length of the Sermon, we are obliged to defer its conclusion till next week.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. A. F. McCABE at Middleville, and at Newport in the evening—Br. SKINNER at Salisbury and Br. WAGGONER in this city—Br. SIAS at Perch River, and at Jenk's school-house in the evening—Br. GRESH at New-Hartford.

There will be preaching on the first Sunday in December by Br. SIAS at Lockport, and at Carthage in the evening—Br. A. G. CLARK at Meredith, forenoon and afternoon—Br. GUILD in the stone school-house near Smithville, and in the school-house near Br. Crandall's in the evening—Br. T. J. SMITH near Br. Carver's in the evening (instead of the third Sunday inst., as noticed)—Br. J. FRENCH at Field Settlement, and in Talcott's school-house in the evening.

There will be preaching on the second Sunday in December by Br. FRENCH in Denmark—Br. GUILD at South Norwich, and in the school-house near Br. Wetmore's in the evening—Br. A. G. CLARK at Hobbart, at 10, A. M., and Humpfield, at 2, P. M.—Br. SIAS at South Champion, and at Copenhagen in the evening.

Br. SIAS will preach on the evenings of November 28th, at Theresa—29th, Flat Rock—30th, La Fargeville—December 1st, in the school-house near J. **aller's [partly illegible] in Pamela—2d, near R. Fuller's—5th, at Great Bend—6th, at Fel's Mills—7th, at Tng Hill—8th, near Bush's—9th, in Pinkney.

Br. A. G. CLARK will preach in the evenings of Tuesday, December 6th, at Hamden—9th, at Bloomville—13th, at Devenport—15th, Head of the river—16th, at Roxbury—19th, at Bloomville—20th, at Hamden.

Br. E. E. GUILD will preach in the evenings of Thursday, December 1st, at Otisdawa—2d, near Br. Metcalfe's, South Oxford—6th, Upper Lisle—7th, near Br. Taff's—8th, at Panther Hill—12th, at Oxford—13th, at Preston Corners—14th, at Norwich village—15th, Great Brook, South New-Berlin—16th, Mount Upton.

CONFERENCE.—A Conference of the Otsego Association will be held at Cedarville on the 14th and 15th days of December next. Full attendance is requested, and ministering brethren are especially invited.

By order of Committee on Conferences.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last.

Rev J. L. Boston, for H. W. C. E. R. E. T. A. L. E. C. L. K. and A. F. D. M. Sandy Creek, (Ils.) for self, J. B. D. P. and F. W. P. L. New-Lisbon, for J. B. and S. H. P. M. Natick, (R. F.) for W. P. A. P. Rockport, (O.) P. M. Pembroke, (N. H.) for Rev T. J. T. P. Plymouth, (M. T.) for self, J. B. and S. B.

POETRY.

For the Magazine and Advocate.

We understand the amiable, but afflicted author of the following touching stanzas, is—if living—very low, and almost daily expecting to take her departure to a brighter and happier world. O how consoling and soothing the doctrine of universal salvation in the hour of affliction and death! And how happily is its power and influence expressed and exemplified in this case! D. S.

THE TIME TO DIE.

When Summer's radiance fleets away,
The roses fade, the lilies die;
The gentle race of flowers decay,
And bright parterres in ruins lie.

While thrilling melodies still ring
In sylvan woodland, field and dell,
And feathered songsters sweetly sing
To Summer's charm the last farewell—

When Autumn's brightest golden hues
Are sprinkled o'er the leafy Lowers,
And pensive twilight weeps her dew
On Flora's withered sleeping flowers—

When cold Autumnal winds do sigh,
And nature's gladness turns to gloom—
This is the season when I'd die,
The time to lay me in the tomb.

While youth still lingers on my brow,
And peace within my bosom reigns;
I would depart as I am now,
From this frail scene of care and pain.

While friendship's voice still greets mine ear
In accents sweet as seraph's lyre,
I would exchange the parting tear,
The last farewell and then expire.

And O, I'd die in full belief
Of God's impartial, boundless love!
How sweet to close mine eyes in death
In hope to meet a world above!

O happy morn, when Adam's race
Shall rise at their Creator's call,
And sighs to endless songs give place,
And boundless love encircle all!

German, N. Y., August 11, 1836.

LAURA ECCLESTON.

From the Universalist Union.

MINUTES

Of the proceedings of the Universalist Historical Society.

THIRD SESSION.

According to adjournment, the Universalist Historical Society convened in the city of New-York, on the 21st and 22d of September, A. D. 1836.

Wednesday, September 21.—The Society was called to order by the President, and after having heard the records of the last session read by the Secretary, it proceeded to the election of officers for the ensuing year, when the following individuals were declared duly elected:—

THOMAS WHITTEMORE, President; PITT MORSE, Vice President; THOMAS J. SAWYER, Secretary; DOLPHUS SKINNER, Treasurer.

CORRESPONDING SECRETARIES.—William A. Drew, Maine; L. R. Paige, Massachusetts; W. S. Balch, Rhode Island; R. O. Williams, Connecticut; John Moore, New-Hampshire; Warren Skinner, Vermont; I. D. Williamson, A. B. Grosh, New-York; L. C. Marvin, New-Jersey; S. W. Fuller, Pennsylvania; L. S. Everett, Maryland; John Corr, Jr., Virginia; G. C. Marchant, North Carolina; Allen Fuller, South Carolina; Allen Greene, Georgia; Willis Atkins, Alabama; Jonathan Speyker, Tennessee; E. W. Camp, Louisiana; A. R. Gardner, Illinois; Jonathan Kidwell, Indiana; Samuel Tizzard, Ohio; Nathaniel Stacy, Michigan; Solomon Bingham, Lower Canada; Oliver Smith, New-Brunswick; Amos Seamans, Nova Scotia; John R. Board, David Thom, England.

Thursday Morning, September 22.—Heard the Secretary's report, and addresses from several members present.

Br. Hosea Ballou, 2d, having mentioned a volume written by a minister of the Greek church, a part of which related to the doctrine of endless misery, and tended to show that this doctrine was not received by said church, it was

Resolved, That Br. Ballou be requested to translate such parts of said work as relate to this subject, and cause the same to be published in the Universalist periodicals.

The following preamble and resolution were introduced and adopted:—

Whereas, It was one of the original objects of this So-

ciety, and also very desirable, to collect a Library of Universalist books, embracing all, or as many as can now be obtained, which have ever been published on this subject; therefore

Resolved, That a committee of three be appointed to devise the best means to attain this important end, and that it report at the next session of the Society.

The Secretary having reported that he had in his possession a manuscript written by Rev. David Thom, of Liverpool, England, containing a brief narrative of his life; it was

Resolved, That the Secretary be hereby instructed to publish said narrative in the Universalist periodicals.

Thursday Afternoon.—The Secretary being absent. Br. A. C. Thomas was appointed Secretary pro tem. Br. H. Ballou, 2d, having declined a re-election to the Presidency, on motion of Br. L. R. Paige, it was

Resolved, That the thanks of this society be presented to Br. H. Ballou, 2d, our late President, for his services the past two years.

On motion of Br. W. Skinner, the Society adjourned to meet in the city of Philadelphia on the third Wednesday and following Thursday of September, 1837.

THOMAS WHITTEMORE, President.

T. J. Sawyer, Secretary.

OBSERVATIONS.

The past session of the Universalist Historical Society, was one of greater interest than either of the preceding. The signs of the times to which several of the members alluded, evidently wear a more and more favorable aspect. In our country there is an obvious and increasing tendency in almost all denominations to embrace more enlarged views of the great salvation through Jesus Christ. Even the schools for the prophets which have been reared for the purpose of preserving the peculiarities of sectarian faith, are found incapable of resisting the influence of the times. Andover and Princeton, the very bulwarks of Calvinism, show evident signs of change. The doctrine of endless misery can no longer be defended on old and popular principles, and new schemes are introduced to subserve a temporary and very doubtful purpose. It is worthy of remark that the changes now referred to, are not the result of any adventurous spirit, any love of novelty or innovation, in the clergy of the popular sects in our country. They are not the fruit of enterprise but necessity. The laity have taken the lead, and the clergy have been constrained by force of circumstances to acquiesce.

The spirit of inquiry is abroad. The love of truth is excited, and no power of divination is necessary to foresee some of the results. Some of the revolting features of Calvinism have already been removed, and others are silently but surely passing away. Calvinism is not now what it once was, nor is it now what it will be ten or twenty years hence. And may not the same be said of Arminianism? The public mind is eagerly inquiring for something better than its dreary uncertainties. The world would know that "the Lord reigneth," and that Jesus Christ is the common Saviour.

The prosperity of our cause the year past is a matter that calls loudly for our devout thanksgivings. The word has had free course, and many have been brought to taste that the Lord is gracious. Numbers have been added to our ranks, and faith and love have been increased.

From Europe we have received gratifying intelligence. It gives us pleasure to state that in England and Scotland there are several interesting congregations of Universalists, and that the whole body of Unitarians in that country are believers in the final holiness and happiness of all men. In Germany, as is already known, a very large part of the clergy, and of the educated of all professions, are Universalists; and we doubt not that through the influence of German divines, no less than by our own exertions, a salutary impression will be made upon the minds of the learned among our religious opposers in the United States.

The prospects of the Universalist Historical Society are encouraging. Of its usefulness, if its capabilities are judiciously called into action, no one we are persuaded, can entertain a doubt. It offers the best means for both domestic and foreign correspondence. It forms a convenient and needed centre for receiving and presenting historical information, and it is highly desirable that every member of the Society and all interested in its objects should contribute to its usefulness. Much may be done with little effort if every one will perform his part.

There has hitherto been a remissness on the part of Corresponding Secretaries generally. Exceptions, however, must in justice be made in a few instances. But generally the Corresponding Secretaries have made no exertions to acquaint the Society with the history and present condition of Universalism in their respective limits. We trust that this neglect will be remedied the present year, and that the fullest reports in their power will be returned to the next session of this society.

T. J. SAWYER.

MAN.—An image of the Deity, which occasionally acts as if it were anxious to fill up a niche in the temple of the devil. The only creature which, knowing its mortality and immortality, lives as if it were never to die, and too often dies as if it were never to live: the soul being gifted with reason, the only one that acts irrationally; the nothing of yesterday—the dust of to-morrow. Man is a fleeting paradox, which the fullness of time alone can explain; a living enigma, of which the solution will be found in death.—*In Triumph.*

MARRIAGES.

In this city, on the 9th inst., by Rev. D. Skinner, Mr. LAMAN WILLIAMS, to Miss HARRIET RAYNOR, both of Springfield, Mass.

In Middlefield, October 15th, by Rev. O. Whiston, Mr. ORIS MUMFORD, of Milford, to Miss LOUISA SMITH, of the former place.

In Hartford, Licking county, Ohio, October 10, 1836, by Rev. Mr. Garland, Mr. CHARLES COGSWELL DUFFEY, to Miss HARRIET SCOVEL.

In Brookfield, October 25, by Rev. E. M. Woolley, Mr. EDWARD W. LAMB, of Onondaga county, to Miss DIANA MORGAN.

In Madison, September 2, by the same, Mr. JUDSON S. LEWIS, to Miss ANN TYLER.

DEATHS.

In Brookfield, October 31, JEDADIAH H. PECK, Esq., aged 72 years.

Br. Peck was a soldier in the revolutionary war, and was one of those choice spirits whose object and aim is to do right, and trust the result with God. Since the adoption of our constitution, he has held many offices of responsibility and trust; the duties of which he discharged with honor to himself, and to the satisfaction of his constituents. He was trustee of our society in that place, and one of the best and most active members. Love for Universalism was the ruling passion of his life; and in the hour of death was not diminished. He was always ready to oppose the God-dishonoring doctrine of endless misery, and few men could do it more successfully.

His funeral was attended on November 2d, and the doctrine he loved and practiced in life, was exhibited to a large and attentive audience, in a discourse from Rom. xii: 21, by the writer. E. M. W.

In Fenner, on the 16th of October, LOIS ELRINA, daughter of Robert and Lucy Ransom, aged 2 years and 5 months. This is the second child that our friends have buried in a few years. But we trust they are prepared to say, in the language of Job, "the Lord gave and the Lord hath taken away, and blessed be the name of the Lord." The funeral was attended by the undersigned, on the 18th. E. M. W.

In Centreville, N. Y., October 1, of bilious fever, Mrs. ALMIRA HIGGINS, consort of Timothy Higgins, aged 29 years. It is due to the character of the deceased, to observe that she was a most worthy woman, and greatly esteemed; that she was a zealous and valued member of the Universalist society in that place, and one of its brightest ornaments; that she died rejoicing and triumphing in the glorious prospect of a better world, a sinless and happy immortality for herself, her family, her friends, and the whole intelligent creation.

The funeral was attended on Sunday, October 2d, by the writer of this, he being in the place on an exchange with Br. L. Paine, the resident preacher, who of course was absent. The meeting was held in the Presbyterian church, the use of which was kindly offered for the occasion; and a numerous and sympathising congregation listened attentively to an attempted delineation of the objects, the grounds and extent of the Christian hope, with its accompanying comforts and consolations, its sureness and its steadfastness, in a discourse founded upon Heb. vi: 9. J. LEWIS.

THE MAGAZINE AND ADVOCATE,

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By A. R. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, NOVEMBER 26, 1836.

NUMBER 48.

THE PREACHER.

ORIGINAL SERMON,

BY REV. ALFRED PECK.

[Concluded from page 371.]

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy iv: 10-12.

Let us introduce still another brief argument.—There is no fact expressed with greater emphasis in the sacred pages, than this, that "God worketh all things after the counsel of his own will." It was unquestionably in view of this fact, that Jesus said, "The Son of himself can do nothing, but what he seeth the Father do." Hence the apostle said, "God was in Christ reconciling the world unto himself." We cannot, therefore, believe that any part or portion of the world, will eternally remain unreconciled, because God through Christ has undertaken the important work of reconciliation. He worketh all things after the counsel of his own will; and his ways are not our ways, nor his thoughts our thoughts: nor are we told in the oracles of life, that he will by and by give up his counsel, and work according to the sinner's will, or an enemy's will, and not his own. Jesus must reign in his mediatorial kingdom until he hath destroyed death, the last enemy; and subdued all things unto himself; then he gives up the kingdom to God the Father, that God may be all in all. But where—we ask the advocates of the doctrine—where, in all the record of divine truth do we learn, that Jesus will ever give up the mediatorial kingdom, until the last enemy of our race is destroyed, and every sinner is reconciled to God and subdued by the power of divine grace? And how can God become all in all, if corruption, and sin, and wo, remain to all eternity? And how does God work all things after the counsel of his own will, if a frustration of his will and purpose, by sin, in the first place rendered a Saviour necessary?—if the devil can destroy more than God by this expedient can reconcile—more than Christ can save?

Thus, we see, the salvation of all men is the will of God. It was promulgated by the angels, taught by Jesus Christ, and constitutes the burden of apostolic instruction. I am aware that it has been objected to this view of the subject, that God has denounced punishment against the sinner. We admit the fact, but do not consider it as a valid objection to the conclusion we have drawn. He will "punish the world for their evil," and "render unto every man according to his works." Now as all mankind are sinners—and must receive "just recompense of reward;" and "receive for the wrong they have done:" unless he saves those whom he punishes, he will not save any. This appears to be the fact. Sinners are to be punished; yet the apostle says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This goes to show, first, that if sinners are not punished, the denunciation is not true. Secondly, the punishment is not endless; for then Jesus could not save. So that the veracity of the Word, and success of Jesus, depends upon the fact that punishment is limited. This brief remark shall suffice on the subject of objections to the general theory. And although our argument in favor of the doctrine presented, is but the beginning of a preface, to the great volume of testimony and argument on the subject of universal purity and endless joy; yet we thank Heaven that we are enabled by the light of his word, rejoicingly and confidently to

trust, without doubts or fears, in the living God, who is the Saviour of all men, especially of those that believe.

But how many there are, who are so unfortunate as to live in perpetual fear which hath torment. Unlike the apostle, they lack stability to their confidence and strength to their hope. To justify this remark,—we hear them saying, with particular reference to this text; "If all men are to be saved, why is it said especially the believer? No, this is the believer's exclusive privilege." We can answer all this difficulty in few words. The declaration of the apostle is positive, involving no obscurity. God is the Saviour of all men, especially of those that believe. Of the salvation of all men we have spoken. It is that joy and blessedness, which originates in the design and purposes of God; which is effected through the mediation of Jesus Christ; and will be enjoyed when God shall be all in all. It is that lasting state of bliss, consequent upon the resurrection, when the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This is universal and impartial; not according to our works, but according to his own purpose and grace. But the peace in believing, the life and joy of faith, is the believer's alone. To say with the apostle, "the life I now live, I live by faith on the Son of God;" belongs especially to those whose living faith works by love and purifies the heart, and gives them a rich antepast of heaven, an earnest of their inheritance on high. Many reason on this subject as though they thought the use of the word, especially, weakened the force, curtailed the extent, or nullified altogether the preceding affirmation. But because the believer enjoys a special salvation, we are not, therefore, to conclude that the preceding affirmation concerning "all men," is untrue.

Let us elucidate this point by another text.—"The cloak that I left at Troas, with Carpus, when thou comest bring with thee, and the books, but especially the parchments." Did Paul mean, and Timothy understand him, that the parchments alone should be brought? But if Paul desired the books and cloak, and still wished to lay greater emphasis on the parchments; then we learn the use of the word, especially. It does not affect the preceding affirmation; it only gives emphasis to that which follows. Hence, in the expression of the text, "God is the Saviour of all men, especially of those that believe;" the salvation of all men is affirmed; but a particular or emphatical sense, given to that of the believer. And the apostle adds, "These things command and teach." That is, the preacher is not to insist on this, alone, that God is the believer's Saviour. Nor is he to dwell on that, alone, that God is the Saviour of all men. But he is to teach both—"these," in the plural number—"these things command and teach."—The former is as true as the latter. And if the believer feels and enjoys the one, he should not deny and contend against the other. We believe, and therefore we teach the salvation of all men.

When, then, we look around, and see the vast portion of our fellow-beings who are uncomfortable by the truth; and feel no inward joy and divine satisfaction in the prospect of immortality before them—thousands and thousands, pouring forth their unavailing tears and unmitigated sorrow, over departed loveliness and worth, and kindred and friends—and hundreds and hundreds, even in religion, pained with the prospect of endless, and unpitied, and irretrievable ruin:—O, how the feeling and sympathetic heart, desires to speak the words of comfort,—to soothe the anguish of the sorrowing,—

and rejoice the fearful bosom with the hopes of salvation! But he who can not himself trust in the living God as the Saviour of all men, although he may have a faint hope for himself; is illy prepared to speak the rejoicing words of hope to him whom he views as a sinner; or to impart consolation to mourners, over many a wayward child of earth. His confidence arises not primarily, from God, but from the works he has done, the conditions with which he has complied; and consequently, when he has no evidence that the same works have been performed, and the same conditions fulfilled, he feels not at liberty to tender the consolations of the Gospel. And he must become callous in his feelings to the wants and woes of humanity, or feel pained over the case of every hopeless sinner.

On the other hand, he who views himself but one of a helpless race of sinners—his actions only affecting his present being with joy or misery; but every act and energy powerless, with regard to eternal things—who views in the divine counsel wise provisions for the future, and an inheritance secured without partiality or respect of persons, and can trust in the living God as the Saviour of all men: he looks not to meritorious works to justify him in speaking the life-giving words of mercy and peace, but to the unpurchased favor of kind Heaven; and he "blesses God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth him in all his tribulation, that he may be able to comfort them which are in any trouble, with the same comfort wherewith he himself is comforted of God." He sees the mourner bending over blasted hopes and crushed affections—and he remembers the life beyond the grave, when death and tears shall be no more: and his words are full of comfort and peace. Perhaps a widowed mother wrings her hands in anguish over the coffined remains of her infant child: and he remembers, of such is the kingdom of heaven. It may be, a numerous circle stand filled with sorrow and shame at the recollection of one whose path was marked with folly:—but the voice of mercy whispers in accents of peace, Jesus came to save sinners, and his grace is sufficient for them. He sees a poor deluded fellow-mortal despairing of acceptance, nor daring to ask for mercy; and he remembers the great love wherewith God loved us, even when we were dead in sins, and that he is without variableness or shadow of turning; and how his soul throbs with the ecstasies of joy, if he is but made the humble instrument of turning him from darkness to light, and from the power of satan unto God; and directing him in faith to the words of life and testimonies of love, which fill the mind with peace! O, who that has the feelings of a man, would not labor and suffer reproach if he might but spread far and wide the Gospel of peace, comfort the afflicted, raise up the bowed down, and soothe the anguished spirits of suffering humanity! Who would not suffer some earthly privations, to bless his fellow-men with the hopes of life, and give them joy and peace in believing? Who would not suffer some pecuniary embarrassments and the reproach of a thankless world, to carry good news and glad tidings of salvation, and enrich the poor wanting children of earth, with the earnestness of a spiritual inheritance—with durable riches and righteousness?

It was for these, and similar benevolent and glorious objects, that the author of our text, as a philanthropist and Christian minister, labored so assiduously, and so long in word and doctrine.—He had known by what hateful passions the mind is goaded on to wrath and enmity. He

had seen the misery of man around him, and felt the sad and sorry consolations of his own former, partial, selfish views. Converted from the mad feelings of a persecutor, to all the joy and peace in believing the doctrine of boundless and impartial grace, so much was his mind enriched by the soul-cheering views of life immortal, that he would count all things but loss for the excellency of the knowledge of Christ. But can we suppose that he would have suffered stripes, imprisonment, and all the nameless ills he endured, to teach his former partial Pharisaic notions—favor to the few, and an eternal prison to the great mass of men? Nay, these views would lead him rather to inflict cruelty and suffering on others, than to bear it on their behalf. Would he suffer all the amount of evil he was called to pass through, to preach to the scoffing multitude, if he verily believed his preaching would be the means of sinking nine-tenths of those who heard, deeper in the unimaginable abyss of woe? What! labor and suffer reproach, when all his toil alters not his own eternal condition, and to the world does more hurt than good? It is thus, the Gospel minister is called to labor; to convince the mind of the above blessed truth, and strengthen the joyous hopes of heaven; to inspire that faith which works by love and purifies the heart, and leads to a peaceful, obedient, and virtuous life; to cheer, comfort and encourage the weary sons of earth. Not only are there before him, blessings in a spiritual and doctrinal point of view; but the rectification of morals, holiness and righteousness of life, and the blissful results of viewing mankind, as one vast brotherhood in practice as well as doctrine, are objects of the Gospel ministry.

But thousands are indifferent on the subjects the minister has so near at heart. They are cold-hearted, and have no disposition to receive the instructions he would proffer. They may not be inimical, but they are not convinced of the mental peace and practical utility of adopting the course prescribed by the Gospel. Early opinions, educational bias, or in some cases even bitter prejudices, may induce them to reject without examination, the wholesome doctrine based in illimitable love. The doctrine may be reproached as a device of the devil, pleasing to the carnal heart, acceptable to the human understanding, but immoral in its tendency—leading to pernicious and dangerous consequences:—its teachers as wolves in sheep's clothing—men of corrupt minds, no religion, not benefited by the doctrines they have imbibed. O, how exceedingly necessary, that by an humble and pious life they should commend themselves to every man's conscience in the sight of God, and "let their light so shine before men, that others seeing their good works, should be led to glorify our Father in heaven."

It was in view of the influence of practical religion that Paul penned the latter clause of our text, and affectionately and feelingly addressed his son Timothy, who had been inducted into the ministry by the laying on of hands. "Let no man despise thy youth. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

"Let no man despise thy youth." As if he had said, Away with that playfulness and levity so natural to thine age. Maintain a deportment and dignity, compatible with the station of a public instructor—compatible with the weight, and seriousness, and truth of thine instruction. Then the youthfulness of thy character, and the gravity and importance of thine instruction, will not excite, by contrast, the ridicule of enemies, and lead thy friends to despise thy conduct as unsuitable for the advancement of the glorious cause.

"Be thou an example of the believers."—Would you improve the moral condition of mankind?—show them by a well ordered life, to what you would lead them.—Would you remove the charge of corrupt and immoral tendency from your sentiments?—let your life be an example of the salutary and healthful influence of the doctrine of love. Would you correct the deficiency but too visible in the practice of your fellow-believers?—be the pattern of what they ought to be, to be consistent and happy. Would you show the power of the Gospel over the ills of life?—let patience have her perfect work; show your fortitude under all reproaches and wrongs of men, the reverses of fortune, and trials of the heart.—Would you render your instruction acceptable to all, and beneficial to those who receive it?—be consistent with yourself; and exemplify in life, the peace, and holiness, and joy, consequent upon grace and love in the soul.

Be an example in word, or as it might be expressed, in doctrine.—Teach and inculcate nothing but that which you believe to be the truth of God; because nothing else can benefit. And what you believe to be true, teach it, regardless of the prejudices of men, and leave the result with God.

Be an example in conversation.—In your whole conduct and every department of society which you are called to fill, whether domestic or public, let your speech be with grace, your conversation be as becometh the Gospel: "for if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—Then be discreet; free, sociable and familiar; yet no

body in other people's matters: ready to converse, always sincere; never double-tongued and deceptive, nor indulge in open vituperation and censure.

Be an example in charity.—In that actual and active love to man, which springs from inward love to God, and from a realizing sense of the great love, wherewith God loved us. "If God so loved us, we ought also to love one another." "Love worketh no ill to his neighbor." Hence you should not rejoice in iniquity—in censorious judgments of your fellow-men; nor by unfriendly actions, belittle yourself unseemly.

Be an example in spirit; or in the feeling and disposition with which actions are performed. Charitable deeds performed with that proud and selfish spirit, which would sound a trumpet, or seek open commendation; that has less of another's benefit than the doer's applause in the actions; are worthy of the rebuke of the Saviour and the classification he gives them, when he says, "Take heed that ye do not your alms before men, and be as the hypocrites." And on the other hand, it is important to avoid churlishness, and the peevish spirit of the misanthrope—every appearance of ill humor, or indisposition to social kindness and peace.

Be thou an example in faith.—This being a moral virtue, has unquestionably, the sense of fidelity. Be faithful in the duties of your calling—faithful in social and domestic life—faithful to neighbors, and the trust reposed in your care—faithful to the public in the fulfilment of all expected labor—faithful to improve every gift that God bestows—faithful in the cause you have espoused.

Be thou an example in purity.—Be discreet in conduct, chaste in conversation. Live holily, and justly, and unblameably among those that believe. "Who is wise and endued with knowledge?—let him show out of a good conversation, his works with meekness of wisdom."

But wherefore should the servant of God and the minister of the Gospel, set good examples before the public? Are not those examples to be followed, and the pattern to be imitated? Then, if it becomes the duty of the minister to be the example of men in word, in conversation, in charity, in spirit, in faith, in purity;—and put the brethren in remembrance of these things, that he may be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine—it is perfectly apparent, that the public thus requiring the good example and holy life of the teacher, are under obligation to profit by copying after the example, and becoming wholesome members of community, and pious servants of Christ. Especially if the minister should be an example of the believers:—believers, favored with such an example, should strive to follow. And if his speech should be seasoned with grace;—their conversation also should be uncorrupt. If in the preacher, a charitable deportment is necessary, and a kind spirit indispensable—if fidelity in his calling, and purity of life are requisite: O, how should believers try to live, as becometh the Gospel of the grace of God!

Do the public then ask, Wherefore do the Universalists preach? We are free to acknowledge, it is not because we are goaded on by the terrific horrors of unceasing wrath. It is not because by our assiduity, we expect to achieve an inheritance in the realms of bliss. Nay, we have a more disinterested motive. "We trust in the living God who is the Saviour of all men, especially of those that believe." We would preach of the great salvation, to inspire hope in the bosom of our fellow-men. Distressed by the vicissitudes of life—tortured with anxiety and fear, and pained with all the bitterness of woe, over the mortality of man; we would point them to the abolishment of death, the end of tears, and to life and immortal joys, at the right hand of God. We can invite their faith and love. We can persuade them to break off from their sins by righteousness. We can teach them to trust in the living God for time and for eternity, who is the same merciful benefactor, yesterday, to-day, and forever. Thus we honor God by pleading the constancy and perfection of his goodness. And thus we rejoice and bless mankind, by bringing them to a knowledge of the truth. Those who thus believe and conform to the example described, enjoy especial salvation.

We will therefore labor, although we suffer reproach and contumely. Our cause is benevolent. Though it be deemed licentious, and ourselves be counted as the offscouring of the earth;—we realize that if they have called the Master of the house Beelzebub, much more them of his household: and we still "trust in the living God, who is the Saviour of all men, especially of those who believe." Enjoying this special salvation, we will endeavor to give glory to God, by walking before him in holiness and righteousness all our days; and trusting in his mercy through all the sad reverses of fortune;—ever vindicating the honor of his grace, as we labor in the cause of his love.

We close, in the words of the apostle. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—Amen.

For the Magazine and Advocate.

ADVANTAGES OF RELIGIOUS PERIODICALS.

BY REV. C. HAMMOND.

Among the many advantages to be derived from a well conducted religious periodical, I would mention the following, which appear to swell their consequence to such an extent, that I am unable to find any apology for those who withhold their patronage, and dream away an existence in slothful ignorance, wretchedness, and disgrace.

Though this remark may not fall so heavily upon Universalists as others, yet it is presumed, that not more than one-fourth of the families, who profess a faith in "the restitution of all things," have availed themselves of the privilege of instruction, afforded by our religious newspapers. And the consequence of this indifference is, that they suffer themselves to live without a correct knowledge of the abundant evidence on which their faith is predicated—without a knowledge of the progress and prosperity of our common cause, and without that spiritual life and comfort, which the pure Gospel generates in the heart of the believer. Nor is this all. Those who pay but little attention to our periodicals, generally pay less to their Bibles; for it is clearly observable, that the influence of these is no less than to awaken inquiry, and stir up the mind to an examination of the Scriptures. They call forth that attention which is peculiarly befitting a candid investigation. How many individuals are awakened each year from a state of moral stupidity, indolence, and death, by one of these little messengers of the Gospel—these heralds of salvation. How many, who now rejoice in the hope of the Gospel, can date the commencement of their Christian experience to the period, when the light of divine truth broke in upon their understandings, through the medium of some paper devoted to Universalism! How many are indebted to our periodicals as a means for their emancipation from the darkness of unbelief and the terrors of Heathen superstition! Through this medium, the Gospel may be communicated to those whom no Universalist could approach with the least prospect of securing their conversion. There are thousands who may be persuaded to read one of our papers, who would not consent to hear one of our preachers. Such is the force of prejudice over their minds, and such the fear of exciting the contempt and scorn of a bigoted world, that they have not sufficient independence of mind to attend a Universalist meeting, if they have opportunity. This being the real condition of so many, it becomes our duty to avail ourselves of the most efficient means that can be employed, to communicate light to those that sit in darkness, and inspire their minds with that fortitude, which triumphs over the tyranny of a superstitious despotism. Observation has taught me that there is more than one Nicodemus in our world, and though such timidity would be disgraceful to a Universalist, yet I do not anticipate its existence, when the subject shall be converted to the truth. Therefore much good may be done by affording instruction, through the medium of our periodicals, to those whose weakness will not allow them any other opportunity. Go to meeting, they dare not, will not, or can not; but to read a Universalist book or paper, they have no objections, because nobody need know it.

A second advantage, which is by no means the least, is, that our papers contain that information which is of incalculable value to every Universalist, and at a much less expense than could be afforded through any other medium. They state to us the proceedings of each body of Universalists in America—the number of ministers and societies received into fellowship—meeting-houses erected, besides sermons, essays, and interpretations of Scripture, of more value than four times the cost of the paper. And they not only serve to instruct the parent, but his children, giving them correct views of the character and perfections of their Father in heaven—their relationship to him and all mankind, and their duty to both. And it should

not be overlooked, that those children who are not instructed in the truth, will most assuredly embrace errors, that will require years of sober industry to remove. I hold it, therefore, to be the duty of all Universalist parents to teach their children Universalism—impress upon their minds the arguments for and evidence of its truth. This may be done by encouraging them to read papers and books of our order, and compare such reading with the language of nature and revelation.

Another advantage of our papers over all others, is, that through them we can read both sides of any controverted point in theology. They are open to every candid and important objection to Universalism, and the whole army of the opposition have an opportunity of defence or offence. Hence the evidences of both sides are placed before us for examination. But this is not all. The patrons of a religious newspaper may preserve all this information for future reference and consideration.—When years have wasted away, these papers will be new. And I promise myself no little satisfaction, in perusing these volumes at some future period of my life, when the events that are now transpiring will be brought up fresh to my mind.

But the more I enlarge upon the advantages of our periodicals, the more numerous they appear, so that unless I resolve to be carried away with the subject before me, I must conclude, by saying to every patron, continue your subscription, and to those who are not patrons, send on your names and the advance pay for the next volume.

For the Magazine and Advocate.

KINDNESS..... No. II.

"I was a stranger, and ye took me in."

The particular kindness, alluded to in the above passage, can scarcely be appreciated in this country and in this age of the world. Suitably to understand the duty here referred to, it will be necessary to recur to Scripture history.

In the times of Abraham, we learn much that illustrates this particular. When he sent his servant to procure a wife for his son Isaac, we have an affecting instance of hospitality to strangers. The servant with his attendants, arrives towards evening at the watering place, near the city. Here, the first person whom he meets was a damsel, who runs to inform her friends that a stranger was in waiting. Another member of the family is sent to make inquiries and to welcome him. The stranger is informed that there is "straw and provender for the camels, and room to lodge in." And, this custom still obtains among the Orientals. Travellers, I believe, invariably represent the hospitality of the East as very greatly exceeding that of the West. That this custom prevailed in Judea in the time of our Saviour, appears from a variety of cases, particularly from the journeys of Jesus from Gallilee to Jerusalem. And in one instance, the neglect to observe towards him and his disciples the rights of hospitality, furnishes us with a most interesting example of forbearance in him; when the disciples would have called down "fire from heaven." Paul, also, in describing such widows as were deserving the regard of the church, enumerates amongst their virtues—"if she have received strangers." Thus this virtue consists in receiving and entertaining travellers; and it consisted in sheltering them for the night, in giving food, and even raiment if needed.

And while upon the subject of hospitality to strangers, perhaps it would be well also to make some remarks upon the subject of civility to strangers.

The people of this country are not only less hospitable than the Orientals, but they actually are guilty of treating strangers uncivilly. And that, too, most generally, because they are strangers, and not because they are naturally uncivil or impolite. In associating with their own neighborhood, or community, they are as complaisant perhaps, as any people in the world. But woe to the traveller—the stranger—that experiences the common civility, or rather the uncivility, which characterizes a portion of the Western world! I mean that character, who makes it a practice to assail

every stranger he chances to fall in with, by commencing a torrent of uncivil questions, unwelcome inquiries into his business, and a hundred other impudent things, which probably they would frown upon themselves, and be ashamed to do, were the subject of their unmannerly curiosity, any other than a stranger. Now these things ought not so to be. Christ says in his enumeration of kind acts—"I was a stranger, and ye took me in." This comprehends not only the bare hospitality of sheltering, but all that appertains to the entertaining of strangers. It embraces protection, a respect for his feelings, a regard for his convenience while he tarries, a civility of language, a politeness of manner, and a kindness of treatment which tells him that your hospitality is inspired by the goodness of your heart. The Orientals in ancient times, and the practice still remains in some countries, went so far when a stranger had once eaten with them, partaken of their hospitality, as to consider themselves bound—sacredly bound to remain his friend, and consider his rights as inviolable as an intimate, when many ties prompted them to befriend and protect. Hence, the complaint of the Psalmist against one whom he called his own familiar friend, in whom he trusted—"who did eat of my bread; even hath lifted up his head against me!"

But there is another kind of civility, or rather a neglect of civility, which is too common in this country. The want of attention to strangers when they come into a place, either as temporary or permanent residents: but more especially the latter!

It is not uncommonly the case, that when individuals, or a family take up their abode in a place, they are obliged to force themselves into notice, else live an unlimited length of time as an isolated oak upon our Western prairies. Do they wish to go to meeting? There is no one to introduce or welcome them to a seat in church—no one to invite them to attend meeting and see them comfortably seated; and being strangers, they feel a little diffident about going where they have, as yet, no common right, and as far as they have learned, or are likely to learn, no common feeling or interest.

With credit be it said, however, there is one part of community, which, in general, manifests a laudable zeal in endeavoring to introduce strangers into meeting. Whether from true politeness, or something else, we will not now say. But we wish we could say, in truth, the same of the zeal of that part of community, to which the writer is attached in religious opinion. Alas! it is not so. In this respect, "the children of this world are in their day and generation, wiser than the children of light." Although our Partialist brethren, as we believe, deviate widely from genuine politeness in many of their endeavors in proselyting, yet we think they manifest a civility to strangers to induce them to attend their meeting, much more honorable and praise-worthy, than a cold (I had almost said criminal) neglect of which Universalists are often guilty.

We do not mean by these remarks, to recommend an unceremonious attack upon every new-comer into your society, without any regard to decorum or propriety; but invite them civilly, earnestly and affectionately to take a seat with you in meeting. Let them know that you would be pleased to see them there, and that they will be welcome. It is very often the case, that a person comes into a place who is attached to no religious denomination, but is a church-going character—has a disposition to attend regularly, some religious convocation; and cares not what one, so long as he is welcomed and treated respectfully. The Partialists are aware of this, and they act accordingly. And by inducing him to attend their meeting, they secure him as a member: unless they are so impolitic, as to show the monster's many heads, too soon, in which case he will not likely to tarry long. But they are prudent enough generally to show but one head at first; and thus forming his acquaintance, if he is not willing to exchange what appears a very civil society, for one which he is unacquainted with, and which seems not to seek

his acquaintance. Accordingly he continues where he was first introduced, and finally joins the church and becomes one of them: whereas he might by that attention which common civility to strangers demands, have been attached to our society as well as theirs.

Now, I do not mean to insinuate that Universalists are more uncivil or less hospitable, as a general thing, than others. No—God forbid that they should be any more inconsistent, impolite, unmannerly, or descend to meaner efforts, than those which we sometimes see in a certain class of proselytes, who prowl about, engaged in every body's business but their own, for a sectarian purpose. But there is a strange apathy existing among the Abrahamic believers generally, in regard to efforts of this kind, to increase the number of faithful believers in a world's salvation. And why is it? Do they need the fear of endless misery to goad them on, and give them a zeal for the extension of the cause they pretend to believe? Do they need the flaming fire of an infernal pit to give them an earnestness in spreading abroad the sentiments they advocate? Will they show to the world, by a perfect indifference, that a partial system—a system fraught with terror and full of cruelty—can inspire efforts in its favor, more zealous than that system which has God for its author, and for its hopes a renovated universe? And will not a sense of the love of God banish from their hearts this apathy, and from their conduct this uncivil neglect and unworthy course, and give them a consistency of action and a praise-merited life? It will. And I am confident that it is a want of this sense of Heaven's love, that shuts the ears and blinds the eyes of so great a mass of Universalists against their own good and that of their dying fellow-mortals. It is this want of Jehovah's goodness in their hearts which produces a coldness that would congeal every rising energy of ten warm souls, and freeze them into a mass as lifeless as their own zeal! It is this want of the living mercy of God in their hearts, that produces just such effects as we should suppose a belief in the doctrine of interminable anguish would inspire—a fear that others would believe it—a dread lest their fellow-beings should be brought to a faith which creates nought but unmixed misery to their own souls. It is because they hold the truth in unrighteousness, that an apathy, more deadly in its influence than the palsying incubus, is thrown over the energies and deadens the deeds. For it is impossible that an individual who has imbibed the holy spirit-giving sentiment of unending grace, and feels its power in his soul, can be indifferent about its prosperity. This we know. Of this fact we have incontestible evidence in the deeds of many a true hearted disciple of our Lord and Master.

We have said that some who are called Universalists, are guilty of almost unpardonable neglect in common civility to strangers, and a zeal for the extension of the doctrine of God. This we believe to be true; and we have told what we conceive to be the reason of such conduct. But fortunately for the general interest of moral purity—to the honor of human nature, and to the glory of God, there are many noble exceptions. There are many who have a zeal for good works, and the spread of that system which is so preeminently calculated to produce uprightness of heart and rectitude of conduct. Else how could this glorious system have made such progress—going on conquering and to conquer its enemies—subduing the stiff-necked—mollifying the steel-hardened soul—showing its consistency, exemplifying its moral influence and its redeeming might, until it has grown from a mere plant, to become a wide spreading tree, whose size and whose beauty of proportion command the respect and the admiration of the surrounding forest? How could it else, have spread its renovating principles—its soul-comforting consolations, and its heaven-ward hopes, until its redeeming power is seen, and heard, and felt so generally in this part of the moral heritage of God?

I speak as unto wise men. Brethren, think of these things. E.M.

For the Magazine and Advocate.

EXTRACT FROM AN ADDRESS.

On the Anniversary of the day of the Declaration of Independence, July 4, 1836.

BY THE AUTHOR OF NOTES ON SACRED SUBJECTS.

* * * * *

I have endeavored to portray to your mental vision, the deep and ardent thirst of the soul for Independence—for political freedom—for self-government; I have indicated some of the noble ends which the possession of even this lowest form of freedom may, under the guidance of enlightened legislation, be the parent; and I have dwelt a little upon the sacrifices and the efforts by which every step to freedom—every step in the advancement and amelioration of society was, in general, to be wrought out and accomplished.

Grateful as we feel to the originators and the self-sacrificing laborers for our much-valued and much-prized inheritance, we have open before us a way by which we may cause to descend to our posterity an independence much more to be esteemed, much more invaluable, and by which we may ensure to ourselves a nobler, more profound, more heart-felt gratitude. There is a nobler and a more desirable independence, than independence of the interference and the overmastering sway of a foreign potentate. We may be free from the yoke of a superior *physical* force prescribing our modes of physical labor, and the manner in which we shall dispose of the fruits of that labor. No power may compel our labor; no master seize upon, or deprive us of its fruits; no man may hinder us to dispose of it as we please; and no monopolies may prevent our supplying our wants as we best may. But with all this absence of outward compulsion from the overmastering will of others, we may be the subjects of a baser slavery, the victims of a more degrading, a more destructive despotism. We may be the slaves of **IGNORANCE and FOLLY**—yea, the very thralls of **WANT OF THOUGHT**. We may feel impotent to resist the mastery of opinions and customs which reason condemns. We may, *with the dastardly spirit of cowards*, deem it easier to submit to the dictation and the rule of erroneous opinions and of irrational practices, than to think again and again, and well assure ourselves of their absurdity and defencelessness; easier, at all events, and safer to submit than to resist. Will the man who listens to this base spirit of indolence and love of ease—who will not think, or thinks so feebly that he is ashamed or dares not to avow his thoughts: Will such a man dare to tell me that he is free, that he feels in his inmost bosom the proud satisfaction and the confident self-complacency of a hero and a free-man? Is he free? not a jot! Feels he as many a self-devoting hero has felt, as many of the signers of our declaration felt, of whom, we presume not a few could say, "We have now pledged ourselves to what is Right not to what is most Easy; we have risked life and property, and are willing to sacrifice all, rather than submit to injustice": Feels the man with the craven spirit, like this? The man who is actuated by such a spirit, may live in the land of freedom, and may boast the name of free-man, but in his soul he is a coward, and ready to be a slave. He is a traitor to the cause of manhood, of truth, of liberty, of the advancement of society. We agree to this. Well; and let us put the question to ourselves, and ask what we are willing to sacrifice, what hardships in thinking and inquiring what is truth and right, and what we are willing to endure of the evil-speaking, and malice, and scorn of those who are slaves to error and wrong, and many of us will be unable to avert the finger of conscience, or dispute its condemning voice when it says, Thou art the man!

We fear that among the mass, the multitude of men, there could be found but a very small minority bold enough to head and to lead on a resistance to opinions and customs based on error and folly, but countenanced by society. Reason condemns with so feeble a voice, and the fear of consequences is so overpowering, that to a declaration of mental independence there cannot be aroused enough of

spirits of commanding influence, who would brave and buffet the weapons of malice, misrepresentation and consequent contempt and ridicule, until the whole lump of society should be leavened with the same spirit. Many are aware that they would deserve the respect both of themselves and others, could they only be bold enough to renounce the authority of popular delusions, and feel and act as if fearless of all consequences. It is by men of such a spirit that every step in the progress of society is first taken. But too many are yet bound in the chains of indolence and fear, and while so they deny themselves the unutterable delights of mental vigor, self-sacrifice, heroism. Now, and again, in a fit of discontent or evanescent bravery, some will arouse them and shake their chains; but anon, they shrink back into what they consider safe, if not honorable submission.

Let this spirit of discontent be cherished, let a sighing after mental freedom and independence be kept alive, until it shall burst forth in a general declaration of independence of popular error and mistake, in some noble band of devoted and dauntless deliverers of society. Let each friend of such freedom endeavor to arouse the public mind to a feeling of its subjugation, and its slavery. Agitate, agitate, agitate until the people are aroused to a sense of their wrongs and their degradation. Show them the meanness of their masters. Paint to their alarming gaze the nobleness of being mentally free—the self-complacency and self-respect which shall reward their daring and their labors to be free—paint the more perfect forms of society and of the inner man which shall result from the combat and the victory. Let the friends of mental emancipation and independence, endeavor to disseminate and inflame this spirit of discontent with our present subjugation to popular fallacies, and cherish the desire and the essay after things that are more excellent. *If this is not done*, the mass of the people will not be able to appreciate the worth of a mental leader, nor be willing to support him in his plans and his operations. *If it is done*, the mass will soon be leavened—soon be prepared to know their real friends from their noisy but blind leaders, and will be prepared to assist those forward minds who must take the lead in this march of mind. *If this is done*, perhaps the next or another generation may behold the proud birth-day of mental independence,—the noon-day splendor of the mighty, the sublime, the inspiring spectacle—a people with courage and ability to think for themselves.

In making the above selection for publication, from a hasty composition designed to be spoken, not read, we have complied with the wish of a friend, who accompanied the returned oration with the following epistle.

"DEAR FRIEND—The passage which I have marked with my pencil, attracted, during its delivery, much of my attention, and I should like you to take the trouble of transcribing it and having it submitted to the reflections of many more than those who heard it. It suggested and commenced in my mind a very serious train of thought: I hope it may do so in some other minds.

Would to heaven, my dear D—, that men were assensible of, and sensitive to the deprivation or absence of their rights and privileges as thinking beings, as they have been and are as to their political rights. Then would the day you so much dream of, soon arrive. But, alas! men forget their relationship to the supreme Mind, to the source of thought, power and a sound mind. They forget that they are sons of the Highest. The spark of the Divinity within them lies neglected and dormant. The age, therefore, is not ripe for any vigorous exertions; but, I believe, it is ripening. More minds now than twenty years ago, are sighing after the power of bold, vigorous, accurate thought. More and more are bursting the chains of indolence, and the *incubus* of Orthodoxy. There is more of liberal, individual and unfettered intellect than there was in my younger days. And I hope and pray that my declining years may be

cheered by a sight that *will* cheer—the people's progress in the powers of thought and in the fruits of love!

The disciples of our revered Master and Teacher were told, "If ye continue in my word, then are ye my disciples, indeed: and ye shall know the truth, and the truth shall make you free." They misunderstood his words, you know, thinking he referred to their personal or political freedom. To counteract this mistake he added, "Whoever committeth sin is the servant of sin,"—not a hewer of wood, not a drawer of water, but bondsman to a more tyrannical master than the ruler of such slaves. From this thralldom (he meant them to understand) which is more grievous than a conqueror's yoke, that truth which springs from knowledge and obedience to my word, shall make you free. If ye cordially embrace these precepts, and doctrines, which the Son of God has come, with full authority from his Father, to inculcate; and if ye pursue that course of life which they prescribe, ye shall be free indeed;—free from that ritual of Moses which has fulfilled its task, and is now become intolerably oppressive;—free from the commandments of men imposed as the doctrines of God;—free from the tradition of Elders,—from the domination of Scribes and Pharisees—from mental and moral slavery—from the terrors of superstition—from the fear of man—from the fear of death. Ye shall be free, he meant to say, for ye shall possess that freedom of the soul which is more to be prized than that of the body, which can never be cloven down by the sword, nor lost amid the conflicts of political convulsion. Such I understand to be the lesson meant to be inculcated by our divine Teacher; and to such means of deliverance, such instruments in working out man's highest freedom, were my thoughts first directed whilst meditating on the agents by which the improvement in society, which you urge and advocate, is to be wrought out and brought about. The mass of the Jews allowed others to think for them and prescribe for them their creed, as the mass among us do at this day. The Pharisees were the self-styled Orthodox in those days. From the slavery of such spiritual leaders—such blind leaders of the blind—the truths taught by Jesus, would, when understood and influential, at that time deliver the enslaved; and now, they will work for every one who intelligently and cordially receives them, a similar and signal deliverance. Inspiring into the mass the spirit of inquiry, the spirit of intelligence, the spirit of independent thinking will do much, I admit, but I wish more to see the mass inspired with the truth and the spirit of Jesus, for that will do more.

I look with considerably ardent hopes to the improved race of school-teachers, and to the improved modes which they will employ for exercising and perfecting the minds of youth. If the powers of the mind were exercised at an early stage, judiciously and vigorously, men when called to form opinions upon political, moral or religious questions, would not find the task of thinking so difficult as to resign it into the hands of leaders to think for them, with such lamentable frequency as is done in the present day. If properly trained in youth, men will not find the task of thinking consecutively, logically and confidently, of such fearful magnitude as to alarm their indolence and love of ease. In youth the fondness for knowledge is perhaps stronger than at any other time, and a judicious teacher might take advantage of it to stimulate to steady and strong exertions.

These are two of the *means* of mental progress, to which my thoughts have been directed lately—the love of truth—the truth in Jesus—and early, judicious, steady exercise of the mental powers. One of the fruits of free and fearless inquiry—of greater vigor and liberality of thought among the mass of mankind—would be the promotion of peace, and harmony, and good will, instead of quarrelling, evil-speaking, and traducing among those of different creeds and sentiments. Some remarks of Bishop Smith, of Kentucky, recur to me at this moment. "In my mind," he says, "it is exceed-

ingly evident, that every advance of the human mind towards the perfection of theological science, is a corresponding advance towards an entire pacification of theological controversies. Who are the fiercest polemics? Never the most profoundly learned theologians. The unprofitable and interminable questions which arise in all sciences, are meekly and gently touched by the profoundly learned and wise, and become bones of bitter contention only to novices—to those taught late in life or to the half-learned.”—“Whilst the effects of the Christian religion remain partial, prejudice may hold reason in chains, and the head and the heart may be influenced by repellent laws, rather than by those of attraction. But who can say, when the influence of that religion shall be thorough and universal, but the minds of men will first be attained to perfect harmony, and then their hearts? Or who will not feel inclined to hope and to predict, that the perfection of theological science may be the instrument of bringing about that agreement in the truth, that harmony of feeling, and that union of effort, by means of which alone, the kingdom of the blessed Redeemer can be carried to the remotest boundaries of the globe, and thoroughly established in righteousness, and peace, and joy in the Holy Spirit, over all hearts. Blessed and happy beyond expression, will be that day, when Christians will think, and act, and feel enough alike to make them one peaceful and happy family on earth, as they hope hereafter to be in heaven! The promise of such a day is most refreshing; may the good Lord, according to his great mercy, hasten its coming.”

In the views expressed by this excellent man, I suppose, we both agree, as, I know, we do in his concluding prayer.”

Lenaape county, Michigan, August, 1836.

For the Magazine and Advocate.

THE DRUNKARD'S SON.

“Mother, this bread is very hard—why don't we have cake and nice things, as we used to when we lived in the great house? oh, that was such a pretty house, Mamma, and I loved to live there so: you made sweet music there, Mamma, with your fingers, when Pa would sing; Pa used to laugh then, and take me on his knee; and said I was his own dear boy. What makes Pa sick Ma? I wish he was't sick, for it makes me afraid, when he stamps on the floor and says so loud, George go off to bed! Say when will he get well; and take me on his knee, and love me as he used to? But Ma, there is a tear in your eye; let me wipe it; there, another comes; oh—another! did I make you cry these tears Mamma?”

“Hush, little innocent, you cannot stop your mother's tears, for they are the very overflows of a fountain, filled with blighted hopes, anguish and misery. She cannot tell you ‘when your father will love you,’ for alas he is a DRUNKARD.”

“I heard a beautiful boy, scarcely four years old, lisping this to his mother; and I pitied him from my inmost soul. His name was George Elwyn. His father was once rich and happy, and nearly idolized his little son; but in an evil hour he began to sip the intoxicating cup; the habit had grown upon him, until the peace of his family was destroyed; and he became a tyrant. The beautiful house in which they once lived, was now exchanged for a miserable cottage in the suburbs of the city, and little George doomed to be the companion of the indolent and vicious.”

The above extract from a Philadelphia paper, is not copied with the expectation of reclaiming a single individual who has become so dead to the voice of reason and humanity as to sacrifice the peace and happiness of himself and family to the gratification of his appetites; for the man—if such a being is entitled to the name—who can withstand the tears and entreaties of a heart-broken wife, and be so regardless of the welfare of those whom he is bound by every tie that is sacred, to love and protect, is too callous to be moved by this simple

picture of sorrowing innocence and blasted hopes. Neither is it for the purpose of wounding afresh the feelings of those who have long and silently wept over their unhappy lot, and shuddered at the thought of the impending destruction that awaits all their earthly hopes; but is to prepare the minds of those who read it, for the important question, whether the repetition of such scenes of human degradation and their attending miseries cannot be prevented? If we, as Universalists, are sincere in our professions—if we rejoice at the prospect of the final termination of all sin and misery, we are already prepared, and will not, *can not* refuse, nor even neglect to use our utmost exertions to check the further progress of this desolating evil. “But,” says one, “you cannot cure the habitual drunkard, for all the ingenuity of man has been put into requisition for that purpose, and in most instances has proved ineffectual.” Grant it. But have we performed our duty, when we have made a few unsuccessful attempts to reclaim a drunkard? I unhesitatingly answer No! We have merely attempted to kill a tree, by plucking off a little fruit or some of its upper branches—we have not commenced at the root. We must first ascertain the cause of intemperance, and block up the paths which lead to it, before we can successfully impede its progress.

“We all know the cause of intemperance,” says one, “a man gets drunk because he has a strong appetite for ardent spirits.”

Very well; but how did he come by the appetite? Whoever heard of a person becoming a drunkard immediately? Is it not by degrees that this appetite is formed? And, if so, who that has encouraged the use of ardent spirits, either as a habitual or fashionable beverage, has not, either directly or indirectly, been instrumental in bringing many an unfortunate family to poverty and wretchedness? I repeat the inquiry, and earnestly solicit every one to answer this question in his own mind, and then ask himself, Am I, who profess to love my neighbor as myself, who dwell with rapturous delight on the happy prospect of universal holiness and happiness, encouraging, in any way, a vice which has brought its thousands and millions to an untimely death, and doomed to hopeless sorrow and wretchedness innumerable multitudes of innocent and helpless women and children?

What Universalist, for I appeal to Universalists, can be unmoved on this subject? I do not appeal to those who expect to witness with heavenly rapture the unending misery of their fellow-men—for such would not be very likely to be troubled about the sufferings of this life—but it does appear to me, that those who are imbued with the benevolent and philanthropic spirit of Universalism, cannot refuse to use their influence in checking, instead of aiding the progress of that which is productive of so much unhappiness, by discouraging the use, in any form, of ardent spirits.

It is true that many can make, and many have made a temperate use of the article—have for years taken their regular drams, without ever becoming such slaves to their appetites as to fall victims to intemperance; but what then? Have not others enjoyed equally as good health, and enjoyed life as well in every respect, who have adhered to the principles of abstinence? And now, let me ask, which has set the best example to his fellow-men? He who has shown to the world that he can enjoy health and every other blessing of life without ardent spirits, or he who has shown to the world that he has been enabled to sustain the character of a temperate drinker? The one has shown that ardent spirits, as a drink, is entirely useless—the other, that one man has been blessed with a constitutional temperament which has enabled him to escape the dangers which have overcome thousands whose judgments or constitutional temperaments were not as cool and even as his own.

But few, if any, who have disgraced humanity with their beastly habits, expected to become drunkards when they first commenced drinking.

Encouraged by the example of the temperate drinker—or temperate man, if you please—they saw no danger in temperate drinking, until alas! they, as if awaking from a delusive dream, have found themselves victims of a raging, and uncontrollable appetite. Will we, then, throw the weight of our influence—for influence every one has—in favor of drunkenness, by making any use of a poison which causes so much evil, and so little, if any, good? Or will we by precept and example, manifest our desire to banish intemperance, its causes and effects from our land? Let us remember that preventive is the surest remedy, and act accordingly. A FRIEND TO HUMANITY.

For the Magazine and Advocate.

THE SLANDERER.

If there is a character in all the world the most detestable, and destitute of every refined feeling, it is that of the slanderer. The wilful slanderer is not in possession of the least particle of honesty or humanity. He cares not how dear may be the reputation of the object of his revenge; he cares not what may be the result of his unfounded and irreligious calumnies, but at one fell swoop he drives character, reputation and all that is near and dear to man, to darkness, desolation and ruin.

“He that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.”

Slander, like jealousy, is “the green eyed monster which doth mock the meat on which it feeds.” He who can choke the sweetest flowers of social love, and taint them with disease—and in the paradise of earthly bliss, where the plants of virtue flourish, spread the blight of mildew, hatred and destruction—who can crush his neighbor's name to dust and build upon its ruins—who can write infamy upon the brow of others, to prove his own purity—who can heap disgrace upon an innocent fellow-being—is neither man nor beast but a heartless fiend. Those who have had their dearest rights tampered with—who have known what it is to have the priceless gem of a good name sullied by the poisonous breath of cold un pitying slander—those can truly say that the slanderer has no heart, except it be one of adamant. We have often been visited with the poisonous weapon of our enemies, but the greatest pang of sorrow, regret and disappointment which it gives us, was, that it came from those who were professedly the friends of Christ, and from whom we ought to have received a different treatment.

The vocabulary of the English language does not contain words black enough to paint a true portrait of the slanderer. His tongue “outvenoms all the worms of the Nile,” and his heart beats with cruel satisfaction over the disease, disgrace and death of which he is the producer. There are but very few, however, pure and virtuous, who escape this deadly poison. Even our Saviour and his apostles were every where spoken against—the slanderer hesitated not to heap upon them the vilest epithets. But their lives proved the assertions of their enemies false; and it should be the fixed purpose of every individual thus calumniated, not to heed the viperous arrows of their enemies, but to conduct himself, so as to refute the assertions of their slanderers. By so doing, the arrows of venom will fall dead and harmless at their feet, or rebound with a tenfold vengeance upon their author's heads. AN ADVOCATE.

Auburn, N Y., 1836.

If there were a totally depraved rational being in the world, or such a creature as a personal devil, we do not believe any argument could convince either of the truth of universal salvation, for the doctrine of endless misery would be more congenial to their feelings. We believe it to be more difficult to make a corrupt heart believe in God's impartial goodness than a virtuous one.—Christian Intelligencer.

Strong as our passions are, they may be starved into submission, and conquered without being killed.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, NOVEMBER 26, 1836.

CERTAIN PUNISHMENT.

The utility—nay, the necessity and consequent truth of this doctrine is beginning to be seen and felt by the more sagacious and thinking portion of mankind. I have once before noticed the tendency of the human mind, as evinced in the literature of the age, to embrace a better, because more humane and rational system of religious views, than is now inculcated by the teachers of the thousand different and differing sects upholding Partialism. That tendency is as evident in relation to the subject before us, as in relation to any other doctrine. Long have those novelists and romance writers been pronounced of doubtful utility, who do not, in their works, deal out even handed justice in this state of existence to the rogues and villains they introduce on the stage of action; and duly reward the virtues of the poor, the persecuted and oppressed, with ultimate earthly triumph, or, at least, certain inward peace and joy. The same is true of poets and dramatists. Why the common sense of the reading community requires denouements in these pictured scenes of life, so different from what they profess to believe is the fact in real life—and of man to be more just to the creations of his fancy, than they believe God is to his creatures—is not the question now to be solved. Sufficient is it, that such is the fact—that this judgment of common sense, in direct contradiction to the religious creeds of community, has placed literature in an attitude partially hostile to many of the doctrines of the day; and that the effect is again reacting on its cause, and increasing the bias of the human mind in favor of more liberal, just and humane doctrines and principles in religious faith and practice. It is the glimmering day star, ushering in the dawn of a day in which there will be no darkness—when the light of truth will no longer be obscured by shadows cast by the many forms of error and ignorance. It is an outbreathing of common sense, too long suppressed and rendered weak and voiceless, against the absurd and licentious doctrine of Partialism—that vice yields earthly peace and enjoyment, while virtue is weighed down to continual misery by grief and care in this life—that neither are duly and justly dealt with on earth, and that therefore there must be a day of judgment in the eternal world, when injustice shall have an end with both, and endless retribution of rewards and punishments succeed.

But this is not all. Not only have our poets, novelists and dramatists generally, exhibited the doctrine of immediate and certain punishments in their several departments—represented even successful villainy and splendid vice as ever surrounded by remorseful fears, restless nights, poisoned joys, embittered pleasures and murdered hopes; and virtue in her greatest calamities and depths of persecution and oppression, filled with internal peace and resignation, smiling at the dagger's point and bidding danger defiance—but our literary writers generally are beginning, more and more to look deep into the scenes of real life—to lift the smiling mask from dissembling human nature, writhing in the agonies and loathings of sin-sickness and moral death.

Nor is this all. Our moral and mental philosophers are coming to the aid of reality and common sense.—They investigate the moral powers of man—trace their connexion with external nature around us, and their adaptation to the everlasting laws of righteousness and morality, and thus show, not only *why* rewards and punishments are immediate and certain; but also, that they *must*, in the very nature of things, ever be so. The same moral powers man possesses now, he will ever possess. Hence, no moral laws can be brought to bear on them after the resurrection, but what already exist for their government. The righteousness of God is the same in time, that it ever will be in eternity—and that is the only kind of righteousness he ever will require of man. Con-

sequently, neither man's moral nature nor God's moral government can so far change in eternity from what it now is, as to cause any moral action to produce different moral results from what it now produces. Hence, if vice now produces no misery in man's moral feelings, it never will—and if virtue gives not spiritual peace and joy on earth, we have no proof that it ever will experience these as its results in heaven. In other words—if the vicious are the happiest portion of earth's children, and the virtuous, the most miserable, hell will be an endless place of bliss, and heaven, of woe and grief. Our moral philosophers have not yet drawn the conclusion—but they are rapidly laying down the premises. And should truth continue to be the object of their search, and they proceed further in investigating the nature of man, the conclusion will not be far distant from their premises—and that conclusion will be, the doctrine of universal salvation.

These reflections originated in the perusal of "The Art of being Happy," translated from the French of Droz, with prefatory remarks and an Appendix by Rev. T. Flint. On page 34, the Rev. translator says—

"You will study the moral laws of the universe, of which you are a part, because you are moral beings, and because obedience to these laws constitutes the tie of affinity between you, the higher orders of being, and the Divinity. You will respect them, because it is the glory of your nature, that you alone, of all creatures below, are morally subject to them. Laying out of the question their momentous sanctions in the eternal future, you must be aware, that the Creator has annexed pleasure to obeying them, and pain to their violation, as inevitably as gravity belongs to matter. One would think, it must be enough to determine the conduct of a being, who laid claim to the character of rational, to know, that no art nor dexterity, that no repentance nor return to obedience, can avert the consequences of a single violation of these laws; and that no imaginable present good can counterbalance the future misery that must accrue in consequence."

Who would sin if this were universally felt and known? Yet such is but the duplicate of the teachings of Universalism, so often termed demoralizing, licentious and dangerous to the best interests of society! God forgive the slanderers of our most holy faith: for truly—truly "they know not what they do."

In speaking of the trite adage, "honesty is the best policy"—which he says is no more than an acknowledgment, that God's moral laws are so constituted that it is every man's interest to obey them—he says, page 35,

"Yet the greater portion of the species do not constantly act upon a full belief of this hacknied maxim. They think, apparently, that they can in some way obtain the imagined advantage of dishonesty, and evade the connected evil; not aware, that detection and diminished confidence may be avoided for once or twice; but not the loss of self-respect, the pureness and integrity of internal principle, the certainty of forging the first link in a chain of bad habits, and a thousand painful consequences which it would be easy to enumerate in detail."

Permit me to close with the following additional extract from the same author, beginning on the page last named. Alas, the sinner is really a crazed man—and he only is wise that is virtuous! Our Saviour truly knew what was in man, when he prayed for the forgiveness of the greatest crime, saying it was caused by ignorance.

"We hold the man insane who should leap from a high building upon the pavement, or attempt to grapple with the blind power of the elements. But it is scarcely the subject of our remark, that the multitude about us, in the most important, as well as the minute concerns of life, live in habitual recklessness or violation of the organic and moral laws; and yet we certainly know, that whoever infringes them is as sure to pay the penalty, as he who madly places himself in opposition to the material laws. I can never present this astonishing and universal blindness in too many

forms of repetition, if the effect is to bring you to view these two species of folly in the same light.

"The reason clearly is, that in too many instances, men take no pains to acquaint themselves with these laws, and their bearing upon the constitution of man; or, deceived by the clamors of the inclinations, and the illusions of present pleasure and advantage, when balanced with future and remote penalties, they commit the infractions, and hope, that between the certain pleasure and the distant and contingent pain, they can interpose some evasion, and sever the consequences from the fault. The expectation always ends, like the alchemist's dream, and the projector's perpetual motion. Even in the apprehension of the consequences, the mind is paying the penalty of unquiet conscience, and of an abatement of self-confidence, and self-respect, penalties, which very few earthly pleasures can compensate."

To this permit me to add the no less correct, though quaint and humorous remarks of the author of the "Tin Trumpet," (never mind the title, reader!) who says under the head "Vice"—

"It may be doubted, whether vice be so effectually repressed by the fear of future, as of immediate punishment. Jack Ketch exercises a more potent influence than the devil; for none can doubt the existence of the former, while evil men have a strong motive to be skeptical as to the existence and avenging power of the latter. The hope of future reward is the best consolation to the good under affliction; but the belief that virtue and vice are their own reward and punishment, even in this world, will moralize many from a sense of interest, who might not have been so certainly reclaimed by a sense of duty." A. B. G.

LIBERAL INSTITUTE.

ANOTHER DONATION.—In addition to the former liberal donation of R. W. Haskins, Esq., of Buffalo, he has recently presented an excellent Theodolite, Surveyor's Compass and tripod, and a superb doubled barrelled air pump, to the Clinton Liberal Institute. These last articles cost considerably above ONE HUNDRED DOLLARS.

Are there no other men of wealth who will do likewise? S. R. S.

MINUTES OF THE SUSQUEHANNA ASSOCIATION.

It is with regret I notice the errors in the published proceedings of this Association; yet with a hope that it may prevent similar errors in future. Too little attention is paid in our councils to the selection of those persons who will make the best clerks; as our publishers well know—and too little by the clerks to preparing the minutes in the most correct form, and in a natural and condensed style. Hence, too often, the Editor and compositor have to guess at the words, and so alter their arrangement, erase and make additions, as to cause them to express what they think the clerk meant they should express. This can generally be pretty well done, for the preceding and following sentences and words serve to explain the illegible, obscure and unintelligible—but even with these aids the best guesses and decyphérations will sometimes fail. But in proper names there are no such aids. After making out a list of all the different names the characters resemble, we must take the most probable one, running ten chances of giving a wrong name after all. These remarks are not intended merely for the ease before us—but for general application to all similar cases, and Heaven knows they are too numerous. The fewest and most common words, properly used to express most clearly the meaning, is the best business style—the classification of the same subjects together, according to their natural relation, is the best order—and the hand writing which always makes each separate letter clear and distinct in form, the letters properly joined, and the lines straight and distinct from each other, is the best penmanship, whatever flourishers may say of it. A mechanic, farmer or laboring man generally writes so as to be read more easily, than professional men—especially those who mistake flourishes and ornaments for good penmanship.

But enough. I hope no offence will be taken, for none is meant in any of these remarks—and gladly would I have omitted both them and the following corrections, had I not believed both were alike necessary and called for.

Will the reader, by request of Br. Bartholomew, of Brooklyn, Pa., turn to number 43, pages 340 and 341, current volume, and make the following corrections in the minutes of the proceedings of the Susquehanna Association, there published?

"5. Appointed Brs. George Kinney, [of Sheshequin,] Russel Spencer, [of Mount Pleasant,] and Simon Stevens, [of Springville,] a committee [of discipline] for the ensuing year."

N. B. The omission of the places of residence was my act—the other errors were of the copy.

"A." Read "articles 3d, 7th and 8th of the Constitution"—"Art. 3. All ministers of the Gospel in *regular standing* and fellowship with this or *sister Associations residing* in this Association," etc.—"Art. 8. And *that the following clause be expunged,*" etc.

In the list of lay delegates, read "P. Tiffany," for "B. Tiffany," and add the following names—"Simon Stevens, George Avery, Springville."

Br. Bartholomew also desires us to add to the remarks, that—"It is true that some of the societies within our boundaries were not fully represented; but it is due to them to state, that our limits are more than one hundred miles in length, in which 'hills on hills arise'—that the season rendered it difficult for farmers to secure their crops, and therefore disabled them from sparing a week, as many must have done, to attend our session—and that the unprecedented snow storm at that period, prevented the attendance of some delegates, as well as of many hearers. The visiting brethren and sisters were received with great hospitality by our friends at Mount Pleasant, and the ministering brethren, in particular, have great reason to thank the small congregation, composed of various denominations, for their great liberality in the collection [\$41.53] taken up on the occasion. Their devout attention to the preached word was great, and their countenances evinced joy in hearing it. The deliberations of the Council were harmonious, and every vote, but one, was given with unanimity of thought and feeling."

* * Br. Bartholomew requests all our publishers who have copied the minutes, to insert the foregoing corrections and additional remarks, also. A. B. G.

NEW PREACHERS.

Br. Stephen Hull, at present residing in Carlisle, Lorain county, Ohio, has commenced preaching the Gospel of impartial grace. Br. Tenney says he has labored thus far to good satisfaction. Br. Hull was formerly from Massachusetts. He will act as our agent in those places where he may travel and labor.

In Feering township, Washington county, Ohio, there is a congregation of Germans, with a pastor of their own named Theodore Schreiner. It has but lately been discovered that these emigrants from "the Father land," are Universalists. Br. Schreiner lately attended our Western Convention, and is highly spoken of by Br. Davis, of Pittsburg, who was also there.

A correspondent at Sandy Creek, Ills., says—"I have just returned from Sangamon county, where I had the pleasure of hearing Br. Gibson preach the illimitable love of God. Br. Gibson was formerly a Tunker, and by reading your invaluable paper was convinced of the truth of Universalism." More probably of the *propriety of preaching it*. The Tunkers generally are Universalists, but deem it a doctrine proper for *saints* only to know. I have been credibly informed that the Tunkers in Illinois, when they have no meetings of their own, give Universalist meetings a decided preference by attending on them in a body.

Be this as it may, here are three more added to the ranks of those who advocate the universal and endless goodness of God. A. B. G.

MR. CAMPBELL.

"A Reader" is informed that the numbers of the Millennial Harbinger he forwarded us, are very acceptable, although we had seen them before. As to the controversy there commenced, it will be continued by Br. Skinner on the part of the Universalists, as soon as Mr. Campbell, (who has been written to on the subject,) will signify his readiness to engage in it. The change is made in consequence of Br. Montgomery's health, which will not permit the labor a continuation of the discussion would impose upon him.

As to Mr. Campbell's desire to meet a Universalist in debate, I would remark, that he did not, to my knowledge, (and I have made some inquiry on the subject,) make it known to those whom he supposed old enough—though Br. Montgomery gave him the addresses of a number of our preachers at the East, that he might be gratified in his desire. Mr. C. may have called on some of them—though I could not learn that he did—but returned to Virginia again in peace and silence.

The following extract from the Christian Palladium, a paper known to be not partial to Universalists, will show what *others* think of his refusal to meet Br. Montgomery, and of his subsequent silence, after expressing a desire to meet some older, more noted preacher of our denomination. For myself, my opinion of the matter depends somewhat on how he may conduct in continuing the controversy already begun. And of this our readers will be able to judge, as both sides will be given in both papers.

"MR. CAMPBELL.—The gentleman whose name we here present, has made a preaching tour through this State and a part of New-England. But we cannot yet learn that his preaching in any place has produced any considerable excitement. His intention was declared more than two years ago, that he intended to visit New-York and get the wheels a rolling in this great State. When at Auburn, we are told, he said he calculated to get up a debate at Boston. But we believe the wheels in this State have not increased their velocity much in consequence of his coming, and the good people of Boston love *peace, union, freedom and religion* better than empty speculations and hateful quarrels.

"At Auburn, Mr. Montgomery, a learned and talented young minister of the Universalist society, offered to debate with him; but Mr. C. we are told declined, with the apology that Mr. M. was *too young*. We suppose if Hosea Ballou had made the proposal he might with as much propriety have said he was *too old*. So our good friend Mr. C. has gone on his way to the South in *peace*, and we are all left in these northern climes in the enjoyment of the same blessing."

THE UNION.

A chance of procuring copies of the first volume of this excellent periodical, just closed, is offered by its proprietors, as may be seen by the following. And while on the subject of back numbers, we will say, that we can yet furnish new subscribers with a few perfect sets of our present volume. But here is the offer of Brs. Price and Company.

FIRST VOLUME OF THE UNION.

The first volume of the "Universalist Union" closed on the 5th of November inst. An extra edition was printed through the volume, and the proprietors find that they have from one hundred to two hundred perfect copies which they can dispose of. As the paper needs an extension of its list, to remunerate those engaged in conducting it, the undersigned would respectfully appeal to the Universalist public for such aid as can be consistently rendered, without injury to kindred periodicals. It is believed that in many places where the Union does not now circulate, individuals may be found to take it, who are not now taking any paper. As some inducement to ministering brethren and others to seek out these, we will furnish *five* copies of the *second* volume of the Union, and *one* copy of the *first* volume for every \$10.00 remitted free of expense. Postmasters would generally without doubt, forward the amounts. The first volume of the Union, commences the foreign correspondence of Br. Le Fevre, which renders the volume more interesting and worthy of preservation.

The second volume commenced on the 12th of November, 1836, and is printed in large quarto form well adapted for binding. Specimen numbers will be furnished to those who may wish them. Letters should be addressed the undersigned, "No. 2 Chatham square, foot of Bowery, New-York." P. Price, and Co.

New-York, November, 1836.

LADIES' REPOSITORY.

Publisher of the Universalist and Ladies' Repository, please forward the paper with the back numbers, to D. Robertson, and to Miss H. Warlack, both of Fulton, Oswego county, and charge this office. The former remittance of \$16., on the part of Br. Eaton, credit as follows:—Mrs. Anderson and Miss E. M. Chase, Baldwinsville, Onondaga county; Miss R. Ives, Oswego; Miss A. E. Fay, Fulton, and Mrs. Pierce, Hannibalville, Oswego county; Miss C. Butterfield, Wolcott, and Miss L. Lamson, Sodus, Wayne county; and Mrs. Hanford, Ferrinton, Monroe county. These all take the Repository now, and are here noticed by request.

One word more on the subject of the Repository—not to the publisher, but to the *ladies*. It is an excellent monthly—cheap in price, neat in appearance, especially intended for your sex, and generally filled with interesting tales and essays on various subjects connected with or embraced in the glorious, amiable and benevolent doctrine we profess. It is improving in its contents, and it is presumed an increase of your patronage will be used to render it still better. If you want—and you all *do* want—and can afford to take it, send on and get it, with the back numbers of the present volume. If more convenient, subscriber's names and money will be received at this office, and forwarded safely to the proprietor, Br. Abel Tompkins, Boston.

Specimens of the work may be seen at this office, or in the library of the Utica Pervan Institute. A. B. G.

BOOKS—NEW ARRIVAL.

Just received and for sale at this office, a new supply of large and pocket Hymn Books, in various bindings; Horne's Introduction, in 2 vols.; Phrenological works, a general assortment, including Macnishi's new work; Br. Whittemore's new singing book called *Songs of Zion*, per dozen, \$10, single \$1.; the Billings and Holden Collection of ancient tunes as originally written, single, 88 cents; the Stoughton Collection, per dozen, \$9, single, \$1.; the Register and Almanac for 1836—also for 1837, at publishers' prices—besides a number of other works usually kept for sale at this office.

The Universalist Register and Almanac for 1837 can be had of P. Price, and Co., No. 2 Chatham square, New-York; I. D. Williamson, Albany; L. C. Browne, Fort Plain; O. Whiston Cooperstown; G. Sanderson, Geneva; A. Williams, Carroll; T. C. Faton, Fulton; Marsh, Capen and Lyon, Boston. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in December by Br. Sias at Lockport, and at Carthage in the evening—Br. A. G. CLARK at Meredith, forenoon and afternoon—Br. GUILD in the stone school-house near Smithville, and in the school-house near Br. Crandall's in the evening—Br. T. J. SMITH near Br. Cayval's in the evening (instead of the third Sunday inst., as noticed)—Br. J. FRENCH at Field Settlement, and in Talcott's school-house in the evening—Br. S. R. SMITH in Hampton, (Westmoreland,) at the usual hours forenoon and afternoon—Br. BRITTON in Depauville, and in Clayton in the evening—Br. KINNEY in Erieville, and at the school-house near E. Kinney's in the evening—Br. A. F. McCABE in Cedarville.

There will be preaching on the second Sunday in December by Br. FRENCH in Denmark—Br. GUILD at South Norwich, and in the school-house near Br. Wetmore's in the evening—Br. A. G. CLARK at Hobart, at 10, A. M., and Hensfield, at 2, P. M.—Br. Sias at South Champion, and at Copenhagen in the evening—Br. KINNEY at Cazenovia, and near Br. Ward's in the evening—Br. W. MARTIN in Munnsville, and in Clockville in the evening—Br. BRITTON in Adams village.

Br. A. F. McCABE will preach on the evenings of Monday next at Cold brook—Wednesday, Newville—Thursday at Paine's Hollow.

Br. Sias will preach on the evenings of December 12th, in Rodman, as the friends appoint—13th, Adams village—16th, near Br. Perry's on the turnpike—19th, Warren settlement—20th, Three-mile bay—21st Pillar Point—22d, near Bagg's—23d, near Mc Quain's.

POETRY.

For the Magazine and Advocate.

IMPROMPTU.

I joy to think that this frail earth
Is not our resting place—
And that a pure immortal birth,
Awaits our kindred race.

With such a faith before me,
My saddest hours are bright,
And through dark scenes of misery,
Will beam some star of light.

A SISTER.

MELODY.

BY WILLIAM LEGGETT.

If you bright stars which gem the night,
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn assunder here;
How sweet it were at once to die,
And leave this blighted orb afar!
Mix soul and soul to cleave the sky,
And soar away from star to star!

But oh! how dark, how drear and lone,
Would seem the brightest world of bliss,
If wandering through each radiant one,
We failed to find the loved of this!

If there no more the ties shall twine,
That death's cold hand alone can sever,
Ah! then those stars in mockery shine,
More hateful as they shine forever!

It cannot be: each hope, each fear,
That lights the eye, or clouds the brow,
Proclaims there is a brighter sphere
Than this bleak world that holds us now.

There is a voice which sorrow hears,
When heaviest weighs life's galling chain,
'Tis Heaven that whispers—"dry your tears,
The pure in heart shall meet again."

ASPIRATIONS OF YOUTH.

Higher, higher we will climb,
Up the mount of glory,
That our names may live through time,
In our country's glory;
Happy when her welfare calls,
He who conquers, he who falls.

Deeper, deeper let us toil,
In the mines of knowledge;
Nature's wealth, and learning's spell,
Win from school and college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward may we press,
Through the path of duty,
Virtue is true happiness,
Excellence true beauty,
Minds are of celestial birth—
Make we then a heaven on earth.

Closer, closer let us knit
Hearts and hands together,
Where our fireside comforts sit,
In the wildest weather;
O, they wander wide who roam
For the joys of life from home.

From the Southern Evangelist.

NOBODY IN PARTICULAR.

Messrs. Editors—I have a question I would like to put to the readers of your paper; but before proposing it, I beg leave, for the purpose of having its merits fairly understood, to give a little narration, with some remarks thereon, respecting certain circumstances which have transpired in that part of the world where I live.

Mr. Snibbets professes to be a Universalist—is usually called one—subscribes for, and probably reads a periodical advocating the sentiments of that denomination. As respects his temporal affairs, he is the proprietor of a large farm, worth twenty or thirty dollars per acre, with good buildings on it—owes no body—and if not considered wealthy, is at least, a thrifty farmer, raising an abundance of the necessities of life, all of which, in the place where he lives, may at almost any time be converted into cash.

He invited Br. Evangelist (whose name being interpreted, as the Bible has it, signifies Gospel preacher, or good-news teller, alias, a preacher of Universalism) to come and spend a Sunday in his neighborhood. Br. E. is one of that class mentioned by the apostle. "poor, yet

making many rich." His poverty arises partly from ill health, but mostly from his zeal in the promulgation of the Gospel of reconciliation. All the property he possesses, exclusive of a horse, and a growing family, would hardly exceed fifty dollars. He attended the appointment—preached as well as he could—(which you know was all St. Paul was capable of doing)—and after having been favored with a view of Mr. S.'s abundant harvest, returned home to purchase a little bread-stuff for his family and some coarse grain for his horse, whenever he could procure the necessary means. Mr. S. had raised a large crop of wheat, oats in great abundance, other crops in plenty; and yet he permitted Br. E. to go home, quite at a distance, without even a cent, or the value of cent as a pecuniary compensation, or even the promise of either at some future day.

Now, Messrs. Editors, when I see an individual bestowing his entire aid upon the opposers of Universalism, and investing his whole influence in the promotion of their cause, I pronounce at once that he is not a Universalist at all, any more than the Tories of my grandfather's day, were true patriots. But I am not going to say this of Mr. S., as the assertion might be unjust. I shall only say, that I think he possesses not much Universalism. We will suppose, by way of illustration, that so much Universalism as is possible for one individual, by faith to possess, shall be reckoned as equal in value to half the state of New-York. This you know, is incomparably below its real value; since the fact is, that all the wealth of the world sinks into utter insignificance, when compared with "the unsearchable riches of Christ," and we read of becoming "joint heirs" with him. But as I said, we will suppose this for illustration; and we will also suppose that flour shall be selling at one-tenth of its present cost. In this case, I say, I think that neighbor S. may probably have enough of the former to purchase as much of the latter as would prevent him from starving for a little while at most—perhaps longer that it would take to read this article.

Now for my question. How much Universalism must a man possess, in order to be justly entitled to the name of Universalist? I subscribe myself,

NOBODY IN PARTICULAR.

TRUTH IS POWER.

Some men say that "wealth is power," and some, that "talent is power," and some that "knowledge is power," and others, that "authority is power;" but there is an aphorism that I would place on high above them all, when I would assert that "truth is power." Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her, they all, like Felix, tremble at her presence. Fling her in the most tremendous billows of popular commotion, and cast her into the sevenfold heated furnace of the tyrant's wrath; she mounts aloft in the ark upon the summit of the deluge; she walks with the Son of God untouched through the conflagration. She is the ministering spirit which sheds on man that bright and indestructible principle of life, light and glory, which is given by his mighty Author to animate, to illumine, and inspire the mortal soul, and which, like himself, "is the same yesterday, to-day and forever." When wealth, and talent, and knowledge, and authority; when earth and heaven itself, shall have passed away, truth shall rise, like the angel of Manah's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven and her home—the bosom of the holy and eternal God.—*Southern Evangelist.*

NO DEVIL!

A Scotchman having heard a Lutheran preacher contend against the existence of the devil, as an individual spirit, was anxious that his wife should attend the same church in the afternoon. "What!" exclaimed she, raising her hands in horror, "wad ya gar me gang to a kirk where they hae nae deil!"

Poor woman! She had no idea of going to such an abominable place, as a church where the doctrine of a personal devil was not taught. There are many more just such wives, (ay—and husbands and children have the same ideas,) at the present day.

If the doctrine of the old fashioned personal devil should turn out to be false, what an awful thing it would be!—*Star in the East.*

DEATHS.

In Gaines village, October 26, MARIETTA, daughter of Jephtha and Eliza Woods, aged 4 years.

The circumstances attending the death of this little girl are peculiarly disastrous and afflictive. It is supposed that in passing near the fire, her clothes were brought in contact with the flames, which were entirely consumed before any one came to her assistance. Her parents were both absent from the house at the time, and when they returned it was but to witness the vital spark nearly extinct. She survived about four hours. On the same day the consolations of the everlasting Gospel

were tendered unto the deeply afflicted parents—a mourning group of little sisters—and to a respectable concourse of people, by the undersigned, at the Methodist chapel.

May the blessings of our heavenly Father rest upon all those who, by this afflictive dispensation of his providence, have been called to mourn; and may he grant them all needed comfort and consolation. A. C. B.

PROPOSALS.

For publishing the Eighth Volume (for 1837) of the *Evangelical Magazine and Gospel Advocate*.

LONG and favorably known, this periodical needs few words to describe its objects. It is principally devoted to teaching and defending, by reason and Holy Writ, that there is one (and but one) God, the Father of all; one Lord; Jesus Christ, the Saviour of all; and one holy and blissful immortality, the destiny of all our race—that, therefore, all men are brethren—that love to God supremely, and to man universally, is the fulfilling of the law—that the practice of virtue is the only true interest of the human family; and that every transgression of God's laws, will certainly receive its due and proper punishment. In addition to, and conformity with these principles, it will defend RELIGIOUS LIBERTY, from whatever source assailed, and aim to inculcate a high literary, moral and religious tone and feeling. Such are its objects—the following are its means to effect them, and its claims to support.

There are no known complaints of the management of its present proprietors; and they have received warm commendations from many of the ablest and best friends of Universalism, on their past labors. We believe every promise we have made, has been fulfilled. Yet many circumstances, which no longer exist in so great a degree, prevented us from making some improvements in the seventh volume, by means of which we hope to render the eighth superior in worth to all its predecessors. For this purpose, some able writers have been engaged to furnish series of articles on particular subjects of especial interest and importance. These, with the contributions of about fifty excellent regular and occasional correspondents, besides the PRIZE TALES and ESSAYS on particularly interesting subjects, (for which premiums have already been offered,) will surely render the volume worthy of patronage. For thus will we be enabled pleasantly and usefully to vary its contents with doctrinal, moral and practical SERMONS and ESSAYS, EXPLANATIONS and ILLUSTRATIONS OF SCRIPTURE, RELIGIOUS INTELLIGENCE, scientific and literary MISCELLANY, and POETRY.

Notwithstanding the present high prices of the necessities and comforts of life, while our terms remain as low as ever, we have thus added very materially to our publishing expenses to make these additional improvements. Burdened as we are with a heavy debt, (contracted by the purchase of the establishment,) nothing but the sanguine hope, that we will be liberally supported in our efforts to foster pure piety and devotion, and promote moral and intellectual improvement among our readers, could have warranted these extra expenditures. Shall this hope be disappointed? Can no more good subscribers be added to our list, and all now on the list, be retained? It depends on our faithful agents and friends to answer these questions. In their kind exertions we confide, assuring them that no pains nor cost, in our power to bestow, will be spared to render the Magazine and Advocate the equal in merit, as it is in cheapness, of any Universalist paper in the United States.

CONDITIONS.

THE MAGAZINE AND ADVOCATE will be published every Friday, commencing with January, 1837, on a royal sheet, good paper and fair type, in a neat quarto form, each number containing eight pages, (the volume, four hundred and sixteen,) including a complete index at the close of the year, at \$1.50 per annum, in advance; \$2.00 if not paid within three months; and \$2.50 if not paid within the year. Agents or Companies paying for eight copies, will be allowed the sixth copy gratis; and so in proportion for any number over three. No subscription received for less than one year, unless the money be paid in advance; and none discontinued until all arrearages are paid. Punctuality will be expected and required. A failure to notify a discontinuance before the close of one volume, will be considered as renewing subscription for the next.

AGENTS.—Universalist ministers in good standing, and responsible men, especially Postmasters, friendly to the work, and disposed to assist in extending its circulation and usefulness.

All communications to the Publishers or Editors (unless they enclose at least a five dollar bill) must be POST PAID OR FREE.

Names of new subscribers must be returned by the first of January, 1837, or as soon thereafter as possible, to the Proprietors.

A. B. GROSH,
O. HUTCHINSON.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, DECEMBER 3, 1836.

NUMBER 49.

COMMUNICATIONS.

For the Magazine and Advocate.

PRAYING MACHINES.

BY REV. O. WHISTON.

Even in this teeming age of invention, I doubt not but the caption of this article will startle some sensitive mind. "A praying machine! who ever heard of it?"—A few days since, while looking over an old Edinburg Review, I found the following description of one which I copy for publication.

The writer is relating an account of his travels among the Calmucks, and after stating that prayer is one of the principal duties enjoined by Lamaism, goes on to say, "The followers of the Grand Lama have invented praying jennies which do the work to perfection. It is a doctrine amongst them, that as often as the paper, or other substance upon which the prayer is written, is set in motion, this movement of the written prayer is as meritorious as its oral repetition. The Kurada, or praying machine, is therefore constructed upon this principle;—it consists of two cylinders or drums, filled within side with rolls of paper covered with prayers and ejaculations, written in Tongotian, or sacred language. The drums are hung in a neat frame, and are kept on the whirl with great facility, by the simple contrivance of a string and crank; and every turn of the cylinder is equivalent to the repetition of all the prayers contained in it.

"The turning of the Kurada is an agreeable pastime in the long evenings of the Winter; but the Tartar ingenuity has discovered a method of dispensing even with this slight exertion. We make 'swift trochais' roast our meat—they employ the smoke-jack to say their prayers for them—and the Kurada which spins over the fire in the midst of their hut, transfers all its devotional merit to its owner! The Monguls are yet more wisely economical of individual responsibility. Amongst them the inhabitants of a district construct a Kurada at their joint expense, which is placed in a mill house, beside a running stream, and this subscription Kurada is made so large that it holds prayers enough to serve for all the parish, and consequently, except in seasons of uncommon drought, when the water is too low to turn the mill which grinds prayers for the parishioners, they are completely exonerated from the obligations of wasting their time in the *Churule*, or Temple."

Here we have the description of a praying machine, somewhat new to us—but the question arises, Do not many people in our day, adopt the labor-saving principle to accomplish the same object? Do not too many pray by proxy, and make a machine of their minister? Let a person survey a congregation of modern, fashionable worshippers, during the hour of prayer, and how many will appearances lead him to believe, are joining in that solemn service? Let him notice the sly wink—the stifled laugh—the look that speaks, and the thousand modes adopted for silent conversation, and he will be disposed to think that a large majority of them have invested their interests in a praying jenny.

But we see this praying by machinery more fully in operation during a protracted meeting. Here, as among the Calmucks, "small rolls of paper are covered with prayers," and handed into the hands of the machinist, by different portions of the congregation—some for a heretic father, some for an abandoned husband, some for a Universalist brother, till the hour of starting the machine arrives, when Jedediah turns the "crank," and the whole

work is in full operation, and the business of perhaps a thousand prayers is done (in the language of Jedediah) "as easy as to turn your hand over." Now, if people must pray by proxy, would it not be well to adopt the Calmuck machine at once, which would be less injurious to man, and full as acceptable to God?

Cooperstown, November, 1836.

For the Magazine and Advocate.

SYMPATHY.

BY MRS. Z. PORTER.

"Teach me to feel another's wo."

There is no virtue, perhaps, more beneficial to intellectual existence—none that more adorns and dignifies the children of men, than sympathy. I mean not the sympathy that gathers flame from the wild-fire of the passions, and spreads in its course, confusion and despair—intoxicating the understanding, and drying up the fountain of benevolence and compassion, which, otherwise, might flow in refreshing streams from the human heart and bless mankind. Oh, no; but that deep fellow-feeling which originates from the "divinity within us"—that inspires the heart to deeds of love, and thus fulfils the Gospel law. I mean the sympathy that draws our feet to the house of mourning, where the heart is softened, and therefore enabled to lay aside its selfishness, and "weep with those that weep"—that stretcheth forth the hand with liberality to the needy and perishing—protects and consoles the widow in her loneliness—fosters the lorn and helpless orphan, and strives to meliorate the condition of the suffering children of humanity, whether friends or foes, wherever we find them.

"Jesus wept:" and, as he went about doing good, mingled the tear of sympathy in the cup of human wo. Is he our pattern—our leader? and shall we not follow him? The tear of sympathy is a cordial to the afflicted—is registered in heaven as a gem of eternal lustre, awarded to those who adhere to the richest precepts of the divine law.

"Do unto others, as ye would that others should do unto you." In keeping this command there is great reward, and the kingdom of heaven is within us. "Great peace have they that love this law, and nothing shall offend them." There are numerous avenues to the human heart, and all are crowded with propensities, good or ill. O! may the good preponderate, and bear away on virtue's wings, from heart to heart, the delicious blessings of harmony and peace; and as the kingdom of heaven is within us, may it also be round about us. Thus may the domestic circle become a compact of love and concord; peace and good will flow from neighbor to neighbor; community rejoice with community—wide and more wide,

Philanthropy her genial influence shed,
Through every heart; through all the world be spread;
Till all are taught to feel for other's wo,
And earth becomes a paradise below.

Go, thou brother, and thou sister, "and learn the luxury of doing good," before the days come, "when you shall say I have no pleasure in them"—when the lighting down of "the grasshopper shall become a burden upon the bending shoulder;" and ye shall need the support ye are no longer able to bestow.—Yea, go while the rich hue of the rose is upon thy cheek—while youth and health revel at thy heart and through thy veins impetuously flow—go, seek the breaking heart; dress the wounds with the healing balsam of sympathy and fraternal attentions—go, visit the abodes of want and wretchedness; thankful that thy "liberal heart deviseth liberal things," and that from the table of

Providence thy cup is made to overflow with blessings whereby ye are enabled to cause the hearts of the pale subjects of poverty, to "leap for joy." Where disease and pain seize upon the mortal frame, and death stands upon the threshold, eager for his prey, be thou there to hush each sound that may disturb—moisten the fevered lips—smoothe the uneasy pillow—wipe with a gentle hand, the damps of death from the marble brow; and when "heart and flesh fail," cheer the fleeting spirit in its departure from time, with the Christian's hope. These do, and the "blessing of those who are ready to perish shall rest upon you,"—even "the soul's calm sunshine and the heartfelt joy." "For ye have one Father, and all ye are brethren."

Henderson, November, 1836.

For the Magazine and Advocate.

CONTENTMENT.

BY MRS. S. L. WHISTON.

In our eagerness to grasp at some future good, we are too apt to overlook present blessings. There are many, and those I believe embrace the greater portion of mankind, who live only in the future; there is nothing that they possess at the present time, which appears worthy their attention; but at some future period, when they have accomplished such and such an undertaking—have accumulated a little more wealth—advanced another step toward the goal of fame, or have freed themselves from some of the cares of business which now press so heavily upon them, they then intend to enjoy the fruits of their labors. But do we ever realize in full, our anticipations of the future? The experience of the past teaches us that we do not; for even if we succeed in accomplishing all our plans of future aggrandizement, do they bring the expected happiness? Our dispositions remain the same, ever in pursuit of a phantom mis-called happiness, while the reality, under the name of contentment, is in the power of the humblest individual to obtain. We mistake the gaudy trappings of fashion, the allurements of frivolity, or the proud and haughty majesty of power, for that which is only to be found in the modest and unassuming dress and demeanor of content—which is oftener to be found by quietly performing the duties enjoined by charity and industry, in the walks of humble life, than in the palaces of wealth and power.

But it is impossible to attain to that state of contentment, which will enable us to endure with calmness the revolutions of this ever changing world, unless we accustom ourselves to look upon every dispensation, whether joyous or grievous, as emanating from the hand of a wise and good God, who ordereth every thing aright, and who, as a kind and benevolent Father, seeks the good of his children; and every situation in which he sees fit to place us, as that which is most proper for us, and will finally result in our good, although we may not be able to understand why. He who sees the end from the beginning, cannot err; and He who is perfect in goodness, will never cause one useless pang, or allow one tear to drop in vain.

Then let us, instead of repining that we do not possess more of this world's enjoyments, content ourselves with the comforts within our reach, (and believe me they are not few,) relying on the goodness of that God who knows what is best for us, better than we short-sighted creatures—looking forward with confidence to the time when we shall realize to the full extent, that happiness which all are in pursuit of, but which can only be found in the immediate presence of Him who is the dispenser of all good.

Cooperstown, November, 1836.

For the Magazine and Advocate.
GOD'S PROVIDENCES.

BY REV. W. BULLARD.

In all the providences of God, whether special or general, the good—the best good—the highest happiness of man is doubtless the great, primary object. We say doubtless, because no other view of the subject can be made to harmonize with his adorable nature and exalted attributes. The nature and attributes of God, are the broad foundation upon which is established all our rational views touching the designs of his moral government—it is the grand criterion by which, alone, we can judge correctly of the nature of his dealings with the children of men. This settled, (and certainly none will question the position,) with a clear and enlightened knowledge of God, we can not mistake in our conclusions concerning the great and primary object of his providences. Nor do we hazard any thing in giving it as our opinion, that all who are in possession of the knowledge of the true character of God, will also be found to agree with us in our definition of this object, as given above. Indeed, as to the real character of God, abstractly considered, there is in reality little or no difference of opinion. Nor, when we consider that a clear and enlightened knowledge of the character of God is necessary to a rational belief in his existence, should we think there would be any want of information, at least in a Christian community, on this subject. Were it possible, however, to suppose any one ignorant or mistaken relative to the character of God, we would only request such an one to open his eyes, at least for once in his life, and see for himself. Behold, then, thou blind mortal, the power, wisdom and benignity of Jehovah stamped upon the broad face of universal nature, and doubt no longer concerning his character. "The heavens declare the glory of God." In the wide spread firmament, his handy work is displayed most conspicuously. The rain and sunshine bespeak his impartial and unvarying goodness. Our blessed Saviour refers us to the wonderful works of God displayed in nature, as illustrative of his loving kindness and universal benevolence.

How beautifully the holy Bible harmonizes with the works of its sublime and adorable Author. What a striking coincidence is every where observable between the works and dealings of God in nature and providence, and the teachings of Christ and the apostles! Christ teaches us to address our Creator by the fond and endearing appellation of Father. And the character of a father is that of a friend—a never-failing benefactor. The beloved apostle sums up the attributes of God in one word—love. "God is love." Love comprehends all that can be said of him. It bespeaks his true character in the fullest possible manner. His name—his nature—yea, his very essence is love—unmixed, undivided, undervived. And we are assured that "love worketh no ill." Turning our eyes again, to gaze upon the face of creation, we are ready to exclaim—O, how conspicuously is the love of God displayed throughout the varied, the unbounded scenery which we behold! Ask me not where its evidences are seen, but rather where they are not.

"It warms in the sun, refreshes in the breeze,
 Glows in the stars, blossoms on the trees;
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent."

The Bible and nature unite in declaring, that in all the thoughts, and ways, and works of God concerning the children of men, he designs the promotion of our happiness. Though portentous clouds arise, and seeming evils prevail, they are sent but to chasten us for our sins—restore us to obedience, and consequent happiness. "Whom the Lord loveth he correcteth, even as the father the son in whom he delighteth." Whether he rewards us for our virtues, or punishes us for our vices, his motive is the same—the advancement of our ultimate good. Alike in what he withholds, as in what he gives; "the same yesterday, to-day

and forever"; keeping steadily in view the salvation and felicity of his creatures. "Let every thing that hath breath, praise the Lord!"

Cortlandville, November 20, 1836.

For the Magazine and Advocate.
FRUITS OF PARTIALISM.
 BY REV. W. H. WAGGONER.

It was about the last of April, when the deep snows of a long and tedious winter were wasting beneath the rays of the returning sun—when the gladsome verdure of Spring was once more presenting itself, brightening the countenance and gladdening the heart of man—as nature's songsters were commencing their rapturous anthems on boughs bending to the refreshing breeze—that the writer was journeying on horse-back to meet an appointment he had been requested to make not far from T—F—, a place of great resort in the summer season. He was plodding his way slowly along, unconscious of any danger—meditating on the duties of his profession, and the subject he thought of presenting to his congregation the following day—when, all of a sudden, his horse was affrighted and threw him into the road, which was filled with snow, mud and water. Fortunately no limbs were broken—but he was considerably hurt, and his clothes bore the aspect of the place he had just been in. It was near the residence of Mr. K—, a believer in God's impartial and efficient grace, who had a short time previously, heard the writer preach a discourse in its defence, and respectfully and fraternally invited him to call at his house, when convenient. I was truly much relieved, after beholding my unfortunate situation, by the reflection that, in yonder dwelling lived a man, professing that religion, which consists in binding up the broken-hearted, and raising up those that are "bruised and half-dead." I accordingly moved toward the place where I thought of meeting with a hearty welcome, and where I should receive all necessary attention. I entered the house, and Mrs. K—, perceiving that I was lame and not a little muddy, at first manifested some sympathy, and gave me her attention. But as soon as my name was mentioned, all was changed—for she was a Partialist, and had heard that I was a preacher of that doctrine which teaches that all have one Father, and that all are heirs to the same unpurchased blessings beyond the confines of the tomb. A sudden gloom came over her countenance—her sympathy became malevolence and hatred, and she spoke forth the words of bitterness to those around. The dinner, which was in preparation, was removed—her sons came in from their work, and when they inquired about dinner, she abruptly replied—"If you want any, go to the closet." She treated me with the utmost contempt, and in fact done all but tell me to leave the house. Perceiving all this, and asking myself, can this be Christianity? I soon made for the door, bade her good day—but she said not a word. The kindness and attention shown me at that time, by Mr. K—, is remembered with gratitude—but, dear reader, what think you of the conduct of his wife?

Eatonville, November, 1836.

For the Magazine and Advocate.
RETURN HOME.

Messrs. EDITORS.—It has often been remarked by different speakers and writers, that "man is a creature of circumstances," and although I have not heretofore had any just reason for doubting the correctness of such an idea, yet I think I have of late, gathered facts from my own experience which will amount to ocular demonstration of the truth of the above oft-repeated assertion. You will recollect, that it is but a short time since I addressed you, requesting you to notify the public that I was about starting for the southern part of the State of Ohio, with the expectation of spending the Winter in that section, etc. I now write again, for the purpose of asking you to do me a favor by counteracting that notice, I have been absent from this place about

two months, most of which time I spent in Michigan. I am not unsuspicious of the fact, that some of my beloved brethren in this vicinity, attribute the cause of my journey to the unsatisfied cravings of an appetite for travel. I will not deny that I have more than an average development of the travelling propensity—but I am far from believing that I should be willing to undergo the labor, fatigue and privations incident to a Western tour, without any other consideration than the mere gratification of this propensity—knowing at the same time, that it must necessarily be to my own pecuniary disadvantage. My word for it, brethren, the moving cause of my leaving this vicinity and going West, was the prospect of recovering my health. Having experienced the desired effect, I return back contented and satisfied, feeling thankful to my heavenly Father for the beneficial result.

I have only to add, that I wish all papers and communications intended for me to be directed to GAINES, ORLEANS Co., N. Y.; as I intend making this my stopping place for the present. I am not at present under any engagements—during the coming Winter I expect to employ my time in supplying destitute societies and neighborhoods with the preached word, in this part of our Master's heritage—and in the Spring, I anticipate settling again in some place where I think my labors will be profitable and acceptable. WM. ANDREWS.

Gaines, November 22, 1836.

For the Magazine and Advocate.
KINDNESS.....No. III.

"I was sick, and ye visited me."

See that youth in the joy of life—health imparts vigor and elasticity to his limbs—all his motions are fraught with pleasurable sensations—his eye sparkles with vivacity and delight, and his countenance blooms with animation and beauty.

But disease soon comes and lays his hand upon him. His enervated limbs refuse to perform their wonted office—his eyes sink, their lustre fades, and his rosy features are exchanged for the wanness of paralyzing sickness. He who is the inspiring soul of the gay circle, visits it no more—the little party of congenial hearts have lost one of their number, who flitted in the sunshine of youthful sports and gave zest to all their pleasure—he is not there, and the music of his voice is changed to languor and hollow groans!

Approach his bed of languishing; it is hung around with the solemn emblems of desolation! The very furniture seems to partake of the sufferings of its prostrate associate. The noiseless footsteps of his assiduous attendants seems the prelude to the grasp of the icy hand of death; while the softened whisper of anxious inquiry and responding doubt, impart a contagious gloom to the bodings of affection.

Hark! 'Tis the feeble voice of the sufferer. He inquires, where are my friends? Where are those who once hailed me to the social party—whose cheerful converse beguiled the passing hours, and whose friendship seemed so assimilating as to leave us but one soul? Have these forgotten me in this hour of darkness and suffering? Is it only in the sunny days of happiness and health that they smile upon me? And am I to languish in solitude through these days and nights of pain: made long and dreary by protracted suffering? To these inquiries, a voice of kindness responds. One friend is there; the faithful representative of all others. And commonly it is woman's voice. Yes, woman, who supports our infant steps, wreathes the garland of joy that crowns the brow of youth and manhood, and mingles her sympathies in every scene of life, forgets us not, forsakes us not, but watches over and smoothes the pillow of sickness, and closes our eyes on time forever.

Thus pure kindness will ever act. In the sunshine of prosperity and health, when all is light and life and joy, it will sink perhaps into the shade. But when the clouds of gathering adversity and distress are hovering above our heads, dense and dark—when sickness in its devastating influence,

shows its power in the pale and ghastly sufferer; then the hand of *kindness*, as an angel of light and mercy standing in the holy beams of benevolence which glow from the fount of Jehovah's love, comes with its healing balm and pours its cheering draught into the soul borne down with sickness and pain.

Be wise, ye mortals, and let your wisdom guide you to the suffering sons and daughters of humanity; and when there, let *kindness* have its work, and you will have performed deeds that angels will delight to dwell upon.

EIMI.

For the Magazine and Advocate.

ARGUMENT FOR CHRISTIANITY.

Having just finished a careful perusal of this elegant little volume, by Br. I. D. Williamson, recently from the press of P. Price and Co., New-York, I feel great pleasure in acknowledging the high gratification derived from its perusal, and I do most cheerfully and earnestly recommend it to the attention of the public.

I consider it unnecessary to give an analysis of the work. Suffice it to say, its plan is original, its execution admirable, its style plain and terse, its arguments conclusive, its spirit devotional, its illustrations pertinent and clear; and, as a whole, it is remarkably well calculated to instruct and convince the mind and improve the heart. It is an honor to its author, to the denomination to which he belongs, and to Christianity. It tends to inspire richly deserved respect for the Bible as a gracious revelation from the Father of mercies to a sinful world, and remove darkness and doubt from the *unbeliever's* mind; and I trust it will descend to posterity among the long catalogue of similar works, which unanswerably show that the glorious temple of Christianity rests upon an imperishable foundation.

P. MORSE.

Watertown, November 17, 1836.

[Our subscriber, and the author of the following address, in our behalf, to the readers of this paper, merits our thanks and gratitude, (not the less due because he is personally a stranger to us,) for the earnest and forcible manner in which he pleads for our interests, and through them, the advancement of the cause in which we are engaged, and with which we feel those interests to be closely connected. The matters named in his letter to us, were noticed last week.

A. B. G.]

For the Magazine and Advocate.

TO THE READERS OF THE MAGAZINE AND ADVOCATE.

Dear BROTHERS AND SISTERS—The idea that it would be a good plan for every reader of the Magazine and Advocate to obtain another subscriber, and thus at once double its circulation, the number of its readers, and consequently the amount of good it was then doing; as well as to more amply reward the publishers for their great expenses, and the great weight of care and anxiety that necessarily devolves upon them, was suggested some time since, I think, by one of its editors. I then thought it was practicable, and I still think it is. Though I had little time to spare, being under the necessity of improving it *all* for the support of a large family—though I lived in one of the darkest corners of the universe, (if Limitarianism and superstition have the power to darken)—still I set myself about it, and after conversing and arguing with a great number, at length succeeded in gaining one, J. R.—, four miles from where I lived.

Now, brothers and sisters, I verily believe that every reader of this paper might obtain an additional subscriber, (myself again, of course among the rest,) by taking the same trouble and pains that I took to obtain the one above mentioned. And more than this,—as I said, I live in a dark place; and the same amount of labor bestowed in the same way, would, in general, obtain *more* than one. As a new volume of this valuable paper is soon to commence, I propose that every reader of it, whether old or young, male or female, exert him or herself to obtain another subscriber. If this could be brought about, (and I see no reason why it cannot,) the amount of good done would be almost incalculable.

Can those who believe that "God is good unto all, and that his tender mercies are over all his works?"—"That every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father," look upon the transactions of the present day without the deepest sorrow? Can they contrast their own happiness—the calm serenity that pervades their own bosoms—with the doleful nightly yells, groans, and screams, which issue from those collections of poor deluded mortals, called revival meetings, without feeling the greatest anxiety to reclaim them from the errors of their ways, and from the follies they have embraced; and bring them back to decency and order, and set their feet in the blessed paths of truth and peace? If any of us who call ourselves Universalists, are so hard-hearted and careless as to pay little attention to these things, and care little about them, unless fanaticism and insanity find their way into *our own families*, let us remember that we know not how far the poison may spread, or where it may stop. I am satisfied that the mind of a child may, in one hour, be wrought upon in such a manner as to affect it more or less the rest of its life. But this selfish principle is not the one on which *we* ought to act! *We*, ought to care for *all*—feel for *all*. Are we not "all of one blood"?—are we not "all brethren"? If we are, and really feel as we ought, towards those who "know not the way of peace," we shall do all that we can to reclaim and enlighten them: and can we do, as much any other way, with the same labor, as to obtain, each one of us, another subscriber? Can we not think of some neighbor, (whether he is, or is not, a Universalist,) who through love of truth, or information, or novelty, or through the habit of reading something or other, may be prevailed upon to subscribe for it? If we have no such neighbor, have we not acquaintances in *another* neighborhood, or *another* town, who will subscribe; and also use their influence to obtain others? Now, brothers and sisters, let us all (and remember that we believe *all* means *all*) sit about this, with a determination never to give it up, until we have each one of us accomplished our task. Remembering at the same time, that the greater good may be accomplished by making *payment in advance*.

A READER.

Richland, Oswego county.

For the Magazine and Advocate.

Messrs. EDITORS—Permit me, although an entire stranger to you, to acknowledge myself a believer in and an advocate of that doctrine which, "in accents sweet as angels use," whispers peace—that which was taught by all God's holy prophets since the world began; and that which you have been so ardently engaged in disseminating. You are engaged in one of the most benevolent of all causes; and it is my earnest desire and prayer to the Father and Benefactor of all mankind, that you may be sustained and encouraged in such a glorious undertaking.

Once I was led to believe in the tradition of the Elders, that a part of mankind were reduced to the awful necessity of wailing beneath the ire of God's eternal wrath. But, thank God, the scales have fallen from my eyes; and I can now say, as one of old, that "whereas I was once blind, now I see." I now can, in the doctrine of the Gospel, and the purposes of God, recognize the wide-spread family of man saved with an everlasting salvation, and introduced into that better, brighter and fairer world on high. I rejoice in the anticipation of that long-wished for and happy period, when death shall be destroyed, and him that hath the power of death, that is the devil. And as the poet hath most beautifully expressed it,

"Then the end, beneath his rod
Man's last enemy shall fall—
Hallelujah! Christ in God,
God in Christ, is all in all."

He who believes in the doctrine of God's universal goodness and benevolence to all mankind—that a being of almighty power, unerring wisdom, and unbounded love, is seated at the helm of af-

fairs, and is making every event promote in its appointed measure, the highest happiness of all intelligent creatures—must possess perpetual serenity and peace. The storm of adversity may gather above him, and burst upon his head; but he is prepared against it, and it can not dismay him. He knows that the evils which encompass him are only blessings in disguise. The fair face of nature smiles upon him with a brighter radiance; and enables him to bask in the warmth of God's eternal love. "God is love, and he that dwelleth in love,—dwelleth in God, and God in him." How expressive and appropriate!

"Love, and her sister fair, the soul,
Twin born from heaven together came.
Love will the universe control,
When dying seasons lose their name;
Divine abodes shall own its power,
When time and death shall be no more."

The person who habitually contemplates all mankind as the children of one common Father, and appointed to one common destiny, can not be a persecutor or a bigot. His heart swells with love to God and good will to man. He glories in acknowledging this boundless affinity. He exclaims with Malachi, "Have we not all one Father? hath not one God created us?" This Father of all, is good unto all, his tender mercies extend as far as the human track has marked the soil. To the utmost of his ability, he will enlighten the ignorant, correct the erring, sustain the weak, bear with the prejudiced, and reclaim the vicious. Many people have entertained mistaken notions respecting the doctrine in which I am a humble believer; they contend that it leads to licentiousness—which is as far from truth as light is from darkness. If there is an individual in all the world, who is under strong obligation to love God with all the heart, soul, might, mind and strength, and those around him as himself, and to serve God with all his powers and faculties, it is he who believes that God will, in his own good time, reunite, or re-head all things in Christ, both which are in heaven, and which are on earth, even in him. Will not man be inclined to imitate the God he worships? Hear then what the Universalists must imitate. "I am the Lord God, gracious and merciful, long suffering, abundant in goodness and truth, slow to anger—I will not always contend for ever, neither will I be always wroth," etc.

Here is a positive declaration from the infallible God, who himself is invariable truth, that he will not contend with his offspring for ever. And I think it is logical reasoning, and a just conclusion, from this declaration, that when this universal bowing takes place, and this universal acknowledgment is made, then all rebellion will cease, and when this rebellion ceases, then transgression, sin, and iniquity, will come to an end, and everlasting righteousness be brought in and permanently established and enjoyed by the ransomed family of man.

ADVOCATE.

Syracuse, N. Y., 1836.

THE THREE-FOLD CORD.

The Gospel binds the heart of the believer to virtuous obedience to God, by a three-fold cord, which is not easily broken. 1. By teaching that God governs the world, and all its wants, with reference to our greatest ultimate good, it produces that *confidence* in him, whose sure concomitant is filial love. 2. It places before the mind the divine universal benevolence, as a *pattern* of moral perfectness, and breathes this spirit through all its doctrines. 3. It places happiness, which is the grand object of human pursuit, and which alone makes life a present good,—this it places in obedience to the laws of Him, towards whom it inspires the before named confidence and love. "A three-fold cord is not quickly broken."—Eccl. iv. 12.—*Gospel Sun.*

Ignorance and prejudice go hand in hand. They are twin sisters. Where you find one you will the other. Those who are strongly prejudiced against any sentiment, are always ignorant of that sentiment.

For the Magazine and Advocate.

EXTRACT FROM A LECTURE

On the universal diffusion of knowledge, delivered before the Utica Bazaar Institute, November 15, 1836.

BY A. R. BARTLETT.

One more consideration, and I have done with this division of my subject.

It is with considerable diffidence and hesitation that I approach this almost forbidden ground.—But since it demands our highest estimation and should receive our most candid attention, and inasmuch as my intention is to give offence to none, I hope none will be taken while I touch gently upon it.

The doctrine and precepts of Christianity, and a just appreciation of the character and attributes of our heavenly Father, are as absolutely necessary to the prosperity of a nation, as they are to the happiness of individuals. A man who is ignorant of these principles, is ignorant of every thing good. A nation that is destitute of this knowledge, is like a ship without a rudder, perfectly unmanageable. It cannot prosper. In fact, true religious knowledge embraces literature, the sciences, political and domestic economy, the social relations and moral obligations.

Religion! it is the light of eternal truth, which dispels the darkness of monkish abomination, heathen idolatry, maddening bigotry and stygian infidelity. It is our hope for time, our sure anticipation for eternity. It is the orphan's consolation, and the friend of the fatherless. It is the poor man's riches, and the rich man's plenty. It is the young man's best companion, and a staff for the aged. It is the safety of nations, and the highest bliss of the world. It is the breeze that wafts our frail barque across life's tempestuous ocean—it is the helmsman that guides us into the blissful haven of rest, where no winds howl nor tempests rage, but where all is peace, serenity and love.

But ignorance is also the author of certain doctrines, which it impiously calls religion; but which I shall take the liberty to call *false* religion. It assumes as many shapes as there are dispositions to embrace it—completely accommodating its doctrines to the multifarious passions of its advocates. It is very complex and contradictory, because its followers love mystery and ignorance. It is fond of secrecy, and has many secret wills in opposition to its revealed wills, which are known only to its favorites: they are consequently very much opposed to honest inquirers after truth, and frequently insult them by exclaiming, "O, it's a mystery that sinners cannot understand!" It is a great lover of *missions*, as its subjects "encompass sea and land to make one proselyte." And, what is the result? Why, they make him "two fold more the child of hell," than he was before.

Again; it assumes, many times, to be very tender hearted, and frequently absolves from all punishment, and its subjects profess great love for the souls of their neighbors, and an ardent solicitude that they should join "our church." It is very partial; having selected a very few, "without any foresight of faith or good works," as the objects of its highest favor: because its disciples love their brethren, and cannot bear the thought that all should be saved from their sins! It is also extremely revengeful; having "passed by and ordained the rest" to eternal hell fire, because its disciples cannot endure the dreadful torment of enjoying perfect bliss in company with that wicked, ungodly old neighbor?

But I forbear! I am sick with a picture so true, yet so horrid! Wisdom never conceived such thoughts. Knowledge never uttered such a sentiment. It would be tongue-tied with the most distant thought thereof! Charity, benevolence, mercy—all the finer feelings of the soul would be annihilated if such were truth.

And yet, such sentiments have been palmed off upon the ignorant and the unwary, as the genuine principles of true religion. Thousands have believed them, and trembled. Such is the effect of ignorance. Flee from it, my friends, as you would

from the contaminating touch of guilt. Seek to destroy its influence by promoting and promulgating that wisdom which is from on high; and not only teach by precept, but by example. Practice pure religion at home and abroad, in public and in private—let wisdom be the man of your counsel, and happy are ye.

For the Magazine and Advocate.

EXCOMMUNICATION AND DEFENCE.

Brs. GROSH and HUTCHINSON.—Four years ago, I was a believer in, and a zealous advocate of the doctrine of endless misery. But by becoming acquainted with Universalism and comparing it with the Scriptures, I became convinced that I had been blinded by prejudice, and ignorance of the doctrine I opposed. My attention was called to the subject, partly by misrepresentations and abuse from the pulpit, which were dealt out without measure upon Universalists, and which when less acquainted with their sentiments, I might have taken for truth. I watched the effect of prejudice, and popularity, and other causes which conspire to blind the human heart, for about two years, and found their influence very great. But I was a member of the Congregational church, and much attached to its members, among whom I had resided from my childhood; my relatives here, also, were mostly members of the same church, and as ignorant of the doctrine of Universalism as I had been. I knew I should be looked upon as a heretic and an outcast. I felt that I was no better than others, and while a doubt remained of the boundless love of Jehovah, and I was compelled to act upon some principle, I almost sank under the weight of my responsibility.

Thanks be to the Father of mercies, these clouds of darkness were removed, and my duty appeared clear as the noon-day. I became convinced that the doctrine of universal love is the only doctrine that will do to live by, and in which a Christian can imitate our heavenly Father and be perfect; and I almost felt it a privilege that I might suffer reproach for the cause of Christ. I embraced the first convenient opportunity of opening my mind to our pastor, the Rev. Mr. Dady, and such of our church members, as took the trouble to inquire about my belief.

Soon a delegation appeared from the church, to convince me of the awful consequences of continuing in the disbelief of the doctrine of endless misery. But I still continued to believe that the Lord is good unto all, the same yesterday, to-day, and forever; and consequently was summoned to appear before the church to receive trial, on the 25th of March last, as mentioned by your correspondent "D." in his article entitled, "Heresy defined." See No. 16, current volume of the Magazine and Advocate. I inquired if I should have an opportunity of speaking in my own defence, and was answered that I probably might, if I would say nothing against their "Confession of Faith." I replied, that I merely wanted to make a statement of my views before the church, and would not object to being judged according to the rules of their Confession, in a charitable and Christian-like manner. But when the time arrived, behold their charity!

It was the practice of the pastor, or Moderator, when a question was brought before the church, to say, "what is the pleasure of the church?" without previously expressing his opinion upon the subject. But when they commenced examination by a short mode of questioning, I answered in Scripture language; and then remarked that I wished to make a brief statement of my views in my own manner, that they might be thoroughly acquainted with my sentiments. To this the Moderator replied, that it was in the power of the church to say whether I might do so or not; and then proceeded in a long and labored argument, to show that it would be worse than useless.—"For," said he, "if unanswered, it may make an impression on the minds of some which will never be erased—and if we calculate to answer her, she may say something which it will take us three days to refute." Another objection was, that it

would be a "waste of time"—precious time, reserved for more important topics—such as appointing the hour of commencing, next day, to get wood for their pastor—whether they could all get there by sunrise—whether they could wait till noon for their dinner, or whether they should carry a luncheon in their pockets, etc. Another objection was, that I might, if allowed, say something irrelevant to the point! Careful people! did they think, that by saying a few unnecessary words, I should bring a greater disgrace upon myself, than the censure of the whole church without saying any thing?

These were some of the principal objections urged; and though there were some few who expressed a willingness, and even a desire to hear my defence before condemning me, yet they were overruled by their bigoted leader and his obedient followers. They then resumed their questions, to which I quoted answers from the Bible, which they were pleased to term evasions, equivocations, etc. This did not please them, as they had requested me to answer "yes" or "no"; but as I did not like to condemn myself thus without a chance to tell the whole truth, I answered in Scripture language. Finding that they could not condemn me without condemning the Bible, they concluded to prove me guilty of heresy; but again failed for want of witnesses. They then proposed to postpone the remainder of the trial till the next church-meeting; but as I wished to have the affair brought to a close with as little trouble as possible, I concluded to admit their charges in the following particulars—viz: for denying the endless punishment of devils and wicked men in the coming world, and for believing that the final end of all mankind will be peace and happiness." Whereupon the Rev. Moderator appealed to each of the men and boys present, to know if they considered that heresy, to which they all answered in the affirmative; for they well knew by this time, that if they did not, they were liable to be charged with heresy, also, and condemned without a hearing. Consequently I was suspended from those blessed "privileges," for three months; during which time I wrote the following letter to Mr. Dady, but have received no answer.

I mention these things, not to return evil for evil, but to let people know how the righteous of this world—the self-styled favorites of Heaven, exercise charity towards those that differ from them in opinion. Because people are unacquainted with our sentiments, they are here, as every where, spoken against; and the prejudices of the unenlightened, are in favor of our opposers. Shall we therefore give up our rights, and sit down in silent stupor, and have our liberty taken from us, our names held forth to the world as a scorn and derision, friend after friend admonished not to associate with us, and the warm grasp of Christian affection exchanged for the cold side glance of the popular worldling, or more cruel shafts of jealousy? Does the example of our divine Master require this? I think not.

I will trust in the Lord, who has hitherto preserved me, and recompensed me with that peace of mind, that the friendship of the world alone, can never give nor take away. ALMINA PIERCE.

Hannibal, Oswego county.

LETTER TO REV. MR. DADY.

SIR—After returning from the church-meeting, on the 25th of March, at which I was suspended from your communion, and notice given that my case would be attended to again in three months, I opened the Confession of Faith and read chap. 10, Art. 4.—"After any person hath been thus suspended from the sacraments, it is proper that the minister and Elders and other Christians should frequently converse with him....that it would please God to give him repentance." This gave me encouragement to hope that I should have a suitable opportunity to converse upon this important subject with you, if not with the whole church. And I reasonably expected, that, in proportion to your anxiety for my reformation, would

be your zeal in trying to convince me of my error. But nearly three months have elapsed, and not a word has been said to me by you, or any member of your church, upon the subject of religion in any form. I am anxious to know why you took so decided a stand against me. How could you have known the sentiments of my heart? we never had but one short conversation on the subject, and that was several months previous to my suspension. And so little did the church in general know of my views, that when the proposal was made, not two witnesses could be found in the whole congregation to condemn me, as brother Sykes was providentially detained from meeting. It is said in the Confession of Faith, Chap. 10, Art. 21—"If any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or elder belonging to the judicatory before which he appears, to prepare and exhibit his cause as he may judge proper." And you even went so far as to offer me this counsel. But I, supposing that a person whose mind and wishes were in opposition to my views, and who had pledged himself to support an opposite doctrine, was by no means suitable to make my defence—did not accept of your offer. If it was your intention to deprive me of a chance to "represent and plead my own cause," why did you not inform me of it when the offer was made? On the contrary, encouragement was given that I should have this opportunity.

We know that where the spirit of God is, there is liberty; and ought not a church-member, when tried before a church for difference of opinion, to have as much liberty as a thief or murderer when tried before a civil court? The liberty of defence, no tribunal, short of the inquisition, ever refuses. When you began to question me with regard to my belief, I told you it was my desire that the church should be fully acquainted with my sentiments, and wished to make a plain and simple statement of my views, with due respect to the church, and then in compliance with your rules cheerfully submit to your decision. And when you replied, "we want no instructions nor any lectures on Universalism—we know enough about that now!" I was astonished, and felt that I was publicly insulted. Where, Sir, did you learn enough about Universalism? Was it while visiting from house to house, telling the young ladies that no respectable people ever attend a Universalist meeting, and none that think any thing of themselves? Surely, then, if you think any thing of yourself, and act accordingly, you never attended one. Have you not, on the contrary, shut your eyes, stopped your ears, and prejudiced your mind as much as possible against Universalism and Universalists?

It appears to me that your answer, and other observations made there, clearly showed that Universalism was what you feared it to be. You knew too well, the power of the doctrine of God's unmerited and boundless love to man, to permit it to be presented to your church by one who had felt its influence. If the error I had embraced was a monster of so hideous a mien, it need only be seen to be hated. Why did you not let them hear the worst of it, from my own mouth, and then take the word of God, your Confession of Faith, Christian experience, reason, common sense, or all these combined, and convince me of my error; or at least show to others how beautiful truth is when compared with falsehood? Did you forget that the word of God is quick and powerful?

But perhaps it is not yet too late for you to convince me of my error; and I sincerely hope that a sense of the worth of the immortal soul—the awful tendency of the doctrines of the impartial and boundless love of God—the influence I may have upon others—and (may I add) the respectability of your station, will influence you to take one step with a view to bring about my reformation; at least, before you proceed to "inspire all with fear by the example of my punishment—warning the people to avoid all unnecessary intercourse with the one so cast out," according to your

Confession of Faith, Chap. 10, Art. 7, Directory for worship. I hope you will answer this, and correct any mistakes under which I may labor; for I believe that my mind is open to conviction, and I desire, however expensive, to buy the truth and sell it not.

Yours, with due respect, ALMINA PIERCE.
REV. LEMUEL DADY.

Hannibal, June 23, 1835.

From the Trumpet.

TO THE REV. THOMAS J. SAWYER,

Secretary of the Universalist Historical Society:

DEAR SIR,—It is well known that Universalism exists, to a considerable extent, in most of the great bodies of Protestants, besides our own particular denomination. It prevails in the Lutheran church of Germany; is found among the Reformed Protestant churches of France; in the English church; and among the Dissenters of Great Britain. The Roman Catholic church is supposed to exclude it altogether. But that it exists in that ancient and immense communion, the Greek church, will appear from the extract which I subjoin.

It is translated from a work published, 1816, at Stuttgard, in Germany, entitled, "Considerations sur la Doctrine et l'Esprit de l'Eglise Orthodoxe. Par Alexandre de Stourdza." 8vo. pp. 218. Of its author, Stourdza, I have been able to obtain no other account than that he is, or was, Counsellor of State, to the Emperor of Russia. His book is an exposition of the doctrine and practice of the Greek church, contrasted with those of the Roman Catholic: the whole intended to show the excellence of the former, and the error of the latter.—In the Introduction, he informs us that he wrote it to guard those who went to dwell at St. Petersburg, against certain errors that lurked there: meaning the Roman Catholic, which had crept in, by means, probably, of emigrants and visitors from the South.

While reading the following quotation, we must be careful to keep in mind, that, in what the author says upon future retribution, he is aiming against the Catholic tenet of purgatory—a purgatory where delinquents undergo a gross, material purification, and have their punishment commuted by the alms and prayers of the living. Some of his remarks may seem to bear equally against a cessation of punishment in any way whatsoever. But this is not his meaning; as it will be seen that he holds an ultimate extinction of all evil, and consequent end of all suffering, when God shall be all in all. What is more important to be observed,—he appears to speak, not only for himself, but also for the Greek, or as he calls it, the Orthodox church.

That I may not break the thread of his discourse, I insert his entire chapter on punishment and rewards; although but a part of it relates to the subject in view.

"Every thing shows that the order of things with which we are surrounded, is the fragment of a primitive scheme, infinitely more perfect. Physical nature is but the magnificent prison of man—that royal slave, fallen from his power and grandeur. It presents the mysterious aspect of an arrangement incomplete, which we cannot explain without going back to its origin, and looking forward into the future. Just as any single instant of human life is inexplicable, without a knowledge of what preceded and of what will succeed it, even so the collective existence of the human race, and that of the individuals who compose it, can be comprehended only by means of the doctrine of original sin, and of the penalties and rewards which await us in another life.

"Mankind has always had an instinctive apprehension of a future life, serving as a vindication of the supreme justice, it being an object of hope to the good and of terror to the evil. There exists not a single ancient tradition which does not bear vestiges of that universal belief, whether among savage colonies, or the most civilized nations. The indestructible sentiment of *Just* and *Unjust*, which is never satisfied upon this earth, dictates to all mortals that terrible note of appeal, common to all

races and all languages. It pierces the vault of heaven, and repeats its echoes through the abysses of ages. The day will come, when the Word of life will respond to these echoes, and absorb them in its majestic concords; and it is from those two voices—of which the one invokes the Deity, and the other arraigns the creation,—that will arise the celestial accord of an eternal harmony.

"Certain modern writers have attempted to impair the sublimity of the doctrine taught by Christianity relative to the rewards and chastisements (chatiments) of a life to come, by bringing to view their affinity with all the fabulous Pagan traditions. But they did not consider that truth is one; and that its separate reflections only prove the reality and energy of the ray that produces them. They did not consider that the edifice of religion, masqued by the scaffolding of ages, existed long before the epoch at which its magnificent courts were opened to us.

"Other individuals, of an unreflecting turn, or of a compassionate temper, have risen in opposition to the doctrine of the eternity and rigor of the pains reserved for the sinner. This comes from their not having elevated their intelligence to the height of an order of things different from that which surrounds us. In reality, *time* and *space*, ideas purely relative, have ceased to exist with the soul that is disengaged from terrestrial ties.

"As soon as the soul has passed the threshold of matter, it enters on the domain of eternity. Now, it would be an attempt to measure it and to assign epochs to it,—it would be associating ideas the most contradictory, and supposing gradations in an order of things that are immutable. We are ignorant how long the souls of the dead participate of the visible world; consequently we know not what are the operations of grace towards them: "*who hath ever fathomed the depths of the treasures of divine wisdom?*"—but it is evident and incontestable that the empire of eternity excludes the possibility of a commutation of rewards and penalties. In order to express an opinion on that awful subject, it would be necessary to know the duration of evil. To attempt to penetrate this, is to become guilty of the most sacrilegious daring. As long as the cause continues, the consequences remain necessary and unalterable. This truth vindicates the doctrine of the perpetuity of pains, such as it is taught by the orthodox [*i. e.* Greek] church; of which we ought to imitate the wisdom and the humility. The time which man loses in inquiring into the evil which preceded his existence, would be better employed in combating it: and while we apologize for our frailties and crimes, and cherish them by the hope of a purification gross and material, we forget that the essential thing is, to sacrifice them to God. Evil is a corrosive ulcer which exists only negatively. It will cease when there shall be no more victims. How? That is the secret of the eternal God.

"Note: The Scripture points us to that epoch, but very mysteriously, as if beyond our reach. It is designated by the expression, *And God shall be all in all*.

"Before disputing boldly, then, upon the eternity of pains, and interpreting arbitrarily certain passages of the Gospel, which can never be conclusive, on account of the imperfection of all human language, which is framed on the relative ideas of time and space,—it would first be requisite to know what is the duration of evil. But to attempt to penetrate that, would be sacrilege, as we have said above. It only remains, then, for us to admire the wise course pursued by our church, which does not comment upon a doctrine that cannot be measured by our intelligence. The church of the West, [*i. e.* the Roman Catholic,] unhappily has not observed the same religious caution, and has seemed to blush at such a holy and reverential reserve. Impatient to possess and to inculcate positive ideas on a subject concerning which we cannot have positive ones, since it does not rest on terrestrial principles,—she has cherished and proclaimed the ambitious doctrine of expiations by the fire of purgatory." pp. 60-64.

I do not recollect that any notice has hitherto appeared among us, of the existence of Universalism in the present Greek church. How far it now prevails in that communion, I cannot say; but it is evident in the last three paragraphs of the above extract, that Stourdza means to involve the church, to a considerable extent at least, in the opinion that there is no other perpetuity of pains than the continuance of suffering for the unknown period in which evil endures; that evil itself will at length cease, in some way not explained to us; and that the Scripture points us, though very mysteriously, to the epoch when it shall be finished, and God become all in all.

I am yours very respectfully,
HOSEA BALLOU, JR.

Roxbury, October, 1836.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, DECEMBER 3, 1836.

CONSOLATION FOR MOURNERS.

We not unfrequently hear the assertion made that though Universalism may answer very well for people in the bright hour of prosperity—in the sunny days of earthly bliss—when no cloud of adversity is nigh, no storm of affliction assails; yet it will not suffice in seasons of affliction, when adversity presses heavily upon man, when earthly prospects are blasted, the bitter cup of sorrow presented, disease, and pain, and loss of friends follow each other in quick succession, and the pale king of terrors stares his intended victim full in the face. It is gravely asserted that man then needs something better and more substantial than Universalism, to support him, and give him comfort and resignation to the divine will.

We beg leave, however, here to enter our protest against such unsupported assertions, and to state our entire dissent therefrom. By whom are such assertions made? By those who know anything about the matter? By those who have ever tried the principles of Universalism and found them wanting? No, by no means: they are made by those who have never tried the doctrine; yes, even by those that know absolutely nothing more about the doctrine than they do of the inhabitants of the moon, and who, assuming to be umpires in matters of which they are totally ignorant, make assertions at random, not only entirely unsupported, but directly contrary to truth.

Now we not only affirm that the assertion under consideration is untrue; but that the direct reverse of it is the fact of the case, viz: That the opposite of Universalism cannot sustain and comfort the mind in the dark hour of affliction and sorrow, and that the fundamental principles of Universalism only, are capable of yielding true and substantial peace to the afflicted mind. Our opponents talk about the necessity of something better, some more substantial peace, than Universalism can give! But what can they point out better than this? What more cheering and consoling prospect can be presented to the mind? Does not this doctrine embrace all that heart could wish or soul desire? Can any greater good be even imagined than this holds up to view? All that the most capacious mind can ask or desire, is here embraced.

The real Universalist believes that all his afflictions and sorrows shall be limited and finite, and ultimately overruled for his good—that all partial evil shall result in final good—that all sorrow shall give place to joy; all misery be succeeded by happiness; all darkness, by light; all error, by truth; all death, by life—that finally every tear shall be wiped from off every face, and the whole intelligent creation, delivered from the bondage of corruption into the glorious liberty of the children of God, shall forever bask in the sunshine of Jehovah's glory and feast on the smiles of his love. While, therefore, he feels the rod of affliction, he leans on the staff of divine promise and mercy, and is assured that all shall terminate well.

If such views are inadequate to sustain the mind, in the hour of darkness and sorrow, we ask what other views are competent to sustain it? If these fail, where else can man go with the prospect of finding peace? Or, as the disciples said to Jesus, when asked if they also would leave him and go away, we may very properly ask, "Lord, to whom shall we go? Thou hast the words of eternal life." If we leave the doctrine of a world's salvation, which promises eternal life to the whole intelligent creation, to what other doctrine can we flee with any better prospect of finding consolation? Shall we flee to the doctrines of eternal death? Will the assurance that we are liable to, and millions of our race shall inevitably experience endless and immortal wretchedness, suffice to give consolation? Will the conviction that these temporal afflictions shall be succeeded by endless torments, bind up the bleeding heart of the mourner, extract the poison from the dart of adversity, and pour the radiant light of joy into sorrow's dark domain? Impossible. It would but add wretchedness to sorrow, bitterness to grief, agony to affliction, and madness to despair.

Now we not only feel assured that no other or better system than Universalism can be found to comfort the afflicted, to bind up the bleeding and cheer the sorrowing soul, but even that all the consolation and peace enjoyed by the very opposers of this system in these seasons of affliction, are derived from the fundamental principles of our faith. They (that is, our opposers) may not be aware of the fact—they may even stoutly deny it; but it is true notwithstanding. Now it is doubtless true, nor will any one deny the fact, that the believers in endless misery, many of them at least, enjoy some degree of consolation in seasons of affliction—some of them seem quite composed and happy. But from what source is their happiness derived? No one believes, nor will any one pretend that it is derived from the particular belief in endless misery, in itself considered. From what then is it derived? Why, from the confidence they feel in the divine goodness, and the hopes they entertain in the divine mercy. They hope God will overrule and sanctify their afflictions for good—they hope his mercy will not forsake, nor his goodness abandon them, but that he will have compassion on the workmanship of his hand. If they believe salvation is of works, although when they look upon themselves they see nothing which they have done to entitle them to eternal life, yet they think God's goodness is so great that he will condescend, imperfect as they are, to accept of them for the sake of his beloved Son. If they believe in particular election and reprobation, they cannot but indulge the hope that they are among the favored number of the elect; and if they lose a beloved child or kindred by death—why, they loved them so well—they were in truth so amiable—that God must have loved them equally as well; and though they gave no special evidence of being born again, or regenerated, yet God is so merciful and gracious that he will not let them go to hell. Thus they are continually drawing streams of comfort and consolation from the divine benevolence and mercy. And what are these, the divine benevolence and mercy, but the foundation, the basis, the two main pillars of the doctrine of Universalism? These are the fundamental principles of our doctrine; and being infinite in degree, immutable in their nature, and endless in duration, they form a basis and lay a foundation that can never be removed or jostled from its place. Our superstructure is proportioned to the foundation on which it rests, ample as the creation of God. And we rejoice that, in it, there is room not only for us, but for all, even for our enemies; and that as their house furnishes them with no consolation in the hour of affliction and sorrow, they can and do come to our mansion in such seasons to obtain that comfort which their own narrow dwelling denies them. We rejoice that when their limited and contracted fountain fails, they can come to ours, even to the broad ocean of infinite and exhaustless love, and drink freely, without the possibility of exhausting or in the least lessening the fountain. We would not deny them this privilege if we could. We

would that more of them than do, would avail themselves of the privilege of coming to the fountain of universal and everlasting love and mercy, to "obtain mercy and find grace to help in time of need"—to find the consolation they so much need in the day of affliction, and which can be obtained at no other fountain. We would by no means drive them away from the table if we could; but we would have them peaceable, and not grumble against us, because we have a superstructure of salvation and glory as broad as the foundation on which it rests, and sufficiently capacious to hold the whole family of man.

D. S.

JEFFERSON COUNTY.

A letter just received from Br. C. B. Brown, of Hastings, Oswego county, says—"I have just returned from Jefferson county, where I have been twenty-six days, travelled two hundred and seventy miles, and preached twenty-five discourses. I formed a brief acquaintance with many warm-hearted Universalists, and received substantial tokens of their good wishes for the extension of the doctrine of a world's salvation."

With such judiciously zealous and able pioneers as our amiable brother, the North must give up, and the cause of universal benevolence prosper in the minds, hearts and lives of its believers—a prosperity far greater and better than that of numerous converts merely speculative in faith, merely opposed to Partialism in principle, and reckless as ever in practice. This latter kind of Universalism can no more flourish in the absence of Partialism, than Partialism can flourish without a personal devil to drive its advocates to exertions in its support. But pure Universalism can stand and flourish of itself—and when received into warm hearts, needs no external impulse to render its possessor active and zealous. It is a well of living waters springing up eternally unto life and activity—a faith that works by that love which seeks the happiness of its objects, and purifies the heart, while it renders active the powers. Oh, Lord, give us more of this water and bread of life—increase in us all, this faith!

A. B. G.

THE RECORD.

CONFERENCES.—The first Quarterly Conference of the Ontario Association was held at North Bloomfield, October 30th and 31st. Sermons were preached by Brs. Spaulding, Brown, [probably N.,] Roberts, [probably Henry,] and Chase.

A Conference was held at Scipio Centre, Cayuga county, November 3d and 4th. Br. H. Boughton was ordained. Introductory prayer by Br. Chase; sermon by Br. Montgomery; consecrating prayer by Br. Sanderson; charge and delivery of the Scriptures by Br. Chase; right hand of fellowship by Br. T. D. Cook. Five sermons were preached. The meeting is highly spoken of by Br. Sanderson of the Herald of Truth.

NEW SOCIETY.—A new society of able, zealous Universalists was formed, October 30th, in Lenox, Ohio. The number of members not stated. They enjoy the labors of Br. Beals.

NEW PREACHERS.—In addition to Brs. Hull, Schreiner and Gibson, named in No. 48, and to those named in the minutes of our ecclesiastical bodies; we can name Br. William Martin, of Munnsville, Madison county, who has been preaching quite acceptably for some time in that region. He is a modest young man, of good abilities, and irreproachable character. A physician (name forgotten) has also lately commenced preaching in Hamilton, same county, who promises fair to make an excellent preacher, and is already a good man. David H. Porter, of Habersham county, Georgia, has lately commenced preaching Universalism in that region. Br. Hanscom, noticed in our last Record, has so far regained his health, as to resume, in part, his ministerial labors. The attempt to injure his character, by slander, has been a benefit to him.

PER CONTRA.—Br. J. C. Newell, pastor of the societies in Wrentham, Dedham and Franklin, Mass., was attacked last June, with inflammation of the brain, from

which his mental organs never recovered, though he regained his bodily strength. He died in the Worcester Lunatic Asylum week before last—and his funeral was attended on the following Sunday, November 27th, at Wrentham. Sermon by Br. Hosea Ballou, of Boston. He has left a widow, several orphans, and numerous friends and acquaintances long to deplore his departure, and remember his worth and virtues.

INSTALLATIONS.—On November 23d, the following brethren were installed as pastors of the Universalist societies in the places named. Br. George Hastings, in Hyannis, Mass. Br. J. G. Adams, in Claremont, N. H., sermon by Br. John Moore. Br. M. B. Newell, in Amsterdam, this State, sermon by Br. Rayner, of Troy.

REMOVALS.—Br. Samuel Brimblecom, of Westbrook, Me., has received an invitation to settle at Danvers New Mills, Mass.; and Br. Z. Thompson, of North Yarmouth, Me., to settle in Lowell, Mass. It is believed they will accept the invitations. Br. J. P. Atkinson has removed from somewhere to Meredith Bridge, N. H. Br. E. Wellington, from the same indefiniteness to Gaysville, (Stockbridge,) Vt. Br. Nathan Sawyer, of Medina, is now on a visit to South Reading, Vt., to which place he wishes all letters, etc., for him to be directed, until further notice. * * The Union will please copy. Br. W. Quail, late of Mottville, has removed to Parma Corners, Monroe county, where he wishes all letters, etc., intended for him, to be directed in future. He has engaged to preach to the societies in Parma and Ogden.

MEETING-HOUSES.—A brick house, thirty-eight by fifty-two feet, owned wholly by Universalists is being erected in Clarendon, Vt. Preparations are progressing to the building of another in Willingford. Another in Canton, Illinois, is expected to be completed next season. And the Lombard-street house in Philadelphia, has been completely repaired and modernized, at an expense of between two and three thousand dollars.

DEDICATIONS.—A Universalist meeting-house was dedicated in Yarmouth, Mass., November 24th. Another in Hopkinton, N. H.; sermon by Br. Hodsdon. There are notices for four dedications in the last Trumpet, all in this month—December.

ITEMS.—Br. C. Smith Brown has engaged to preach with the society in Harford, Cortland county, one-third of the time. Br. B. will continue to reside in Upper Lisle, Broome county.

The *Universalist Watchman* (there is another paper called the *Watchman* published in Montpelier, Vt.) has been purchased, with all its book accounts, by Dr. Joseph Wright, J. E. Palmer and Thomas S. Packard, who have removed it to Montpelier, Vt. Rev. B. H. Fuller, Editor; Revs. J. Moore, Lebanon, N. H., W. Skinner, Proctorsville, Russel Streeter, Woodstock, and K. Haven, Shoreham, (all of Vermont,) Associate Editors. It adopts the many headed system. Success to it and its publishers and Editors in every attempt to spread the knowledge of the truth.

The *Glad Tidings*, published in Pittsburg, Pa., and the *Christian Telescope*, published in Columbus, Ohio, are to be united, and published simultaneously in those two places, every two weeks, at \$1.50 in advance. S. A. Davis, Pittsburg, M. A. Chappell, Columbus, Editors—and our excellent brother and correspondent, L. L. Sadler, Associate Editor. Good. May they prosper the cause and be prospered by it. A. B. G.

SONGS OF ZION.

It will have been seen, by a notice in our last paper, that I have received the above collection of sacred music, by Br. Whittemore, and am now prepared to supply orders for this region. It has already run through an edition of one thousand copies, and a second of three thousand is passing off rapidly. Not being more than a mere lover of music, I cannot testify to the merits of the work, though I can recommend it, as having understood from various brethren that Br. W. is a proper person to get up such a work; and from several of our periodicals, that the songs of Zion deserve their name, and the pa-

tronage of all who wish to sing praises to our God in a scientific manner, with airs pleasing to the ear and inspiring to devotional feelings. Will those who are capable of judging the work, call and examine it?

On looking over its smooth and well printed pages, I discover that Br. W. has been pleased to dub an old favorite with my family name. In the name of my great-grandfather (I can trace my genealogy no further back) by the paternal side, and of all his numerous descendants bearing the name of *Grosh*, I tender him our united thanks for the compliment—though possibly Br. Whittemore forgot his own saying, that "Br. Grosh has no desire to glitter in borrowed diamonds." However, "Auld lang syne" is a good tune, and the compliment (like others of a similar character bestowed on other ministering brethren, in the Songs of Zion,) is a handsome one.

The following remarks on the conduct of singers in a choir, is taken from the preface. They are not inapplicable to some choirs in this region. The remark on singing by members of the congregation, in connexion with the choir, is worthy of attention. The practice should be more general—and would certainly have a highly beneficial and pleasing effect whenever followed.

A. B. G.

There are certain instructions, to which singing choirs in general have given little attention, that do not respect the art of singing, but their behaviour during the hours of public worship. It is a high breach of decorum, for the members of singing choirs to spend the time of prayer or of the sermon, in laughing, whispering, turning over books, and in things of like character,—a practice in which they are too often encouraged, by the example of their leaders. The curtains in front of the singing seats, are frequently made a screen for such conduct. There are no terms in which we can fully express our disapprobation of such a course. It is a great fault, that singers are separated too much from the congregation. We know of no reason, why all the members of a congregation who can sing should not join in that delightful service. The sublimest portions of praise, are those of well known doxologies, in which the whole congregation join. They produce an effect which the choir alone, will in vain attempt to produce.

* Assembled men, to the deep organ join,
The long-resounding voice, oft-breaking clear,
At solemn pauses, through the swelling bass;
And, as each mingling flame increase each,
In one united ardor rise to heaven."

THE STAR IN THE EAST.

Br. C. Hussey, of Lyndeborough, N. H., states that our friends in that vicinity are not only gaining in numbers, but increasing in faith, and zeal, and love; as their works abundantly prove. They are exerting themselves manfully to support the *Star in the East*, and yield its Editors and proprietors something more than a barely living patronage. Good—doubly good! for the *Star* is not only worthy of an increased circulation; but that increased circulation will very materially be a benefit, not to the cause alone, but also to all who are added to it. Remember this, friends of humanity, when you hesitate about subscribing for a paper which is bringing the prisoner from the prison-house, raising up the bowed down, consoling the mourner, gladdening the sorrowful, reforming the vicious, and dispelling the more than mortal agony of tormenting fears of endless woe, by pouring into the heaving bosom the knowledge and experience of God's perfect, boundless, endless, impartial love. And such a paper is the *Star in the East*—such are Universalist periodicals generally. It may seem like boasting for me to say so—but I speak not only of the editorial articles in them, and I speak of what I am persuaded is true—of what is testified to us weekly, from every quarter of the land, by those, too, who have been thus benefited by our periodicals. We say then to our brethren every where, support your periodicals—those at home first—and as many of them as you can afford to aid, do it.

A. B. G.

Lim is referred to Magazine and Advocate, vol. iv. page 182, for an explanation of John 1: 1. The word "Word," (Greek, *Logos*), is by some rendered "wisdom," "reason," "the understanding," or "mind."—See for the latter rendering, this paper, vol. vi, page 203. Whatever should be its rendering, it is but a personification like that of wisdom, in Proverbs, so often quoted by our opposers as the language of God. The word being made flesh, is merely a Hebraism, denoting that the divine wisdom, reason, or mind was bestowed on a being who was flesh and blood—for who believes that the infinite God, who is a spirit, ever actually became a material mass—a body of flesh? Believing this will be sufficient, I add no more until more is asked for. A. B. G.

Br. Tompkins—Send current volume of Universalist and Ladies' Repository to Miss M. C. Aspirwall, Henderson, Jefferson county, N. Y.

CELEBRATION OF CHRISTMAS EVE.

Liquidation of the Debt of the Universalist Meeting-House.

The Universalist society in this city have been long and deeply involved in debt for their meeting-house. Five years since, they were owing about \$6000. They have struggled arduously to extinguish this debt, and have now reduced it to a little over \$2000. They are induced now to call upon their friends and a liberal public, for further aid towards the accomplishment of that desirable object, in a manner which, while the charity will be scarcely felt by those conferring it, will greatly aid them in the payment of a burdensome debt, and in securing an unnumbered title to their house. They propose celebrating the anniversary of our Saviour's birth, by illuminating and trimming their meeting-house, a concert of sacred music, and a discourse adapted to the occasion, and to sell tickets of admission at Fifty Cents for each person; every dollar of which money, when received will be faithfully applied to the extinction of the debt. No person will be admitted on that evening without a ticket or the payment of the above sum. None who are friendly to the society will grudge their Fifty Cents* for so good an object: and there are few, indeed, but what can, if they choose, lay by that sum between this and Christmas Eve. The laboring classes, and even those in quite moderate circumstances, we doubt not, will be ready for the occasion. We affectionately invite not only our citizens generally, but our friends in all the adjacent towns, to be present and contribute their share. The favor will be gratefully acknowledged. Remember, friends, Saturday evening, December 24th, at half past 6 o'clock. As many hundred persons as attend, just half as many hundred dollars will it sink the debt.

By order of the Trustees of the First Universalist Society. S. BELBE, Jr., Secretary.

Utica, December 1, 1836.

* The Trustees first thought of fixing the price of tickets at \$1 each, inasmuch as the doors are always opened freely on the Sabbath, and until now, have been on Christmas Eve. But some of them being of opinion that \$1 would be a higher price than some (especially those with families to take along) would be willing to pay, they at length fixed the price at Fifty Cents. This, however, will not prevent those from paying a dollar who feel able and willing to do it, for so important an object, or even the bestowment of donations of \$5, or \$10, as all such donations will be thankfully received.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst. by Br. FRENCH in Denmark—Br. GUILD at South Norwich, and in the school-house near Br. Wetmore's in the evening—Br. A. G. CLARK at Hobart, at 10, A. M., and Hempfield, at 2, P. M.—Br. SIAS at South Champion, and at Copenhagen in the evening—Br. KINNEY at Cazenovia, and near Br. Ward's in the evening—Br. W. MARTIN in Munnsville, and in Clockville in the evening—Br. BRITTON in Adams village—Br. C. B. BROWN in Williamstown, and at Br. Cox's in the evening—Br. GROSH in New-Hartford.

There will be preaching on the third Sunday inst. by Br. GUILD in Unadilla village—Br. A. G. CLARK in Hartsottsville—Br. SIAS in Depauville at 10 A. M., and at French Creek in the evening—Br. KINNEY in Log city and in Leesville in the evening—Br. C. B. BROWN in Mexico, and in Parishville in the evening.

CONFERENCE AT CEDARVILLE, POSTPONED.—The Conference of the Otsego Association as now appointed to be held at Cedarville, will come on Thanksgiving day (December 15th). It is therefore postponed to one week later—viz: to meet on Wednesday and Thursday, the 21st and 22d inst.

Br. Waggoner's notice is omitted in consequence of the above, until we can hear from him. A. B. G.

CHRISTMAS EVE will be celebrated as follows:—in this city, the house illuminated and decorated, and a concert of sacred music; sermon by Br. SKINNER—in Eatonville; sermon by Br. W. H. WAGGONER.

POETRY.

For the Magazine and Advocate.

CONSOLATION TO THE MOURNER.

BY MRS. Z. PORTER.

Where now are fancy's ardent dreams,
Or hope's delusive bowers?
Borne sadly down on memory's streams,
Transient as Autumn flowers.

Alas! the loved and cherished die,
Cut off in life's green years,
While fresh and fair their morning sky
Without a cloud appears.

While pure from every stain of earth,
The sinless spirit seeks
The home of its immortal birth—
Where day eternal breaks.

Our stricken hearts would penetrate
The shadows of the tomb;
But all is dark and desolate,
And cold the gathering gloom.

The melody of friendship's voice,
Not from the grave is heard;
Loved tones that made our hearts rejoice,
Cease with the sleeping dead.

The radiance of the greeting eye
Shall feast our own no more—
The spirit speeds its flight on high,
Where angel forms adore.

Though mourners droop with woes of earth,
And hearts with grief are riven,
Spirits must pass the vale of death
To gain a home in heaven.

Dust must return to dust again,
Put off the cause of sin—
The soul divested of its clay,
Immortal joys begin.

Hark! hark! our Father's voice resounds
Throughout the rolling spheres—
Mortals come forth—what joyful sounds!
Oh! mourners dry your tears.

O, welcome home, thou heavenly ray,
Disrobed of flesh and sin—
O, welcome home," the angels say,
"You're clothed anew—come in!"

Now strike your golden harps to praise,
Angels and seraphim,
Let saints their joyful voices raise,
"Neath wings of cherubim.

The Son of God victorious is;
Sin, death and hell are slain!
Let shouts from earth to heaven arise,
And echo back again.

Henderson, November, 1836.

From the Pittsburg Christian Herald.

MISERIES OF A COMPOSITOR—BY ONE.

We hear a good deal of the miseries of Editors, but never of those of their humble conditors, the compositors; nevertheless, the latter have their grievances, and the philosophy and temper with which they are borne, are in striking contrast to the irritable petulance of their superiors of the quill.

By your leave, Mr. Editor, I will enumerate a few of the more manifold of the compositor's miseries. The employment of a compositor is of a two-fold nature—mechanical and mental. He commits to memory as much of his copy as can readily be retained by once reading over, and then proceeds to pick up the individual letters of which this portion is composed, attending at the same time to the punctuation, spelling and grammar. To do this successfully requires undivided attention, a quick eye, a ready hand, and untiring patience. Under the most favorable circumstances, this labor brings the compositor to a premature old age—his sight fails, his hand becomes tremulous, the sense of touch dulled, and the nerves lose their quickness and energy; this, with but few exceptions, is the necessary and inevitable result of his employment. But in addition to this, he is subject to many miseries from the ignorance, the caprice, or the carelessness of authors.

The compositor has a certain number of squares exacted from him as his days work, this is expected, whether his copy be clear or obscure, legible or illegible, punctuated or not. Upon these circumstances, his earnings, his bread, depends; and common humanity would dictate to authors, that their ministering servant, the com-

positor, should be assisted as much as possible in his humble labors for their present fame and future honor.

Illegible copy is, perhaps, the compositor's greatest misery, as it is frequently found in combination with every other fault. This is a universal failing, of which the literate and illiterate are alike guilty—in the former it is inexcusable. Another grievous fault in authors, is the attempt to give force to a feeble style, and clearness to an obscure one, by the frequent introduction of Italic words. This spoils the appearance of the printing, is alike insulting to the taste and discrimination of the reader, and is a sore evil to the purse of the poor compositor, as the Italic is often in a distant part of the office. This misery tries the temper more than illegibility, though not so serious in its results—the former may arise from incapability, the latter always from presumption and bad taste.

Another fault of third rate authors, and alas for the compositor, they are by far the most numerous, is continually insulting the King's English with scraps of foreign languages. This is the trick of the shallow pedant, who mistakes the acquisition of languages for knowledge, and the display of them for wisdom. Its chief effect upon the compositor is, that if every letter, accent and diphthong, be not legibly marked, he makes mistakes, his besotted ignorance is such that the connexion is here no aid to him. One more misery and we have done with the dolorous catalogue. Some authors (and their name is Legion, for they are many) cannot tell how a sentence will read till they see it in print—then, indeed, its errors are palpable, and they alter and amend with great zeal and perseverance, not reflecting that these alterations cost the compositor trouble, time, health and temper. Of those numerous perpetrations, which are the results of sheer ignorance, not rendered offensive by conceit or presumption, and which fall to the compositor's unhappy lot to shape into form and comeliness, we take no notice, they are evils inseparable from his condition, and are frequently sufficiently amusing to compensate, in some measure, for the loss they occasion.

The author whom the printer delights to honor, is one who writes legibly, with few erasures and interlineations; whose punctuation is systematic, and may always be depended upon; whose style is not inverted and unnatural, but flowing and easy, and readily retained in the memory; who uses Italic sparingly; foreign languages never, and who makes no alterations from the copy in the proof sheet;—such a man is the glory and pride of the printer, in him he sees no faults; the broad mantle of his merits covers all minor defects; and though his principles may be abominable, and his purposes detestable, he is at least sure of a good word from the compositor. G. P****.

MARRIAGES.

In this city, on November 23d, by Rev. D. Skinner, Mr. ALBERT SPENCER, to Miss SARAH ANN TUTTLE, all of this place.

The printers unite in expressing their warmest thanks to the bride and bridegroom for a share of the wedding cake and wine, and their fervent wishes that the youthful pair may be blessed with a long, peaceful and happy union.

In Ellisburg, October 16th, by Rev. J. French, Mr. CLINTON CLARK, to Miss LYDIA MALVINA HILDRETH.

Also, in the same place and time, by the same, Mr. MORGAN L. WOOD, to Miss AURELIA LAMMON, all of Ellisburg.

In the town of Little Falls, Herkimer county, on the 30th ult., by George Petrie, Esq., Mr. CORNELIUS C. DELONG, to Miss AMANDA CASLER, all of Little Falls.

In Laurens, Otsego county, November 6, by Rev. E. King, of Oneonta, A. GOODSELL, Esq., of Fairport, Monroe county, to Miss BARBARA JOHNSON, of the former place.

In Volney, November 17th, by Rev. T. C. Eaton, Mr. ALEXANDER H. CRANE, to Miss HARRIET CARRIER, all of that town.

In Middleville, November 3d, by Rev. W. H. Waggoner, Mr. DE LA F. AINSWORTH, to Miss CHARLOTTE KNIFFIN.

In Eatonville, November 24th, by the same, Mr. ALONZO WILCOX, to Miss MATILDA STAUNTON.

In Leyden, November 10th, by Rev. J. A. Aspinwall, Mr. WILLIAM JENKS, to Miss MARY ANN KENT, all of Leyden.

DEATHS.

In Lowville, November 5th, FRANKLIN, son of Uriel and Catharine Petres, aged 3 years. The funeral was attended on the 7th, and the consolations of the "Gospel of the grace of God" were tendered to the afflicted parents and friends by the writer. C. B. B.

In South Champion, November 19, after a long and

painful sickness, SARAH MARIA DIX, only daughter of Leonard and Dorothea Dix, in the 19th year of her age. This amiable young woman calmly viewing the approach of death, composedly resigned her spirit to the great Author of life, and sweetly fell asleep "in Jesus," to be clothed "in the resurrection" with immortality and eternal life. In this truly afflicting dispensation of divine Providence, the fond and doating parents are bereft of a pleasant and dutiful child, her brothers of a kind and affectionate sister, and the youth of an interesting and agreeable companion.

"When blooming youth is snatch'd away,
By death's resistless hand;
Our hearts the mournful tribute pay,
Which sorrow must demand."

The funeral was attended at the Universalist meeting-house and the evidences of a glorious and happy immortality for all mankind, were exhibited by the writer, to a numerous and sympathising congregation. The Lord bless these mourning friends, and save them from sorrowing even as others which have no hope.

At Sandy Creek, Oswego county, November 26th, of typhus fever, HARRIET ANTOINETTE, daughter of Br. John Curtis, aged 3 years. Around this very interesting and promising child entwined the strongest affections of its fond and doating parents, and on her rested many a fond hope; but, alas! the unrelenting hand of death has sundered the ties of nature and blasted their dearest earthly hopes. But though thus afflicted, they are not left to mourn without hope of meeting their departed child in a happier and better world, for "of such is the kingdom of heaven." The consolations of the Gospel of eternal life, were tendered to the mourning relatives, by Br. J. French, from Heb. ii: 14, 15, on the 21st ult.

"The hand that did its being give,
Has called it to the skies;
Yet in his purpose it shall live,
Though veiled from mortal eyes.
Then hush the sigh, and check the tear,
No more at fate repine;
For thou shalt meet thy child so dear,
And with her ever shine?" Communicated.

In Laurens, November 14th, Dr. SALMON HARRISON, in the 69th year of his age. He was a man of noble genius, of a firm and penetrating mind, and persevering in his pursuits. He was also a man of benevolence, and was well calculated to cheer and enliven the spirits of his patients, and to remove their maladies. An extensive circle of acquaintance solicited his aid and courted his friendship. For many years he had been a believer in the final salvation of all men, and in his last illness he became more firm and unshaken in his hopes. In his last address to his family and friends, he earnestly requested that his unshaken hope and faith in a world's salvation might be published to the world. Thus he fell asleep in Christ. He has left the companion of his youth and several children to lament the departure of a kind husband and a tender and affectionate parent. The consolations of the Gospel were presented to the family and a large collection of sympathising friends, by the writer of this article, from 2 Tim. i: 10. L. HYATT.

In Newport, at the residence of his father, November 7th, Mr. DAN POST, Jr., aged 35 years. The deceased for some time was afflicted with that wasting malady called consumption. His residence was near Cleveland, Ohio, where he, several weeks since, left his family—a wife and three children—and came to visit his parents and friends, thinking thereby to improve his health. But, alas! that God in whom he ever trusted, had ordained it otherwise. He desired to see the writer previous to his death, but when he appeared in his presence, his speech had already failed; for death, the destroying angel was lurking around his couch, and soon numbered him with the dead. His funeral was attended by the writer on the 9th, and the consolations of the Gospel exhibited from Rev. v: 13.

We pray God to prepare the hearts of the lone widow and her fatherless children to receive the melancholy news of the death of their best friend and protector, with composure and resignation. May all remember that they are only drinking out of that mixed cup which Providence has prepared for all, and look forward to the joyful period when universal humanity shall be adorned with the jewels of immortality. W. H. WAGGONER.

* * Will the Union and Sentinel please copy?

In Turin, November 18th, of a lingering consumption of many years, Widow EUNICE GRISWOLD, aged about 68 years. Mrs. Griswold never attached herself to any denomination; but for a number of years, as life's lamp began to burn dim, she gave a decided preference to the doctrine of the restitution. She was the affectionate mother and kind friend. The spirit of benevolence and good will inspired her heart, and regulated her life. She died as she had lived—a Christian. Her funeral was attended on the 20th, and the consolations of the Gospel were tendered to the truly afflicted relatives and sympathising neighbors, by the writer, J. A. A.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, DECEMBER 10, 1836.

NUMBER 50.

THE PREACHER.

ORIGINAL SERMON.

By the late W. H. HORT, of Batavia, N. Y.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20.

When a person sets himself up as a teacher, especially if his teaching be of a moral or religious nature, nothing is more common or just, than to inquire into the nature and tendency of his doctrines and practices. And if, on a candid investigation of the subject, it is found that his practice and precepts agree, and both are good, he who is well disposed will adopt his doctrine and follow his example.

After the author of our text made his appearance on the earth, he taught the world, that God was the author, preserver, and protector of all flesh—that he was "good unto all, and his tender mercies are over all his works"—"for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." He taught his followers to imitate the example of their heavenly Father, "For I say unto you, (said he,) Love your enemies, bless them that curse you, do good to them that hate you, pray for them who despitefully use and persecute you, that you may be the children of your Father who is in heaven."

He not only taught these heaven-born precepts by word, but carried them out in practice. He was patient under tribulation, and resigned in affliction. When he was reviled, he reviled not again. He loved those who persecuted him; yea, you may follow him through life, trace him through trials, pains and afflictions—for he was "a man of sorrows and acquainted with grief"—and you will find him at all times, possessing that spirit of love, which was the nature of his heavenly Father.—Follow him to Mount Calvary, and behold the cursed nails which pinned him to the cross! See the bloody spear thrust into his side by his enemies! Behold the accumulated torrent of grief and anguish that was poured upon him at this time! And in this case do you hear him breathing out woes and curses upon the heads of his enemies? No; he still loved them, and prayed for them who despitefully used and persecuted him—"Father, forgive them; for they know not what they do!"

Thus, what he taught in theory, he lived in practice. Would to God that the self-same spirit reigned more generally among his professed followers, at the present day. He taught his disciples, on the Mount, that he came not to destroy, but to fulfil the law. For, saith he, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Then comes our text, "For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We shall divide our discourse into three parts.

1. Consider in what the righteousness of the Scribes and Pharisees consisted.

2. How, or in what manner, the Christian's righteousness must exceed theirs, and

3. What is meant by the kingdom of heaven.

1. The Pharisees were an ancient sect among the Jews, who were separated from the common

people, by a more strict observance of the law of Moses. Although the time when this sect arose, is uncertain, yet I believe no doubts are entertained but that, when they first separated themselves from the common Israelites, their intentions were good. For what they taught in word, they lived in deed.

They soon, however, became corrupted, and the Saviour found them, as it were, sunk in the depths of iniquity. They were among the most violent of his opposers. He likened them unto whitened sepulchres which indeed appeared beautiful outside, but within were full of dead men's bones and all uncleanness. They were strict in performing the requirements of the law, as far as *outside appearance* went, but within, their hearts were black and carnal. Their chief object was to gain the admiration and applause of men. For this purpose they paid tithes of mint, and anise, and cummin; but omitted the weightier matters of the law, judgment, mercy and fidelity; which things they ought to have done, while they left not the other undone. They bound heavy burdens, which were grievous to be borne, and laid them on men's shoulders, which they themselves would not move with one of their fingers. All their works they did to be seen of men—they made broad their phylacteries, and enlarged the borders of their garments—they loved the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. They considered themselves the particular favorites of Heaven, on account of their strict adherence to the letter, although they despised the spirit of the law. They considered their neighbors, who observed not all their rites, to be unworthy the love of their God; therefore they consigned them to the torments of a burning hell, while they supposed themselves should be received to the mansions of eternal bliss.

As I said before, they adhered strictly to the ceremonial law—to the performing of outward ceremonies—such as frequent washings, fastings, public and ostentatious praying, public alms deeds, searching after proselytes, etc.; meanwhile neglecting to perform the duties of mercy, charity, justice, humility, and other Christian virtues. Under this cloak of religion, they indulged themselves in every evil thought and action, cruelty, dishonesty, and oppression even of widows; for, saith the Saviour unto them, "Ye devour widows' houses, and for a pretence make long prayers—ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Thus you have the character, doctrine and righteousness of the Pharisees.

My hearers, turn your eyes, but for a moment, back upon the last half century, and observe the proceedings that have been carried on in these United States during that time: and I think you will be ready to say, that there was, and is a class in this our happy land, which resembles in too many respects the Pharisees of old.

Witness the far-famed, misnamed revivals of religion, which have literally deluged our country with bigotry and superstition. In them you will see verified the words of our Saviour, "ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." How often do we see the converts who are brought out at these meetings and made to acknowledge and say they will serve the Lord, through fear of his endless wrath, turn back again to their former vices, and take to themselves, as it were, seven other spirits, worse than

the first? And the latter state of these converts is worse than the former.

There is another respect in which the conductors of these meetings resemble the Pharisees of old. They bind heavy burdens on men's shoulders, grievous to be borne. They hesitate not to heap upon the shoulders of their neighbors, who chance to differ from them in opinion, burdens which are impossible for men to bear; yea, even the doctrine of endless misery. For they say, as did the Pharisees, we shall soon arrive at the port of heaven, there to bask in the sunshine of eternal joys, while you shall sink to the regions of eternal despair! It is by no means a pleasing task to relate these departures from the simplicity of the Gospel; but I must not shun to declare the whole counsel of God, even though it be to the pulling down of the strong holds of the adversary.

Before I leave this subject, I will introduce one circumstance which is left on record, wherein the righteousness of the Pharisee is clearly illustrated. "Two men went up into a temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus, with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, and pay tithes of all I possess." In this case we see that the righteousness of the Pharisee consisted in exalting himself above the publican, considering himself more holy, and the peculiar favorite of God: for he fasted twice a week, and paid tithes of all he possessed. His language too clearly betrays the spirit of self-conceit; "stand by thyself, come not near unto me, I am more holy than thou." Having now considered the righteousness of the Pharisee, and shown it to consist in a form of outward ceremonies and boasts—they claiming to be the particular favorites of God to the exclusion of their humbler neighbors—we are now prepared,

2. To show what the righteousness of him must be, who would be a follower of the meek and lowly Jesus.

In the chapter from which we have selected our text, commencing at the 43d verse, it will be seen that the Saviour taught his followers precepts by which they might regulate their lives. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; and sendeth his rain on the just and the unjust. For if ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect." In this we have the character or righteousness of the Christian laid down. He, in contradistinction to the righteousness of the Pharisee, is to extend his love to all, both friends and foes.

"Love your enemies." How sublime the precept! How lovely the sentiment appears to that person who has had his heart renewed by the influence of the holy spirit! "Bless them that curse you, do good to them that hate you, and pray for them who despitefully use and persecute you." How noble the action and motive! That men act from motives, will be denied by none; therefore there must be some inducement set before them, in order that they may become Christians—that they may love the Lord with all their hearts, and

their neighbors as themselves. Is the doctrine of Partialism the proper inducement to be held out to men, that they may love their enemies? Let us examine it and see.

Partialism teaches that God loves but a part of his intelligent creation; the rest he hates, and will therefore consign them to the torments of an endless hell. Now, the command is, "Be ye perfect, even as your Father in heaven is perfect." Approximate, as near as possible, unto his likeness. Then to carry Partialism out in practice, would be to love those alone whom God loves, and hate those whom he hates. Would this be acting in accordance with the precepts of the Gospel? O, say it not; think it not; 'tis false!

Then Partialism is not the proper incentive to lead people in the pathway of virtue; for I do say, without the fear of successful contradiction, that no person possessing natural affection, was ever led to love God, because he believed that he would make a part of the human family endlessly miserable. For confirmation of this fact, I would appeal to the conscience of each individual present, and press the question home to your hearts, Could you love that being who, you believed, would exercise all his powers, to make your brethren, your sisters, your parents, or your children miserable, unless you had lost all those tender ties which once bound your hearts together? I know your answer. Then, this is not the proper inducement to lay before people to lead them to love the Lord their God with all their hearts, and their neighbors as themselves.

Would you induce your neighbor to love your God? present him with God's true character; teach him that "the Lord is good unto all, and his tender mercies over all his works"—that "he is without variableness or shadow of turning"—that he "will have all men to be saved and come unto the knowledge of the truth"—that "he doeth according to his will in the armies of heaven, and among the inhabitants of the earth"—that "God is love"—that "love worketh no ill to his neighbor," and that "God commendeth his love unto us, in that, while we were yet sinners, Christ died for us." This is the proper inducement to lead men to love God. "For herein is love, not that we loved him, but that he loved us, and sent his Son to be the propitiation for our sins. And if God so loved us we ought also to love one another."—For "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Pharisees limited their love, as well as that of their God, to a few individuals. But as the God of Christians encircles in the arms of his affection, the whole human family, we must imitate his example; otherwise we cannot enter into the kingdom of heaven. The Pharisee exalts himself above his neighbor; the Christian, on the contrary, must humble himself. "For whosoever exalteth himself, shall be abased; but whosoever humbleth himself, shall be exalted." The Pharisee attended to the letter of the law, to be seen of men; the Christian, on the contrary, must drink deep into the spirit of the law of love, to serve the Lord, not letting even his right hand know what his left doeth. In short, the Christian must have his affections elevated above the world, and centre in God. His heart must be renovated, inclined to revere, honor, worship and trust in the living God, who is the Saviour of all men. He must embrace him as his portion, love him supremely—must be ready at all times to bear his name through evil, as well as through good report—he must, at all times and under all circumstances, be resigned unto the will of his Maker. He must devote his time to promote the prosperity and happiness of his kindred nature, and extend the Gospel of his God, visiting the widow and the fatherless in their afflictions, and keeping himself unspotted from the world. In fine, the righteousness of the true Christian exceeds the righteousness of the Scribes and Pharisees, as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.

3. We now come to consider what is meant by the kingdom of heaven, or kingdom of God. Many have conscientiously believed that it refers to the immortal kingdom, beyond the resurrection. This view of the subject, however, I deem incorrect; for that this term was generally used to designate the kingdom of Christ, which was about to be established in the earth, and which was not far distant, is evident from the following passages—"Seek ye first the kingdom of God and his righteousness. And in whatsoever city ye enter, and they receive you, say unto them, the kingdom of God is come nigh unto you." "And he said unto them, Verily I say unto you, that there be some that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." And when Jesus was asked by the Pharisees, when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation; neither shall they say, lo, here! or lo, there! for behold the kingdom of God is within [among] you."—"So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." "But wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in."—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." I could multiply texts which are to the same import; but I trust I have produced enough to convince any candid mind, that the kingdom of heaven was established in the earth. And here permit me to introduce a few comments of Dr. A. Clarke upon the phrase. "*The kingdom of heaven is at hand,*" referring to the prophecy of Daniel, vii: 13, 14, when the reign of Christ among men is expressly foretold. This phrase, and the *kingdom of God*, is the same thing—viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Jesus Christ; producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its instituter and its object. But why is this called a kingdom? Because it has its laws, all the moral precepts of the Gospel: its subjects, all who believe in Jesus Christ: and its king, the sovereign of heaven and earth.—But why is it called the kingdom of heaven? Because God designed his kingdom of grace here, should resemble the kingdom of glory above. And hence Christ teaches us to pray—"Thy will be done on earth as in heaven." The kingdom of heaven is not meat and drink, says St. Paul, it does not consist in the gratification of sensual passions, or worldly ambition, but is 'righteousness, peace, and joy in the Holy Ghost.' Now what can there be more than this in glory? Righteousness, without mixture of sin; peace, without strife or contention; joy in the Holy Ghost—spiritual joy, without mixture of misery. How then does heaven itself differ from this state? Answer, it makes the righteousness eternal, the peace eternal, and the joy eternal. This is the heaven of heavens. The phrase, kingdom of heaven, is frequently used by the rabbinical writers, and always means, the purity of divine worship, and the blessedness which a righteous man feels when employed in it. It is further added, this kingdom is at hand; the dispensation of the glorious Gospel was about to be opened, and the Jews were to have the first offer of salvation. This kingdom is also at hand with us, and whenever Christ crucified, is preached, then salvation is to be found. Jesus is proclaimed to thee, O man, as able and willing to save. Believe on his name, cast thy soul on his atonement, and enter into rest."

Thus we see the kingdom of heaven is established in the earth—that it is righteousness, peace and joy in the Holy Ghost—and before any man can enter into or enjoy the blessings therein contained, he must have righteousness that will exceed in quality the righteousness of the Scribes and

Pharisees of old. He must love the Lord his God with all his heart; and his neighbor as himself. And in so doing he will find that "great peace have they who love the law of God"—that "wisdom's ways are ways of pleasantness, and all her paths are peace."

Should it still be urged that the kingdom of heaven spoken of in our text, alludes to the kingdom of God to be enjoyed beyond the dark valley of the shadow of death; and even should it be proved beyond a doubt, that this is the proper sense of the phrase, it will not militate against the final reconciliation of all things: for certain it is that no person can enter into the immortal kingdom of God, without righteousness, unmixed with sin. And it will be observed that our text does not say, or even intimate that some will forever remain without righteousness; but simply, that without this righteousness, no man can enter the kingdom of heaven.

And here permit me, while upon this point, to introduce a few passages which show, beyond the reach of controversy, that the time *will* come, when all shall have righteousness, peace and joy—"Look unto me and be ye saved, all ye ends of the earth; for I am God and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things—a feast of wines on the lees—of fat things full of marrow—of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory: and the Lord God will wipe away tears from off all faces, and the rebuke of his people will he take away from off all the earth, for the Lord hath spoken it."—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Therefore, when the time comes that all shall have righteousness in the Lord, when death shall be swallowed up in victory, when tears shall be wiped from off all faces, all will have righteousness, peace, and joy in the Holy Spirit. When this time shall come, then "every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." AMEN.

For the Magazine and Advocate.

HUMAN HAPPINESS.

BY MRS. S. L. WHISTON.

How often do we hear it remarked, that this is a world of trouble, care and perplexity: yet I confess, for my own part, I am inclined to believe there is more happiness than misery in the world, and that there might be more, infinitely more; if we would all (or even all professing Christians) do what we could to render our fellow-creatures, who are less fortunate than ourselves, more comfortable and happy. Did we but follow in the steps of Him who went about doing good, healing the sick, comforting the distressed, feeding the hungry, enlightening the ignorant, and removing or softening the prejudices of the bigoted, what a world of suffering should we allay! Could the man of wealth, who spends his thousands in pursuit of a shadow, vainly mistaking it for happiness, realize the soul-felt satisfaction and peace of mind, which flows from the consciousness of having relieved the wants of one bowed down beneath the accumulated ills of sickness, poverty and neglect; how many who are now struggling to gain a scanty subsistence might not only be made cheerful and happy, but prove ornaments and blessings to society!

But it is not the wealthy alone, who are capable of contributing to the happiness of those around them; nor do those only on whom poverty has laid his iron grasp, stand in need of the kindness

and assistance of others; we all, in a greater or less degree, depend upon our fellow-creatures for the necessary comforts of life, and there is no one so poor or so ignorant but may contribute to the happiness of another, and thereby enhance his own! for in proportion as we assist in bearing the burthens and sustaining the spirits of our fellow-travellers on the uneven journey of life, will the burthens be lightened and our spirits be sustained by the never-failing companion and solace of the good, an approving conscience.

Cooperstown, N. Y.

For the Magazine and Advocate.

LEAVEN.

BY REV. O. WHISTON.

"A little leaven leaveneth the whole lump."—Gal. v. 9.

Paul, in the above declaration, intended no doubt to set forth the influence of example, not only upon his brethren at Galatia, but upon society at large, and every observer of men and things can bear testimony to its truth.

When I see a professor of Universalism absent himself from the house of worship, without good reason, I wish to say to him—remember, you are of a society that are watching your example, and a little leaven may leaven the whole lump.

When I see the head of a family inhaling the intemperate draught, before his wife and children, I would he should remember that he is but a portion of that lump that may be leavened.

When I see in a society, a luke-warm Universalist—one that is "neither cold nor hot"—I wish he were out of the lump, for he is a bad leaven.

When I find a tattler in society—a busy-body in other men's matters—I expect soon to find a rising in the lump.

When I see a man bringing his politics into a religious society, I think he is putting his leaven into the wrong trough.

When I see a pugilistic minister, I think he is dispensing a leaven that will make his congregation light.

And lastly, when I see a society that does not pay their preacher but a small portion of his stipulated salary, I think that such leaven will make the minister's bread very sour, and his children very hungry.

Cooperstown, N. Y.

For the Magazine and Advocate.

LOVE.

If there is aught in this wide world that can soothe the troubled breast, and allay the sorrows of life, it is pure, unchanging love! That love which congenial hearts possess—the love that outlives time, and survives the storms of adversity and misfortune—that supports us when life is about to cease, with its hopes and pleasures. How happyfying to him whose bosom is rent by afflictions—who has long been wafted on the ocean of uncertainty and despair—to think that he is beloved—that some kindred spirit, far distant, breathes a silent prayer in unison with his, which is transported to him on the incense gale of love! This supports him in the hour of affliction—assuages all his grief, and quiets the troubles of his heart. O, all the passions which invade the human breast, there is none so conspicuous in its nature, and so happyfying in its influence, as love. Blest antidote of fear! the sweetener of existence, and the consoler in death! Without it, what is man? A monster, without name or race! Man possesses no attribute so conducive to felicity—so generous in nature—so unbounded in extent, as this. When struggling under the sorrows and misfortunes that frequently beset us in life—when the raging tempest beats heavily against our little bark—how often should we sink under the weight of our miseries, were it not for the all-absorbing principle of love—the love of friends, connexions, and country. The thought of being loved by some one, dearer than life itself, makes man strive against the furious storm—encounter the perils of the tempest—to reach the haven of peace and repose where the object of his affections reigns. It is this principle which sustains us amid the concatenation of evil

events—soothes our sorrows—allays our misery—and mitigates our griefs.

Without the attribute of love in our bosoms, the world would present little to attract, and nothing to delight us. Was it not paramount to all others, society could not exist—the sweets of social intercourse would be dissolved—and the world itself be barren of amusement. Destitute of love, hope presents no flattering allurements; the charms of novelty no longer please us, and life would be a burden.

If, then, love of an earthly nature is a necessary ingredient in the cup of human happiness—if this love, which is subject to change and decay, is productive of such a degree of happiness—how unbounded will be our felicity when we bear the image of him, whose love is immutable and immortal—in whose smiles we shall forever bask through the wastless ages of a never-ending eternity!

South Venice, N. Y.

AMICUS.

For the Magazine and Advocate.

MINISTERIAL EXCHANGES.

Considerable has been said within a few years, upon the subject of "pulpit exchanges" between preachers of different denominations. In a few instances such exchanges have been effected, but in cases when the sentiments of the one approximated very near to the other; as, for example, the Congregationalists (rarely) with the Baptists, the Free-will Baptists with the Methodists, and the Unitarians with the Restorationists. (I give these last what they claim, a separate stand, and their assumed cognomen.) Offers of exchange have been frequent upon more liberal principles, and extended charity; but as often refused peremptorily or evasively. The Baptists formerly, were willing to exchange freely with the Congregationalists; and the Methodists with either of the former. The Unitarians have been urgent to exchange with the more "orthodox" and "evangelical," and have even raised a bitter hue and cry of "bigotry," and "want of charity" towards them, because of their illiberality, etc.; and yet they have as invariably shown quite as illiberal and self-righteous spirit, when asked to exchange with Universalists; and have refused on precisely the same ground that they have themselves been denied. So, it seems, their liberality runs all one way—backwards, to those who are yet in the van in religious improvement. They even show no favor to those more liberal than themselves. They are the standard of true "liberality." Thus far may we go but no farther; for if we do, their expansive charity forthwith becomes circumscribed; for they have gone to the *ne plus ultra* of true "liberalism."

For one, I apprehend the conduct above alluded to is all wrong, and shows an extremely narrow and illiberal mind, and a great lack of that charity which "suffereth long, and is kind, which believeth all things, hopeth all things," and yet "never faileth." I would by no means justify *free exchanges* for the sake of *disputation* upon points at issue between different denominations. But what a vast variety of subjects are presented in the Gospel, which are calculated to edify and improve all classes of believers; and these, too, of a general character! And how much better would it argue for the truth, usefulness, and subduing and sanctifying power of Christianity, were those who profess to be its most zealous supporters, disposed to exhibit its greatest virtues—charity, and true liberality! But how little can we effect by all our zeal and devotion, if we come short of a maintenance of those principles of true greatness of character and nobleness of feeling which require us to "esteem others better than (or quite as good as) ourselves."

From the Herald of Truth.

MINUTES OF THE PROCEEDINGS OF THE NIAGARA ASSOCIATION—EXTRA SESSION, 1836.

Convened at Gaines, Orleans county, N. Y., according to previous notice, November 16, 1836.

1. United in prayer with Br. Chase.
2. Appointed Br. Sanderson, Moderator, and Br. Tomlinson, Clerk.

3. Received and read the credentials of delegates from the societies of Shelby, Ridgeway, Gaines and Clarendon.

4. Appointed Mrs. Hammond, Proctor and Barray a committee for the arrangement of the public services upon the occasion.

5. Adjourned to meet again in Council immediately after the morning services.

6. Met agreeably to previous adjournment, and heard by the committee appointed to receive requests for letters of fellowship and ordination, the request of Br. A. C. Barry for ordination, and their report in favor thereof. Report accepted.

7. In the furtherance of the cause within the limits of this Association, it was unanimously

Resolved, That Br. Andrews be requested to visit the destitute societies and neighborhoods within the limits of this Association, for the purpose of supplying them with the preached word—and that we recommend, that such societies and neighborhoods do their duty to support him in the work—and also, that he report his success to a Conference that shall hereafter be appointed for the purpose.

8. Voted that the Clerk prepare the minutes for publication.

Sermons were preached upon the occasion by Brs. Potter, Chase, Hammond, Sanderson, Tomlinson and Queal.

Ordination was conferred upon Br. A. C. Barry. The services were as follows:—Hymn. Introductory prayer, Br. Chase. Hymn. Sermon, Br. Hammond. Consecrating prayer, Br. Potter. Charge and delivery of the Scriptures, Br. Chase. Right hand of fellowship, Br. Sanderson. Voluntary by the choir. Usual addresses by Br. Chase.

Ministering brethren present.—Br. Potter, Sanderson, Chase, Hammond, Queal, Spaulding, Kenicott, Barry, Dutcher, Andrews, Tomlinson.

Delegates.—Br. Zimmerman, Halsinger, Calkins, Lee, Farwell and Cur.

REMARKS.

The religious services as performed, were interesting, because instructing, and that much good was done we have no doubt. But while we rejoice in prospect of the good which may result from our united labors, to them that were strangers to the faith of the Gospel, without profession or pretension, we can but express our regret that coldness and indifference has seized upon some that profess to have faith—consequently they were not found in the sanctuary of their God, mingling their affections in that necessary and useful service, that should at all times characterize the Christian. This was not, as it should have been; because such practice is calculated to strengthen the objections so often urged against the faith of the Gospel, namely, its lack of power, to induce a healthful religious zeal and exercise. It would be well for all such as profess the faith of Abraham, and who show in their practice that they care more for the riches of the world, or the gratification of their selfishness, than for the riches of Christ and the success of his cause, "to examine themselves whether they be in the faith," and "to prove themselves," and know that they be not reproaches, and opposed to every good word and work. We trust we have made a necessary distinction in our remarks, and that we shall be understood. We have at Gaines, some faithful and devoted followers of our Lord Jesus Christ, who are ready and willing to make many sacrifices for the advancement of the good cause. By them we were joyfully received, and cheerfully provided with all things pertaining to our happiness—and to them we tender our unfeigned thanks; while to others who are cold and indifferent, we say—"Repent," and "turn to the Lord," and live. Brethren be faithful in the work of the ministry, in imparting to it your aid, both in pecuniary matters, and in attendance upon the preached word—and God through Christ, will enable you to triumph over false brethren, and over all the wily arts of the adversary. Truth will then run, and be glorified—knowledge shall be increased—and the world shall have peace. Amen.

Per order,

R. TOMLINSON, Clerk.

For the Magazine and Advocate.
TEMPERANCE:
 BY DR. A. W. BENTON.

In a note appended to my article on temperance, in the 14th No. of the Magazine and Advocate, for April 2, 1836, Br. Grosh seems to think that I may be ignorant of some "mysteries" connected with temperance societies, which it might be profitable for me to know. It is true that I have no knowledge to boast of; and I hope to grow wiser, as I grow older. I have read some of the publications of the N. Y. State Temperance Society, particularly the Magazine to which Br. G. refers in his note; but had not discovered any mystery, nor did I discover the harsh denunciatory spirit which he seems to attribute to it. One would almost be led to infer from his note, that the Executive Committee of the N. Y. S. T. S. had passed upon the makers and venders of ardent spirit, the "sentence of death without benefit of clergy."—Now if this construction be true, if this be the spirit which they exercise, I hope and pray that my understanding may be so illuminated that I may see it.

"Late as it is, I put myself at school,
 And feel some comfort not to be a fool."

And I can devoutly say,

"If I am wrong, O! teach my heart
 To find th' it better way."

Br. G. says that "the Executive Committee recommends temperance men to *"shun the very sight"* of venders and makers of ardent spirits, *"to withhold their feet from their doors,"* and to treat them as they would *"assassins and highway robbers."* The words in italics is the language to which he refers. Let us then examine these words in the connexion in which they stand, and see if there is not some mitigation to his construction. In the Quarterly Temperance Magazine for February, 1834, page 11, we read, "Men indeed may be blind and deaf to all moral obligation, and the persuasion and counsels of their fellow-men; remain utterly unmoved amid the ruin, and miseries, and woes which the traffic in ardent spirit is diffusing over our beloved land: The widow and the fatherless may stretch forth their imploring hands in vain; the dying groans of the drunkard may fall upon their ear unnoticed; the poverty, the chains, the prison, the gallows, the wailings of the wretched victims of intemperance may pass in solemn review before them, and make no impression." In reference to such men, [i. e. dealers in spirit,] after having exhausted reason and persuasion in vain," they say, page 15, "They [i. e. members of temperance societies,] have associated in their minds the *business* of the distiller and retailer as possessing a kindred nature to that of the assassin and highway robber." And to enforce the duty of temperance men, to withhold their patronage from such men, they go on to say, "And why should they act on different principles," [not in a different manner] "in the one case than in the other?" "Were they thrown into a community of outlaws, who subsisted entirely by fraud and constant depredations on the property of their neighbors, would they not instinctively shun the very sight of these desperadoes?" Now the plain, and obvious, and only meaning of all this is, that the same principles which would lead us to shun the sight of assassins and robbers, would, when fully understood and put in practice, induce us to withhold our patronage from the vender of ardent spirits, after we had used "reason and persuasion in vain." And this is all they recommend.

"Withhold their feet from their doors." Page 9, same book, we read, "In a subsequent page we shall present, somewhat more in detail, the considerations which to us seems to make it imperative upon all who claim to be considered the advocates of the temperance society, and its doctrines of *total abstinence, immorality of the traffic, etc., to withhold their feet from their neighbor's premises, wherever the immorality is practised.*"—"That is, withhold their feet from the grocery and store, for there *the immorality is practised,*" and not from their dwellings. So much for Br. G's quotations.

Now, really, if there is any unpardonable harshness in all this, then truly my mind is so shrouded in ignorance that I cannot see it. Let us try a few more extracts, and a little more lengthy too, than his, and see if we can ascertain "what manner of spirit" the book is of. Page 7, we read, "The number of men, and of women too, who are willing to devote time, money, personal attention, unwearied solicitude and untiring effort, to take the drunkard by the hand, and by the force of *pure and exalted benevolence* compel him to reverse his nature and respect himself, is every day increasing." Page 9, speaking of the vender of spirit, it says, "Be assured that he may be and probably is, as *moral and upright* a man as *yourself*. Give him the light and information you possess, and he will not continue the traffic." Page 19, we read, speaking of our obligation to "love our neighbor as ourselves"—"Nor does the question of their good or bad moral character, enforce in the one case, or do away in the other, the ever binding obligation to love them as ourselves. Whatever may be their *creed, circumstances or condition*, they are each entitled to an equal proportion of our regard and love." Page 20, "And while it is painful to do ought to injure the feelings of any of God's creatures; yet as long as we hear the clanking of the prisoner's chains, and behold the towering scaffolds, and witness the black scene of murder, and theft, and assassination and death, occasioned by *intemperance*; we feel it our duty, having exhausted reason and argument in vain, to withhold *all patronage* from those who still persist in the manufacture and sale of ardent spirit. And while we are constrained by a regard to the highest and dearest interest of our families, our kindred, and our fellow-citizens, to take this *public stand*, we do it in the spirit of kindness, and without the most distant idea of casting any undue reproach, or indignity upon a hitherto respectable portion of community."

Reader, such is the language, judge of the spirit for yourself. As regards the charge which Br. G. brings against Dr. Hewett and others, I can only say it is truly heinous—but of the truth of it, I have no evidence but his assertion. As Br. Grosh thinks other topics more beneficial, and better suited to his paper, this will close what I have to say on this (in my estimation) important subject.

South Bainbridge, November 23, 1836.

REMARKS.

I regret that, in justice to myself, I am compelled to occupy more room, than I believe the subject otherwise deserves. That subject is not the temperance cause; nor even temperance societies in general; but, whether I have mistaken the meaning of some *principles and measures* avowed and recommended by the New-York State Temperance Society. Let this be kept in mind.

And lest any misunderstanding may arise on the subject, I here declare my belief, that Dr. Benton does understand their language as he represents, although I must think he does not understand it *fully*. I do not doubt either his sincerity or honesty, (and declare so thus publicly, as, in his private letter, he seems to think I have done it,) and never did intentionally intimate any thing against either—whatever his language may mean about my veracity where he speaks, above, of a certain assertion of mine. But of that in its place.

That our readers may the better judge for themselves, respecting the intent and spirit of the *articles* referred to in the Temperance Magazine, (not the spirit of "the book" for that contains articles, by other pens, and on other subjects,) I will give still further extracts, from the very connexion of the few words I quoted in my very brief note, to which the doctor replies above. I quote not from the work itself, but from memorandums I made at the time of perusing it—i. e. nearly three years ago.

"Many, it is evident, of the members of temperance societies do not fully discover all the consequences to which their new principles must inevitably lead them." "The position that the *traffic is immoral* must be sustained, or the whole affair falls to the ground. The inference that the *laws authorizing the traffic are immoral*, is not more

fairly deducible from this, than is the proposition, that *he who patronizes a rum-dealer is guilty of an immorality*; yet among the thousands of temperance men we find few who feel any hesitation in entering a rum-dealer's shop to buy a pound of tea, or a gallon of molasses. In this they show less moral conscience than the rum-dealer himself." p. 8.

The reader will notice the jesuitical policy of making the pledge mean more, than its unsuspecting signer ever supposed it did mean—thus leading him, step by step, to measures he at first abhorred, until he is led to believe it immoral to purchase even the necessities of life from a dealer in intoxicating liquors! *How immoral*, the next extract will *partially* disclose, as well as continue the disclosure of the above named crafty policy.

"When you first heard the question of the immorality of the traffic discussed in a deliberative body, you was not prepared to pronounce against it the broad and sweeping denunciation of immorality. But now you can not only subscribe to this doctrine, you can even class those that continue the traffic, with thieves and murderers; but do you dare, in the face of day and before the eyes of thousands, to go into the strong hold of the thief and murderer, and there, in the midst of his ill-got gain, take hold of his bloody hand, and bid him God-speed in his work of devastation and death? Let us be permitted to urge upon you the indispensable importance of taking at once, such a course as shall indicate to your erring neighbor in a most unequivocal manner, the sense you entertain of his pursuit. You are probably aware that he does not hear your speeches or read your essays; your arguments therefore, though perfectly just and logical, have no effect at all upon your rum-selling neighbor, because he neither sees nor hears them, but there is an argument which you can make him see and feel and understand, that is the *argumentum ad crumenam*, or the argument of the purse, and it is one of no small efficiency with all classes. Now, unless you have used this argument in 'all consistent and proper ways' you have not come up to the spirit of that pledge, in which you stand bound to your fellow-reformers, and you are in all respects as censurable and as guilty, in the judgment of an enlightened conscience, as your neighbor who is but doing to-day what you did yesterday." pp. 9, 10.

Here the vender of intoxicating liquors is classed "with thieves and murderers;" to shake hands with him is called, taking "hold of his bloody hand," and the signer of the pledge is called on, to manifest "the sense he entertains of the dealer's pursuits," "in all consistent and proper ways," (a quotation from the pledge,) one of which "ways," *only*, is pointed out. Add to this the following extract.

"But why should they do this [patronize the maker and vender] any longer? They have declared the traffic in ardent spirit an *immorality*," etc. "They have associated in their mind the *business* of the distiller and the retailer, as possessing a kindred nature to that of the assassin and highway robber. And why should they act on different principles in the one case than in the other? Were they thrown into a community of outlaws, who subsisted entirely by fraud and constant depredations on the property of their neighbors, can there be a doubt what course they would pursue? Would they not instinctively *shun the very sight* of those desperadoes? And so far from associating with them on the terms of mutual interchange, would they not by precept and example, take the most effectual means to express their abhorrence of their *unnatural* employment?"

"To show the application of this principle to the present case, suppose our merchants to be engaged in the business of vending arsenic....Would you still connive at their inhuman conduct, by continuing your patronage?.....But all this is true of the traffic in ardent spirit, and *more too*. It is not only a poison which like arsenic destroys the body, but it debases and ruins the immortal soul."

Such is the language—what is its meaning—and what the natural and legitimate inference to be drawn from it?

If the vender of intoxicating liquors is really as bad as, or worse than, the robber, murderer and assassin, (as this language expressly declares,)—and if it is wrong for us to visit, on social terms, and right to “shun the very sight of,” murderers and assassins—why should we treat with more deference, courtesy and respect, those who are worse than they? Of what use is the above comparison, (which supposes “a community of outlaws” to be equal with the venders of intoxicating drinks—to pursue business of a “kindred nature” with that of the dealer in spirits,) but to induce us to treat dealers in intoxicating liquors equally with murderers? Nay, more—if he who buys “a pound of tea or a gallon of molasses” from the dealer in intoxicating liquors, does really “show less moral conscience” in so doing, “than the rum dealer himself,” and is really, “in all respects, as censurable and as guilty in the judgment of an enlightened conscience,” as the dealer himself—and if this dealer in intoxicating liquors is really to be classed “with thieves and murderers”—with “a community of outlaws”—“with the assassin and highway robber”—(all of which is strenuously and earnestly advocated in the above extracts—) then, is it not the imperious, absolute duty of these temperance societies to call on community to punish both the customer and the merchant as they would punish murderers and assassins? I can not see how this inference can be evaded. To my mind, it flows easily, naturally, legitimately and unavoidably from the language of the foregoing and other extracts. Especially when I consider that they add still further to the criminality of the dealer in intoxicating liquors, by declaring that he is as much worse than murderers and assassins, as the murder of immortal souls is worse than the mere taking of mortal life, I can not see how they can repudiate the idea of treating the maker or vender of ardent spirits as severely as they would pirates and assassins.

For these reasons, I can not agree with Br. Benton, in supposing that their comparisons and general language merely mean, that, “as you would instinctively shun the very sight of robbers and murderers, so you must only withdraw your patronage from those who are worse than they are.” True; they directly recommend no further action than this; but if they are sincere in what they say, and would “manifest the sense they entertain of the dealer’s pursuits” “in all consistent and proper ways,” they must treat even the customers of those who deal in intoxicating liquors, as they would treat murderers and assassins.

They may call it loving their neighbors as they do themselves—for even the inquisitors of Spain and Portugal burnt heretics “for the love of God and of immortal souls”—but their “pure and exalted benevolence” can not convince me that premises are right, which inevitably lead to conclusions that even their friends deem to be slander on their intentions.

My information respecting Dr. Hewett’s proposal, (that the nations of Europe should combine with the United States, to “declare the traffic in ardent spirits to be piracy, and treat it as such; deem every distiller a land pirate, and every retailer, a follower of pirates,”) was derived from the *Philadelphian*, of July 26, 1832, where it appeared under the head of “Temperance Millennium,” preceded and followed by approbatory remarks from the pen of the Editor, Rev. Ezra Stiles Ely, D. D. The proposal of Dr. Hewett was made at the anniversary of “The American Temperance Society,” held in Boston, that year. Dr. Hewett was the General Agent of the American Temperance Society at the time. See *Magazine and Advocate*, vol. iii, pages 254 and 255, where I first noticed this occurrence at length. If Dr. Benton has any doubts respecting the truth of my assertion, will he do me, the cause he advocates, and the public at large, the justice to search out this matter, and expose me if I have stated a falsehood? Brs. S. W. Fuller or A. C. Thomas will undoubtedly make the necessary search for him in the office and files of the *Philadelphian*, in the city of Philadelphia, and give him the result of their labors for publication.

In the last sentence of his letter, the Doctor conveys the idea, that I exclude the subject of temperance from our columns. Such is not the fact—though he may have so understood me. I objected to the spirit and denunciations of parts of his articles, which I suppressed, believing them injurious to the temperance cause. I objected to publishing long extracts from printed speeches that had been widely circulated in other papers. I believe, also, that we both can find more important and interesting subjects to advocate or oppose, than temperance societies—or even those temperance measures about which we differ. But I have never objected to a temperate, judicious, original article of any kind, calculated to benefit or promote the temperance cause. Even an article in favor of temperance societies, if calculated to promote the cause, never has been and never will be excluded from columns where there is room for it, over which I have the control. But I certainly do not desire to fill our columns with disputes like the present, between myself and a respected correspondent and brother, on the mere over-zealous measures of a temperance society, to the injury both of the temperance cause and of the paper.

I have finished. Frequently, as the Doctor’s articles were being published, have I wished to enter my dissent from his statements, and yet refrained to save room for other subjects. But he asked the insertion of the preceding letter as a matter of justice to himself, against the brief note to which it is a reply. I was anxious to gratify a man I esteem, and who deemed himself injured by me; but could not, in justice to myself, insert his letter without a reply. I knew it must be a long one, let me strive ever so much for brevity; but believed our readers would pardon me. I ask their indulgence, trust I shall have no occasion to ask it again, and certainly will endeavor to prove myself grateful for it, by writing better on some more agreeable subject. A. B. GROSH.

BR. LE FEVRE’S EUROPEAN TOUR.

We have not hitherto copied any of Br. Le Fevre’s letters, written during his tour in England, Holland, Russia, France, etc.; because, however interesting, they were extensively circulated by other papers among so many of our readers that it seemed unnecessary; and also, because they seldom embraced subjects intimately connected with our religious views and prosperity. The following is, in general an exception from the latter reason; and as it embraces at one view, a statement of the religious and political condition of England and Ireland, and the fullest accounts he has yet given of the English Unitarians, we venture to transfer it from the *Universalist Union* to our columns. A. B. G.

From the *Universalist Union*.
New-York, May, 1836.

Messrs. EDITORS—I took an early opportunity on my arrival in London, of calling on a Unitarian clergyman, with whom I had formed a casual acquaintance, and to whom I am indebted for all the attentions which I received from the denomination. By him I was introduced to the resident clergy of London, and some in the vicinity. There are four chapels in the city of London, but vastly inferior in size to the churches of other denominations. I attended them in succession, but found very thin audiences. The only crowded house was that in which Mr. Fox officiated, a name not unknown to the Universalists of this country, from some of his published sermons. I am sorry to say, that however he may be admired as a speaker, his behaviour has been such as to destroy his usefulness as a minister of the Gospel, and the Unitarians as a body have been obliged to withdraw their fellowship from him. The misdemeanor of which he stands charged is closely allied to that contained in Mark x: 11. I went one morning out of curiosity to hear him; but the crowd was so dense, that I was obliged to stand near the door the whole time. He possesses great fluency of speech, preaches by the hour and without note. He advanced some most startling sentiments, and if I can tell what skepticism means, I should not hesitate to pro-

nounce some parts of his discourse such. The building in which he officiates is considerably less than the Orchard or Bleecker-street churches. He understood the art of riveting the attention of his congregation; the most profound silence reigned till he closed his periods, when there would be a general motion of satisfaction, and almost amounting to a plaudit. His discourse was very desultory—history, biography, politics, being all brought forward to fill up the gaps between the different parts of his subject. There was now and then a fine burst of eloquence, and that was the only redeeming part of the performance. On making inquiry afterwards I found that my opinion of his skepticism was by no means singular, but that it was generally pretty well understood that such were his sentiments. I was very sorry to hear, from very respectable authority, that Thomas Southwood Smith, well known to our denomination as the author of the work on “Divine Government,” followed in his wake; I do not mean in his practice, but in his doctrine.

I was invited one evening to attend a private meeting of the Unitarian clergymen, who assemble once a month at each other’s houses, for the purpose of discussing subjects connected with their profession. It is simply a conversation on some previously given subject. The present inquiry was, what evidence have we that John Locke, the author of the “*Essay on the Human Understanding*,” was a Unitarian. One gentleman read an article of considerable length which he had prepared on the subject, and then each brought forward additional testimony. The evidence was pretty strong that Locke was a Unitarian in sentiment, though neither the spirit of the age nor his own disposition was in favor of its open and public avowal.

The gentleman to whose politeness I was indebted for the introduction above mentioned, also invited me to preach in his pulpit. He officiates in a small chapel at Newington, adjoining London; and I accepted the invitation. The day was very unfavorable, and the congregation did not exceed thirty people; if it had been very fair, I should have probably had twenty more. This was the only time I officiated during my residence in Europe; it was the only opportunity that was afforded me. The Unitarians in England are all Universalists, but they know not that name, nor any one that bears it. When the Unitarian clergy from the United States have visited England, their services have been in much demand, for they have been heard of by the reading community; whereas the Universalists are unknown. There were plenty of inquiries about Channing, Dewey, etc., but Ballou, Balfour, etc., were names unknown.—There has been a correspondence between American and English Unitarians, which has served to unite them; but the Universalists have had none, by the same distinctive appellation as themselves, with whom they could have epistolary intercourse. Again, I discovered a lurking prejudice against us, derived from American Unitarians. Whitman’s friendly letters are not unknown either in word or spirit. I have made these remarks with no unfriendly feelings towards the English Unitarians; but it may serve to solve a question which will arise in the minds of your readers, how it happened that I was so little engaged in my profession during my abode in London?

I inquired from such sources as I thought most likely to obtain information, about Rely, Murray and Winchester. Of the two former, I never met any one that had heard any thing, whilst most reading people were familiar with the name of the latter. During the last weeks of my residence in London, I received a letter from a Mr. Thom of Liverpool, who has been preaching Universalism to his congregation. He sent me a very pressing invitation to come and see him, and preach the word; but I had made such engagements that it was not convenient for me to comply with his request. I very much regretted that circumstances prevented the only chance afforded me of meeting a brother in the faith, and thus closed every avenue to my ministerial labors.

In concluding these letters, it may not be uninteresting to your readers, if I make some general remarks on the condition of England, etc. If you ask an Englishman what is the state of the country, he will tell you, prosperous; but if you look to facts you will come to the conclusion that it is wretched. In the first place, the hard-working man who gets employment, can scarcely supply, with all his industry the common wants of nature. He toils from dawn of day till night, and the amount of his labor furnishes a very scanty supply of the plainest food. But it is also a fact that thousands cannot get employment to obtain bread for their families. The poor-houses are thronged not merely with the feeble, the aged, the sick, and the dissolute, but with those who are both able and willing to work. As you travel in the coaches, you will see able bodied men follow for miles to get a few coppers for bread, and who would gladly get employment. The people of your country ought not, therefore, to judge hardly or deal roughly with those poor fellows that seek your shores; they may be sure that nothing but dire necessity will lead to expatriation. An Englishman has as much patriotism as any one in the world, and he only leaves the soil of his forefathers because that soil no longer offers that bosom to feed him. And if this is the case in England, in Ireland it is much worse—poverty and wretchedness there hold the throne of their empire. The sympathies of the British nation have been appealed to in behalf of the suffering Protestant clergy in Ireland, and the Bishop of London, represented their destitution so great, that a clergyman's son had actually to plant potatoes for his father! But the Bishop in his sympathies for the clergyman's son, who was so degraded that he had to *work*, forgot to mention, that tens of thousands of the *people* had no potatoes to plant. An Irish gentleman who had just left the north of Ireland, assured me that many would toil the whole day and run the chance of getting some broken victuals at night. If this is prosperity it is *one sided*, making the rich richer, and the poor poorer. It is difficult to make an Englishman sensible of the poverty and wretchedness that surrounds him. The partition walls which society has built up to prevent one class from looking into the concerns of another. In this way too many foreigners are deceived. They get introductions to English families in good circumstances, and they see them enjoying every comfort and living as Englishmen know how to live. Here their acquaintance with English affairs ends. They do not go into detail, nor are they brought into actual contact with those classes who are the objects of penury and want. Except the beggars in the streets, the mass of poverty is put out of sight. If what Pope says of government is true, "whatever is best administered, is best," and the general happiness and welfare of the people is to be the rule of judgment, there must be something very rotten in the administration of affairs. I have neither the ability nor the disposition to enter on "the affairs of state;" but I am very sure that if such a disposition of things is *politically* right, it is *morally* wrong. I am aware that there must and always will be rich and poor, comparatively, but desperate is the condition of that people where the services rendered to the rich will not give the poor bread.

In discoursing "on matters and things" in our Republic, there were few things which I could not conscientiously defend except slavery. All eulogium on freedom, equal rights and political advantages, was "beating the air," while the fact stood prominently forward, that slavery existed in the land of boasted freedom. It was in vain that I parried the thrushy pointing to the degraded and slavish condition of thousands in Europe, of the white population; this did not do away the fact. Admitting that all Europe were enslaved, that did not justify the principle; and the pretension to freedom in the United States was an "empty boast," while the rod of the oppressor was heard in the land. I must candidly avow that I felt my inability to defend this point. I hate slavery: I have sworn on the sacred altar of liberty an eternal

warfare against it; it is against my feelings, my politics, my religion; as a philanthropist, a republican, and a Universalist my soul abhors it in every shape, color and degree; in view of it, home would lose its charms, my country its glory, and heaven its joys. It never can be reconciled to my feelings or compromised to meet the assent of my mind; if ever that takes place, my whole system must be revolutionized and I must become the character which I most on earth despise—a *tyrant*.

On the 29th day of March I embarked on board a steamboat and went down to Gravesend, to join the packet in which I had taken my passage for New-York. Our voyage was tedious enough. After beating about in the Channel a week in bad weather we had to put in to Falmouth. We lay here twenty-four hours during a gale of wind, and again set sail; but we experienced little but westerly winds, and some very rough weather, so that I did not arrive home before the 14th day of May. Nothing particular occurred during the passage, except the loss of one of the hands, the day before we made the land. The sea was smooth, the breeze moderate and all sail set. He had gone aloft and was busy on the fore-yard arm, when he fell. No one could assign a cause for his falling. Every effort was made to save him, but in vain. By the time the boat was lowered down, he had sunk to rise no more. Poor fellow, when within a day's sail of port, after the fatigues of the voyage, he found a watery grave. The accident cast a gloom over the whole crew and passengers; it was the only untoward circumstance that had befallen us. We had only half a dozen cabin passengers, but there were 180 in the steerage; there was much suffering from sea-sickness, and the measles broke out among the children, but there were no fatal cases, and before we arrived all were in good health and spirits.

Thus closes my European tour. I have been blessed with uninterrupted good health, have been gratified with once more beholding the face of my parents and relatives, and under the protection of a kind Providence have been restored to my family, my friends and the people of my charge; for all which favors I desire to be truly grateful.

Yours, etc.

C. F. L. F.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, DECEMBER 10, 1836.

AMERICAN BIBLE SOCIETY.

This mammoth, so famous for *giving* away Bibles at as high a price as they are sold at in the book-stores—for printing them without note or comment, yet publishing notes and comments at the heads of the pages and chapters—for being wholly religious, yet owning bonds, mortgages, houses, lands, and probably, could the truth be known, using its begged funds—begged to print the Bible—in erecting mills, etc.—this institution (not further to enumerate its faults) is about to apply for an act of incorporation, to the New-York legislature, the ensuing session. Shall it have one? Does it need one to carry on its *benevolent* projects? Will it be safe to trust such a large and wealthy institution with one? Should such a printing monopoly—already so destructive to the business of individual printers and sellers of the Bible—be armed with further power to break down honest men with small capitals not begged from community, and engross the whole market to itself, that it may print spurious editions when it pleases, almost with impunity? These are questions to be answered by the *people*—to them I commit the subject. Business will not now allow me further to remark upon the iniquities of the Bible society, or the dangers of giving it a charter; but I will resume the subject at another time.

The following are the remarks of the Editor of the Baptist Register on the subject—and though he might be willing to have it chartered, if it would refund to the Baptists the \$50,000 it has retained of that denomination's funds after turning them out of the establishment,

yet it is evident that that measure will not prevent it from serving some other denomination in a like manner as soon as it has the power. Still less will it secure individuals and community in general from its speculations in property and stocks, and encroachments on their rights and liberties.

A. B. G.

"AMERICAN BIBLE SOCIETY.—Among the notices of intended applications to the New-York legislature, the ensuing Winter, for acts of incorporation, we find one given by this society. Perhaps the legislature will grant the application—perhaps they will not. Perhaps some of them may be disposed to inquire before the grant is made, how far they have done justice to the Baptist denomination—whether, while compelling them, by the late decision, to retire from the institution, they have returned to them any part of the large amount of funds which was contributed by them to enrich their treasury, which may be estimated at more than \$300,000—whether the bequests alone given by the Baptists will not equal \$50,000, when fully realized, and whether there has not been a large amount in addition to this, contributed by them in the different States of the Union, by donations of \$500 and less from various individuals—by sums raised by many churches to make their pastors life members and life directors, and by countless contributions also of tens and fives down to one dollar, and from that to six cents—and whether this society would not do well before receiving such charter, if they have not done justice to the Baptists in this thing, to do so—or whether the society makes the application for this charter in order to guard against a suit in equity, should the Baptists be disposed to institute one? We believe our denomination have stood, and still stand, favorably before our legislature, in all their applications, because they meddle not with Cæsar's kingdom, but in the very spirit of their constitution they are dis-severed and kept aloof from it. But it is not so in the other denominations. There is a suspicion too frequently attached to them in their applications. They have once been blended with Church and State unions, and what has been once, in the opinion of many, may also be again. And if they should have fears in regard to the great Pedobaptist Bible society, and refuse them a charter, at least until they should do justice to the Baptist denomination, we should not be surprised.

PROFOUND ERUDITION.

Not long since a Methodist circuit preacher, not a hundred miles from Salisbury, Herkimer county, N. Y., fell in company with a Universalist, with whom he soon got into conversation on the subject of religion, the meaning of certain Scripture words and phrases, etc. The Universalist asked him if he could inform him what word in the Greek language the English word *everlasting* was translated from. "O yes," says the preacher, "it is from the Greek word *Gehenna*." Are you certain of it? "Yes." By whose authority do you translate *Gehenna* by the English word *everlasting*? "By the authority of Grove's Greek Lexicon." Query. Wonder if this preacher had ever been to a theological seminary.

D. S.

REV. ALEXANDER CAMPBELL, vs. UNIVERSALISM.

This distinguished individual, the leader of the sect of *Campbellites*, calling themselves "*Disciples*," and the quondam vanquisher of Robert Owen, has placed himself in a hostile attitude to Universalism in his paper, the "*Millennial Harbinger*," published at Bethany, Va. Something more than a year since he admitted into his columns an article in favor of Universalism, signed "*Spencer*," and replied to it in the same number. His reply was of so peculiar a character as to call forth a letter, addressed to him from Br. G. W. Montgomery. He published the letter and his reply in the February number of the *Harbinger*. And there the matter has rested until now, so far as the public was concerned. Nevertheless, he and Br. Montgomery have had an interview on the subject, and by mutual consent, Br. M., for

reasons which will hereafter appear, was to choose a substitute to continue the discussion on the side of Universalism, and Mr. C. was to continue his opposition against, and the whole was to appear in some Universalist paper as well as in the Harbinger. Br. M. has recently made choice of myself to conduct the Universalist side of the controversy; the whole of which will in due time be published in this paper. I have addressed a private letter to Mr. C. to ascertain when it will suit his convenience to resume the discussion, as we do not wish to commence it in this paper till there is a prospect of its being continued uninterruptedly or nearly so, till it is finished. I expect to receive his answer soon, and that the discussion will be commenced in this paper very shortly. My reply to Mr. Campbell's last article is already prepared. D. S.

THE RECORD.

The Western General Convention met at Belpre, Washington county, Ohio, October 14th, 1836. Br. L. L. Sadler, Moderator, and Br. W. Y. Ennnett, Clerk. Appointed Br. L. L. Sadler, Standing Clerk; Br. W. P. Putnam, Treasurer; Brs. L. L. Sadler, A. A. Davis, W. H. Jolly, (ministers,) T. Burr, A. Coleman, M. Pond, and W. P. Putnam, (laymen,) delegates to the United States Convention in 1837; Brs. T. Strong, W. H. Jolly and C. Rogers, to designate the place for the next meeting of the Western Convention; and Br. Sadler to prepare the minutes, etc., for publication. Most of the minutes relate to the Western Union Seminary, at Philomath, Ind., which is involved in debt, and the affairs rather perplexed. It was referred back again to the Western Union Association, in whose limits it is located. Granted fellowship to Br. George N. Cox, of Elizabethtown, Va., and conferred ordination on Br. Eusebius Hoag, late of Pittsburg, Pa., now of Belpre, Ohio. Recommended to the various societies to raise and transmit funds to the Treasurer, to defray the travelling expenses of the delegates to the United States Convention. [A good measure.] Nine preachers present, among whom was Br. Schreiner, named in our last. Adjourned to meet on the first Wednesday and following Thursday in October, 1837.

ASSOCIATIONS.—The Boston Association met at New-Rowley, Mass., Tuesday evening, November 1st. Brs. H. Ballou, Moderator; J. M. Austin, Clerk. Resolutions were passed in favor of reviving the Expositor, total abstinence from all intoxicating drinks, and the following report on literary and theological schools was unanimously adopted:—"That where circumstances render it convenient to establish and support schools for instruction in those branches of learning proper for young men entering the ministry, such institutions are desirable; and that they be recommended to the attention of our brethren." [Except the recommendation, and this embraces the true ground, my humble opinion. Not one theological seminary, but schools for instruction generally—erected, not by the ecclesiastical bodies of our denomination, but by those individual brethren who are in favor of them.] A letter of fellowship was granted to Br. John Pierce, of Lunenburg; and ordination conferred upon Br. Josiah W. Talbot, of Hollis. Occasional sermon, by Br. O. A. Skinner, voted to be published—Br. J. M. Austin selected to deliver the next. Ordination sermon by Br. H. Ballou. Fifteen preachers of the Association, and three visiting preachers present—lay delegates seven. Adjourned to meet the first Wednesday in November, 1837.

The Stratford Association met in Rochester, N. H., October 19th. Brs. J. H. Smith, (layman,) Moderator; W. S. Cilley, Clerk; Br. J. P. Atkinson, Standing Clerk. Received the first society in Wolfeborough into fellowship. Passed resolutions in favor of temperance and the Expositor. Six preachers present—six sermons delivered. A. B. G.

Br. Tompkins—Send current volume of Universalist and Ladies' Repository to I. F. Chamberlain, Pratts Hollow, Madison county, N. Y., and charge A. B. G.

MEMOIR OF REV. JOHN FREEMAN.

Most of the edition that was printed of the above work, has been disposed of, either by sale or distribution into the hands of agents in different parts, for sale.—Many of those agents into whose hands the work was committed, have never been heard from since the Memoir was sent to them; consequently, cash enough has not yet been received for the work to pay the expenses of publication, and therefore the widow and orphans have not received anything on that account. All those who have received the above work for sale, and have not yet made returns, are requested to do so, as early as possible, and to send us an account of the number of books sold and the avails thereof, in order that I may pay the balance of the expenses of publication and have something to pay over to the widow of our late Br. Freeman. Where agents have not yet disposed of the whole number of copies sent them, they can keep what they have on hand for future sale; and where they are willing to pay for all they have had and assume the risk of the future sale of what they have on hand, they would accommodate me and greatly oblige the widow by so doing. I can yet supply a few more orders for that excellent work. D. SKINNER,

Publisher and agent for the Widow Freeman.

BILLS TO DELINQUENTS.

We have this week commenced sending bills to all who have paid nothing on this or the last volume. For the present volume the terms are as yet \$2., but we charge \$2.50 in the bill, so that those who neglect to pay within the year, can, by referring to the bill ascertain how much they are indebted. Those who send the pay before the 1st of next month, will of course send but \$2. for the present volume.

As Br. Skinner is anxious to close up his accounts, and as we are as anxious as ever to retain all good subscribers we have concluded jointly to make another

LIBERAL OFFER.

If subscribers owing for last year and this, and whose bills will be \$5.00 at the end of the present year, will send us each \$5.00 free of expense between this and the 1st of January next, they shall be credited in full for the two past and \$1.00 on the next year. If those owing three years, and whose bills will be \$7.50, will in like manner, send us \$8.00 before the present year closes, they shall be credited in full for four years, i. e., the three past and the coming one, thus saving at least \$1.00 each. Those who owe for more than that length of time, who still take and wish to continue, if previous to the 1st of January next, they will pay up for all the past at the rate of \$2.25 per volume, and in advance for the next volume, they shall be discharged from our debt. This offer, it will be seen, applies only to those who continue their subscription for the next year, and who regard the time specified in the offer. Those who discontinue their papers, and those to whom we are at the expense and necessity of sending a travelling agent, will in all cases be expected to pay the full amount of the bills charged against them; unless in cases of poverty or misfortune, in which cases, when we are satisfied of the existence of the cause, we shall be willing to make any reasonable deduction. D. SKINNER.

GROSH AND HUTCHINSON.

AGENTS.

For several reasons we have been desirous of appointing one or more local agents in every place where our paper is circulated, and have several times requested our subscribers in every place where we have not already an active agent to recommend some one of their number to us as such. In many instances, this request has been complied with, and we are pleased with the result. We shall commence publishing a list of authorized agents in the 1st number of next volume, and for the purpose of making that list as perfect as possible, we again call the attention of our subscribers to the subject, with the request that they will notify us before the 1st of January who they wish to have appointed as agent, except in places where we have already agents who are known as such; in such cases we shall publish their names unless we have orders to the contrary.

OUR LIST.

Will our agents please regulate their lists so far as practicable before the 1st of January next, that we may know how large an edition of the next volume to publish. We have before stated that we believe our efforts deserve an increase of subscribers, and shall make calculations accordingly, but it is necessary that we know as soon as the commencement of the volume pretty nearly how large the list will be. Another thing. We wish all present subscribers to bear in mind that they are considered subscribers for the next volume unless they order a discontinuance before the expiration of the present. A neglect to give this notice until some three or four numbers of another volume are issued makes a great derangement in the list, and is not in reality using the publishers according to the principles of honesty.

THANKSGIVING DAY—appointed by Governor Marcy for Thursday next, 15th inst., will be celebrated by an appropriate discourse, in the Universalist meeting-house in this city. Sermon by Br. Skinner, commencing at the usual hour. A. B. G.

A sale of shares in the Utica City Library—forfeited by their owners—will take place on Tuesday evening next, at the Library Room, No. 56 Genesee-street.

CELEBRATION OF CHRISTMAS EVE

Liquidation of the Universalist Meeting-House Debt

The Universalist society in this city have been long and deeply involved in debt for their meeting-house. Five years since, they were owing about \$6000. They have struggled arduously to extinguish this debt, and have now reduced it to a little over \$2000. They are induced now to call upon their friends and a liberal public, for further aid towards the accomplishment of that desirable object, in a manner which, while the charity will be scarcely felt by those conferring it, will greatly aid them in the payment of a burdensome debt, and in securing an unincumbered title to their house. They propose celebrating the anniversary of our Saviour's birth, by illuminating and trimming their meeting-house, a concert of sacred music, and a discourse adapted to the occasion, and to sell tickets of admission at Fifty Cents for each person; every dollar of which money, when received will be faithfully applied to the extinction of the debt. No person will be admitted on that evening without a ticket or the payment of the above sum. None who are friendly to the society will grudge their Fifty Cents for so good an object: and there are few, indeed, but what can, if they choose, lay by that sum between this and Christmas Eve. The laboring classes, and even those in quite moderate circumstances, we doubt not, will be ready for the occasion. We affectionately invite not only our citizens generally, but our friends in all the adjacent towns, to be present and contribute their share. The favor will be gratefully acknowledged. Remember friends, Saturday evening, December 24th, at half past 6 o'clock. As many hundred persons as attend, just half as many hundred dollars will it sink the debt.

By order of the Trustees of the First Universalist society. S. BLEBE, Jr., Secretary.

Utica, December 1, 1836.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. GUILD in Unadilla village—Br. A. G. CLARK in Halcottsville—Br. Sias in Depauville at 10 A. M., and at French Creek in the evening—Br. KINNEY in Log city and in Leesville in the evening—Br. C. B. BROWN in Mexico, and in Parishville in the evening—Br. M. B. SMITH in Cooperstown and Br. WHISTON at Burlington Flats—Br. W. MARTIN in Madison at 11 A. M., and in Hamilton village in the evening.

There will be preaching on the fourth Sunday inst., by Br. MARTIN in Durhamville—Br. DELONG at Burlington Flats, and in the schoolhouse near Br. Thomas' (Exeter) in the evening—Br. KINNEY at South Otselec.

CHRISTMAS EVE will be celebrated as follows:—in this city, the house illuminated and decorated, and a concert of sacred music; sermon by Br. SKINNER in Eatonville; sermon by Br. W. H. WAGGONER in Clinton; sermon by Br. S. R. SMITH in the Union meeting-house on Burlington Flats; sermon by Br. M. B. SMITH in Perysburg, Ohio; sermon by Br. D. R. BIDDLECOM.

Br. W. MARTIN will preach on the evenings of Monday, 26th inst., in Fayetteville—27th, in Salina—28th, Cicero Corners—29th, in the red schoolhouse in Hastings—and on Friday, 30th, in the Peet schoolhouse in Palermo.

Br. DELONG will preach on the evenings of Monday, 26th inst., at Richfield Springs—27th, in Hartwick village.

CONFERENCES.—A Universalist Conference will be held in McDonough, Chenango county, on the 21st and 22d inst.—Also; another in the Great Brook meeting-house, South New-Berlin, 28th and 29th inst. A general attendance, especially of our preachers, is requested. NELSON DOOLITTLE.

G. MESSINGER, Jr.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday last

Rev. T. P. A. Perry, for G. T. C. W. T. W. W. H. and N. P. S. R. and J. T.—P. M. Johnson's Creek, for B. B. and R. C.—G. W. R. Hock—P. M. Oregon, for self, W. H. P. W. R. C. S. and E. T. W.—S. A. G. West Chazy, for D. R. L. F. J. B. I. P. C. H. G. S. and P. M.—Rev. E. G. Walton, for J. B. Jr. and K. M.—W. C. Stephenson, (Ill.) for self, G. W. N. and W. P.—P. M. Toboyanna, for I. A.—B. H. Governor, for self, S. H. and S. L.—P. M. Plattsburgh, for self, H. P. A. C. and S.—J. C. H. Lebanon, (O.) for self and J. V.—P. M. Williamstown, for T. B.—S. P. North Smithfield, (Pa.) for self and W. S. P. G. M. P. Kanawha, (Va.) for self, A. Q. and J. B.—P. M. Lexington, (O.) for R. and A. and W. E.—P. M. Rochester, (M. T.) for R. L. B.

[Last week we gave The miseries of a Compositor, a place on our last page. This week, believing it will not only amuse some of our readers, but also explain why printers sometimes make such droll blunders, we give the miseries of a writer for the press. If any one would see the propriety of such blunders, let him but scrawl off, blur and blot the words misprinted, and he will see how nearly one word may be taken for a very different one.

A. B. G.]

From the Knickerbocker.

THE VICTIM OF A PROOF-READER.

"Foul murder hath been done—lo! here's the proof." Old Play.

Oh, for the good old times of typography, when operators in the art could render the ancients—when Caxton translated "Ye Seyge of Troye" from the language of Greece! Would that, in this latter age, when Champollion has deciphered the hieroglyphics of Egypt—when the spirit of inquiry is every where abroad—some one might be found, who could continue to shelter from typical aggression a writer for the press!

I am the victim of a proof-reader. The blunders of others and not my own, have placed me in a state of feeling akin to that of purgatory. Ever since I began to shave for a beard, I have been more or less afflicted with the *cacothes scribendi*; [itch for scribbling,] and I flatter myself that I have not always been unsuccessful in my writings. But my printed efforts have neither been honorable to my genius nor grateful to my vanity; "on the contrary, they have been quite the reverse." I have had the sweetest poems turned into thrice-sodden stupidity; sentences in prose, on which I doated in manuscript, have been perused in a deep perspiration, and with a positive loathing, in print. All this has arisen from a conspiracy which seems to have been formed against me by all the typographical gentlemen of the country. It is true, I write what Mrs. Malaprop might call an "ineligible hand;" for, to the pitiful minutiae of crossing t's, and dotting i's, I could never descend. I have often given directions to publishers that if a word was otherwise "past finding out," they should count the marks—but the plan failed, as have indeed all my plans for correct habits of thought before the public. If this narrative shall prove to be correctly printed, it will be the first article from my pen that has ever met with such an honor, and I shall be proportionably pleased.

Like all other mortals, I am penetrable to the arrows of Cupid. My heart is not encased with the epidermis of a rhinoceros, or the bull hides of Ajax; consequently I am what they call in romances a susceptible person. When I was nineteen, I fell in love—and as I found prose too tame a medium, too staid a drapery, for my thoughts, what could I do, but express to my fair one my passion in song? She was a beautiful creature—"a delectable arrangement of flesh and blood"—a country parson's daughter, with excellent tastes and accomplishments. She was fond of poetry, and so was I. This circumstance sent my fancy a wool-gathering for tropes, figures and emblems. Young ladies have a passionate admiration for genius—and I determined to show that I was not deficient in that particular; that I belonged of right to those who inherited the saying, "*poeta nascitur non fit*" [the poet is born, not made.] During the Spring of 18—, I was attacked with a perfect incontinence of rhyme. My lady-love was always my theme. But of all my compositions none satisfied me save the following, which I produced with great *time labor* and studious care. I think poorly enough of it now. Mr. Neal would call it *twattle*, and so do I.

"TO EMILY B—."

"Dear girl! an angel sure thou art—
The muse of every spell
Which brings one transport to my heart,
And bids my bosom swell.

"And oh, carnation on thy cheek
Its richest lustre lends;
And thy blue eyes forever speak
A welcome to thy friends.

"Alas! if fate should bid us part,
Life would be sought with me;
A load would rest upon my heart,
Without a smile from thee.

"Where shall I meet a leaf so fair
In nature's open page?
With thee the beautiful flower compare,
And e'en my grief assuage?

"Forgive, my love, this hasty lay,
And let its numbers be
Sweet monitors, that day by day,
Shall bid thee think of me!"

This production I sent to the village newspaper. I waited a long week, to see it appear. Finally, the impor-

tant Wednesday arrived. I hastened to the office—but the affair was not published. I glanced with a hurried eye over the damp sheet, and found a notice at last, commencing with three stars turned up and down. It read thus:—

"The tribute to Emily, by J. S. is unavoidably postponed until our next, by a press of advertisements, for which we are thankful—since we do that kind of business, as likewise all sorts of job work, on the most reasonable terms—blanks, cards, hand-bills, and other legal documents being executed by us at the shortest notice. Not to digress, however, we would say to J. S., let him cultivate his talent, he has tremendous powers, but he writes a bad hand. He should make his penmanship like his poetry—perfect."

I had the curiosity to look into the advertising columns, to see what envious things of traffic had displaced my lines. There were but three advertisements—a sheriff's sale, a stray cow, and a wife eloped from bed and board. I read the sheriff's notice with that deep interest which these documents usually excite. It discoursed of lands, messuages and tenements, designated "by a line, beginning at the northwest corner of Mr. Jenkins' cow house—running thence north seventy-five chains, fourteen links—thence east twenty-nine chains, eleven links, to a stake and stones"—and so on to the end of the chapter.

Yet the notice filled me with exceeding great delight. I sent it to Emily; I told her that "J. S." was myself, but begged her not to mention it to a third person. She kept her secret as women usually do—in three days it was all over town that I had a piece, "that I had made out of my head," coming forth in the next week's newspaper, addressed to Emily Brinkerhoff.

Never did seven days roll more slowly around than the week's interval which followed the foregoing notice, in the "Elucidator of Freedom and Tocsin of the People." When it *did* finally come out, I sent Emily an affectionate note, with a copy of the paper, assuring her that the poem contained my real sentiments. I determined not to read it myself until I visited her in the evening. By great self-denial I kept my resolve, and when the young moon arose, bent my steps toward the mansion of my mistress.

She received me coldly. I was surprised and abashed. "What is the matter, Em?" I tenderly inquired; "did you get my billetdoux and the verses to-day?"

"Yes—they came safe."

"Well, how did you like them?"

"The note was kind and good, but the verses were foolish, ridiculous nonsense."

I was thunderstruck. I asked to see the paper. Emily arose and handed it to me—and, sitting down by the vine-clad window, patted her little foot angrily on the floor.

I opened the Elucidator and Tocsin, and read my poem. Solomon of Jerusalem! what inhuman butchery! what idiocy! But I will give the effusion as it was printed, "and shame the devil."

"TO EMILY B—."

"Dear girl! an angel sure thou art—
The muse of every spell;
That brags o'er trumpets to my heart,
And bids my bosom swell.

"And oh, darnation o'er thy cheek
Its rudest blister bends;
And thy blue eyes forever speak
A welcome to thy friends.

"Alas! if fate should bind us fast,
Life would be rough with me;
A load would rush upon my heart,
Without a smile from thee.

"Where could I meet a lump so fair
In nature's open passage?
With thee the barbarous flower compare,
And own my grief a passage?"

"Forgive my bore this nasty lay,
And let its numbers be
Sweet monitors, that drily dry
Shall bid thee think of me!"

J. S."

When I had read over this diabolical mass of stuff, I flew into an uncontrollable rage. In the blindness of my chagrin, I depreciated the judgment of Miss Emily; I thought every body could see the errors and detect them as readily as I did; and I said to my young friend that she must have been very stupid or inattentive not to see how the poem ought to read. This roused in her bosom "all the blood of all the Brinkerhoff's." She handed me my hat, and pointed significantly at the door. I went out at the aperture thus indicated and have never darkened it since. Emily is now the wife of a Connecticut school-master, who blows the pitchpipe and leads the choir on Sunday in her father's church.

This was my first passion, and my last, except that into which I have been roused every time I have sent a

piece to be published. Yet I still love to console my dreary bachelorship by writing and seeing my thoughts in print: but I despair of ever seeing them rightly uttered. Fate, in that regard is against me, and probably always will be.

JOHN SMITH.

MARRIAGES.

In this city, on the 3d inst., by Rev. D. Skinner, Mr. DAVID JOHNSON, to Miss SALLY PELIX, both of Deerfield.

In Brookfield, November 24, by Rev. E. M. Woolley, Mr. ELIJAH F. NASH, of Hamilton, to Miss LUCINDA BLANDING, of the former place.

In Springfield, Mass., September 14th, by Rev. Mr. Wright, Mr. BENJAMIN BURGESS, to Miss LAURA BRITTON, all of that place.

In Erieville, October 13th, by Rev. O. Beckwith, Mr. E. HOLMES, to Miss ANGELINE RICHARDSON. Also,

In the same place, November 23d, by the same, Mr. H. R. WHITNALL, to Miss JANE RICHARDSON, daughters of Asa Richardson, Esq., all of that place.

In South Bainbridge, November 16th, by Rev. George Messinger, Jr., Mr. WILLIAM BLAKE, to Miss JOYSE ANN COOK. Also,

In the same place, November 10th, by the same, Mr. ARIEL EDWARDS, of Masonville, to Miss SUSAN RIGBY, of Coventry.

In South New-Berlin, November 3d, by Rev. W. M. Delong, Mr. BRADLEY L. CHAMBERLAIN, to Miss ELIZABETH STEVENS, all of New-Berlin.

In Newport, December 1st, by Rev. D. Biddlecom, Mr. WILLIAM BOWEN, to Miss MARIA RIX.

DEATHS.

In Oxford, September 10th, JULIA S., daughter of Rev. N. Doolittle, aged 2 years. Thus is a lovely, interesting and very promising child, like a beautiful and tender flower, cut down by the destroying angel. Oh, how consoling the thought, that "of such is the kingdom of heaven."

G. M., Jr.

In Parma, November 12th, Mr. SAMUEL HUNT, aged 21 years. In the death of this amiable young man, his surviving friends have much reason to mourn, but not as those who have no hope of meeting again their departed friends in another and better world. He bore a long and painful sickness with cheerful resignation to the divine will; and without expectation of recovery, anxiously waited for the time to come when his spirit should wing its way to its Father and its God. May the presence of Him whose consolations are neither few nor small, afford them all needed comfort, and enable them to say, in sincerity, "not our wills, but thine, O God, be done."

W. Q.

In Pittsfield, Otsego county, November 18, Mrs. ABIGAIL DELONG, relict of Abram Delong, aged 50 years.

For several years the deceased had been afflicted with the lingering and wasting disease of consumption. Previous to her sickness she had no well grounded hope in the Gospel; i. e., she was not satisfied (and who can be?) in believing the doctrines of endless woe, neither was she persuaded that "God is the Saviour of all men." But during her illness, wishing to find something that would impart comfort to her troubled mind, she perused carefully and prayerfully that volume which (and which only) can give strength to the weak, peace to the troubled, and hope to the desponding. Suffice it to say, she became a believer in the cheering and death-disarming doctrine of the illimitable grace and unbounded goodness of her God. And when the hour of dissolution drew near, she expressed a willingness to depart for a better and happier world. Her funeral was attended on the 19th, by Br. M. B. Smith, and according to her request a discourse was delivered from 1 Cor. xv: 49.

W. M. D.

THE MAGAZINE AND ADVOCATE.

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, DECEMBER 17, 1836.

NUMBER 51.

THE PREACHER.

ORIGINAL SERMON.

Delivered in So. Bainbridge, on the death of Sylvester Corbin, Esq.

By GEORGE MESSINGER, JR.

[Published by request.]

"How are the dead raised up, and with what body do they come?" 1 Cor. xv: 35.

Death and the resurrection are what we fully believe every individual of the human family will certainly experience. For the Bible teaches, that both will invariably be realized by all, in the established order and mode of divine Providence. The voice of almighty God is, to every individual, "dust thou art, and unto dust thou shalt return;" and our divine Redeemer says, "the dead are raised."

My friends, it seems natural for us, at a time like this, to think and converse upon death. Although we are all deeply sensible we must die, yet death seems at a distance from us all; though we are constrained to acknowledge, it may be near. The time swiftly passes from infancy to age, from the cradle to the grave. A short period measures the longest life. The short duration of time allotted to man, bears no sensible comparison to endless duration. The interminable and happy life for which we hope, appears of immense consequence to every enlightened mind. If it were not for the Gospel, how gloomy would be a retrospect of the ravages of the destroying angel and the view of our future eternal prospects. What immense numbers of human beings have fallen! yea, what mighty nations, kingdoms, and vast empires have been cut down! Generation succeeds generation, and although millions die, yet, at the same time, millions are born. Fathers and mothers are laid in their tombs, and their sons and daughters are left to fill their stations.

"As leaves on trees, the race of man is found,
Now green in youth, now with'ring on the ground;
Another spring, another race supplies,
They fall successive, and successive rise;
So generations in their turns decay,
So these remain, when those are passed away."

Our sister, the companion of our departed brother, made her exit from this great theatre of action, but a few months since, and now, so soon, he is called to follow her. They were both much beloved and respected in life, and deeply lamented in death. Being both members of our church and society, we very much feel our loss, but fondly hope, it is their eternal gain. No more will they join their devotions with ours in our worshipping assembly; but they now belong to the great congregation above, and unite with congenial spirits, those flames of love, the holy angels that burn before the throne of the Eternal.

Our dear departed brother, whose obsequies have been duly attended, and respectfully performed, lies quietly in yonder burying-ground—he lies undisturbed—he sleeps in death—peace be to his ashes! Although he is dead, yet still he lives in the memory, esteem and affection of his kindred, and an extensive circle of friends. We all feel a pang of sorrow piercing our hearts. A good man has fallen. In the midst of his usefulness he was cut off. He acted well his part as a husband, a father, a citizen, and a member of society—for he was a kind husband, a good father, an active, public spirited, and useful citizen; and a pious Christian. He was fearless and independent in expressing his sentiments which were near his heart, being a sincere believer in the salvation of all. Truly may it be said, he was kind and generous to the poor, liberal, warm-hearted, and benevolent, and

was that "noblest work of God," "an honest man." Hence he gave a practical illustration of the glorious faith he embraced. "Mark the perfect man, and behold the upright, for the end of that man is peace." In view of the virtuous life, and peaceful end of our lamented brother, we can all say, "let me die the death of the righteous and let my last end be like his." In an unexpected moment, and sudden manner, an arrow was sped from the hand of the destroying angel, and he fell a victim to this universal conqueror. Now the crimson current flows no more, those once active limbs are motionless, and that heart which was warmed with love to God and universal benevolence to man, and beat in unison with the most noble and generous sentiments, beats no more: and all that remains, is a cold and motionless memento of mortality. With what intense interest do we ask, "If a man die shall he live again?" Will our departed brother, with the rest of our kindred race, be raised to enjoy immortal beatitude?

Although man, in all ages, countries and conditions, has hoped to live, and be happy after death; yet he has not always had sufficient evidence upon which he could found his hope. And although philosophers and sages had reasoned, and poets had prophesied and sung of immortality, yet no certain light shone upon the darkness of the tomb, till Christ arose, and thus "brought life and immortality to light through the Gospel." Our text contains the very natural and important inquiry, "how are the dead raised up, and with what body do they come?" With what deep and heart-felt interest must this question be asked by every intelligent human being? This question proceeds upon the acknowledged supposition, that the dead will be raised, somehow or other. All Christian sects that have existed since the commencement of the Christian era, have acknowledged the resurrection in some form; yet, many crude and unintelligible opinions have been prevalent concerning it, but these are no part of the pure Gospel. Of all subjects contained in the Gospel, the RESURRECTION is vastly the most important. This momentous subject should be approached without the least prejudice, with reason, charity and candor; while in our researches after the truth, we have free access to the researches of philosophy, the dim light of nature, analogy and science, but above all to the lucid and brilliant light of REVELATION. Happy, truly happy is he who is perpetually under the influence of reason, candor and charity, whose independence never degenerates into obstinacy, his liberality into criminal indulgence, nor his humility into meanness; and who, in his researches after truth, has come to the glorious conclusion that holiness and unalloyed bliss will be as extensive and durable as intelligence.

In a savage, barbarous, civilized or enlightened state, how dear to man is the hope of immortal felicity! To it he clings with the strongest grasp. Ask the untutored children of nature, the aborigines of America; "How are the dead raised up, and with what body do they come?" And they will tell you; "As soon as we die, we expect to have youthful, healthy and immortal bodies prepared for us by the Great Spirit, who will give us our dogs and guns, and a great plenty of the best kind of game, among forests of evergreen, fanned by gentle breezes, and warmed by the southern sun, where we shall not want for any thing, but shall be perfectly happy."

Ask the enslaved, abused, and unhappy Africans, whose ancestors, or themselves, were cruelly torn from their native country, and they will tell you; "We expect our slavery will end at death,

that we shall return to the land of our fathers, and enjoy our liberty, and regale ourselves in the country of our ancestors, where we shall again see all our kindred, and live with them forever. Then, we shall no more be obliged to toil under the lash of a master; and then, we shall be completely happy."

Ask the warlike Mahomedans, and they will tell you; "When we have passed through the gate of death, we believe we shall ascend to the shining abodes of extatic bliss which are composed of silver, and gold, and precious stones, whose walks are of the purest musk, and there we shall be fully gratified with all we desire and highly esteem here below."

Ask enlightened Christians; and they will tell you; "We believe we shall be raised by the mighty power of God to enjoy perfect and endless purity and bliss, in the bright morn of the resurrection, when the last loud trump shall sound. That then our bodies will be purely spiritual. And that in both body and mind, we shall be glorious, incorruptible and immortal, and throughout eternity remain the happy beings of light and love."

The anxious desire to exist after death, in happiness and immortality, is strongly fixed in the heart of every intelligent human being. Hence, the ardent wish for future bliss was implanted in man by his Creator. We believe that our heavenly Father would never have made a desire thus universal, which he intended never to gratify; and this is a strong reason in our minds, why he will raise the dead, and gratify this innocent desire of all his children.

The resurrection from the dead, was always true, but was unknown before Christ brought it to light. Before he came, it was shrouded in darkness, but when he rose, the clearest evidence of its truth shone brightly upon the world. A complete knowledge of this subject, or of our condition after being raised, cannot be reasonably expected in this life; for, at present, it is founded in faith. "Now faith is a confidence in things hoped for, and a conviction of things not seen." And, says St. John, "it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him." If our faith in the resurrection is not a knowledge of it, yet, the evidence is so clear and strong as to fully satisfy us that it is true.

We may argue a resurrection from evidences existing in nature, and also, from analogy and reason. But we never could derive clear evidence of its truth from these sources. Let us glance at some of the evidences existing in nature. It is acknowledged among philosophic naturalists, that all matter is filled with life, and that life is every where springing up in the midst of death. For instance; all the vegetable kingdom seems to die, and be brought to life again. If we look into the animal world and trace the chain of beings as far as we are capable, as it descends below man, we shall discover many insects and reptiles that seem to die, and afterwards live again. In the first stage of many insects, there is simply an elevation above dead matter; at length they rise from their groveling state, assume different forms, appear in beautiful attire, put on wings, regale themselves on different food, and spend a joyful season in the sunbeams. Such is the case with the worm that is converted into a beautiful butterfly. It improves and betters its condition through every stage it passes.

In this life, man does not undergo any such change as we see in many of the lower species; hence, he is to look forward to eternity for his final change. Although nature teaches that men shall

be changed, yet it does not teach with what bodies they shall come, but it is evident this change will be for the better—for no animal assumes any state, or form for the worse, but always for the better. Worms grovel upon the earth, and pass through toil and pilgrimage. It is the period of their mortality; and is the foundation on which is to be erected a more refined and exalted mode of existence. When they change, they cease to be what they were. Their form becomes beautified, their mode of life improved, and their food better. They enjoy a new life, new scenery, and new pastime; it is their resurrection. In this state of existence, we, like worms grovel upon the earth, and are mortal. The bodies we now possess, are animated with mortal life, but our spiritual bodies will be animated with immortal life. That was not first which is spiritual, but that which is natural, and afterward, that which is spiritual." As man's first body, in its original state, is death, which is made alive, and subject to dissolution, so the second body, is mortality brought into indissoluble life. We apprehend, it cannot appear more mysterious to be raised from the dead, than it does to be brought into the present state of existence. And, indeed, our future state may follow as a necessary consequence from our present one.

There have been many unscriptural opinions entertained upon the resurrection. One is, that a part of mankind will be corruptible and vessels of immortal dishonor; which we shall see is contrary to Scripture. I conclude my hearers will be the best satisfied with purely scriptural views upon this subject. And upon this momentous and deeply interesting theme, the light of revealed truth will be far more satisfactory to the sincere inquirer after truth, than the opinions of men, or the evidences existing in nature or analogy. The Christian goes from every other source of information which he may have studied, to his Bible, and there walks securely by the certain light of revealed truth. Here tired research may rest, while arguments, reasons and similitudes throng upon the mind. The greatest advantage in referring to nature, is, to see that it harmonizes with inspiration. Nature, as far as it goes, confirms the voice of inspiration; and in no instance contradicts it. Inspiration reveals many things that nature does not, and among the most important, is the resurrection. Our Lord is a true and faithful witness upon this subject, let us listen with reverence to his testimony. He says; "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. xxii: 30. Again, "when they rise from the dead, they.... are as the angels which are in heaven." Mark xii: 25. Again; "neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx: 36. Thus, our Lord gives us the assurance, that we shall be as the angels in heaven, and equal unto them; and also, that being children of the resurrection we shall be the children of God. In this testimony he plainly teaches immortality by saying, "neither can they die any more." And he expressly teaches the universality of this resurrection, by the expression, "all live unto him" [i. e. God.]

But the question returns, "how are the dead raised up and with what body do they come?" In answer to this, the apostle adduces the similitude of grain, as an illustration. He observes; "that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be." According to this, these mortal bodies will not be raised, for observe the expression, "thou sowest not that body that shall be." It is an obvious truth, that in grain, there is a new body, separate and living, after the death of the old. The apostle in a lucid manner proceeds to illustrate the resurrection from this analogy of grain. "And that which thou sowest, thou sowest not that body that shall be, but bare (or naked) grain, it may chance of wheat or of some other grain; but God giveth it a body, as it hath pleased him, and to every seed its own body." When we trace the growth of grain, we discover the consist-

ency of the apostle's reasoning. The body of the grain dies, and only the refined part germinates, which becomes distinctly developed after the old body is dead, yet it was not a body of itself, because it constituted a part of the old body, so that without it, the old body could have no life, but without the death of the old, the new body could have no separate existence.

The apostle alludes to various bodies that are seen in the earth and heavens, as further illustrative of his subject, saying, "there are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." That is, on earth there are bodies of flesh, those of men, beasts, fishes and birds, all of which are said to be glorious. And in the heavens, are the sun, moon, and stars, which are glorious celestial bodies. As the glory of the celestial bodies exceeds the glory of the terrestrial, so will our glorified spiritual bodies exceed our earthly bodies. This reasoning of the apostle does not, as some have supposed, allude to any difference there may be in the glory of those who will be raised, but the comparison is between this life, and the next. This is obvious from the application of St. Paul's reasoning upon grain. For he observes, "so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." From this we conclude that a future incorruptible, glorious, honorable, and spiritual state of existence awaits us beyond death. "This mortal must put on immortality." This is clear proof of the correctness of the conclusion of the apostle's analogical reasoning, that man shall be renovated from the tomb. And this is farther confirmed thus, "the dead shall be raised incorruptible, and we shall be changed." Thus the scene of a pure, happy, and imperishable existence is opened plainly to our mental vision. And we can behold "an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us," yea, and all mankind; for, "as in Adam all die, even so, in Christ shall all be made alive." All must die, before they can live beyond the reach of death. Hence, we ought not to regard death as a terrific enemy, but as a friendly conductor to immortal joy by the appointed allotment of a kind providence. O, then, may God in his infinite goodness, through the instrumentality of our beloved Saviour, in the resurrection, transform us into his own holy and immortal image. Death the universal conqueror will be conquered, "swallowed up in victory," destroyed, abolished, and be no more. Not any thing then can remain in opposition to life—life immortal, incorruptible, glorious and happy.

The promise and gift of such a life, flow freely from a Father's love. O what inexhaustible stores of goodness and felicity are centered in Him! What endless testimony of his love is still scattered in the paths we have perambulated. There is not any thing opposes a conscious, happy and immortal futurity, for the evidences of nature demonstrate its truth, and consistency; analogy and reason are fruitful in its defence; and in God's inspiration we find evidence clear and decided. And no enlightened mind can doubt that the perfections of God harmonize with his works and word.—What then stands in the way of our hope of endless bliss? Not any thing.

Let this noble, inexhaustible theme engross our minds, encourage our hearts, and reconcile us to death. The subject is full of comfort to mourning friends; it dispels the gloom of the grave, and soothes and cheers our dying moments. O, God, wilt thou raise us with all our race to taste of heavenly joy, and sing the deathless song of redeeming love? So let it be.

For the Magazine and Advocate.

ARGUMENT FOR CHRISTIANITY.

I have just finished the perusal of Br. I. D. Williamson's Argument for Christianity, and can truly say it is a feast of fat things full of marrow. This argument brings the subject home to our "bosoms

and business"—and cold must be the heart of that individual who can read its "spirit-stirring" pages, and not feel the thrilling emotions of gratitude to the great Author of our holy religion, who has filled the universe with evidences of the truth of Christianity. By the side of a multitude of those evidences, brought to view in this little book, infidelity is like the gloom of midnight compared with the concentrated blaze of ten thousand suns. May its circulation be extensive, and long may it inspire the believer in divine revelation with confidence in the doctrine of immortality—and O, may it be the means of leading the bewildered votaries of error, to the exhaustless fountain of eternal life.

C. B. B.

For the Magazine and Advocate

PULPIT ELOQUENCE.

BY REV. L. L. SADLER.

Br. SKINNER AND GROSH—Your readers have doubtlessly heard much of the Mississippi valley—of its great internal resources—its fertility of soil—its peculiar advantages—and its vast importance in regard to agricultural, commercial, and religious operations and interests; yet, it is probable, that many of them are not aware, that this valley includes the whole territory lying between the Alleghany ridge, and the Rocky Mountains. In the Western country, however, its jurisdiction is recognized to be thus extensive. It does not only embrace the narrow vale that lies contiguous to this chief of rivers, but all that vast region of country through which its numerous and majestic tributaries flow. Much is said in the East, about sending missionaries to the Mississippi valley, but it is not presumable, that most of the people are aware of what is implied in this name: and it would be well if they knew, that this valley included, as it were, the whole Western world; that when they are addressed in relation to "benevolent operations" in it, they may be led to inquire into the definite objects in view. For in many places there are old settlements and extensive towns, whose inhabitants think themselves as competent to instruct the Eastern people both in regard to temporalities and spiritualities, as do they of the East, to teach the people of the West.

Every country has its peculiarities and characteristics, that strike the attention and secure the interest of the traveling stranger. The Mississippi valley is not wholly destitute of these marked lineaments and distinguishing features, as every one will bear witness who has paid it a visit. And as it may not be wholly uninteresting to your readers, I will give a brief portraiture of Western eloquence, or rather a specimen of pulpit oratory—and they will then the better understand, how much the inhabitants of the great valley need the lights of the East, to improve their understandings, and perfect their attainments.

The preacher took for his text, Matt. xxiv: 37-39. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

He spoke, *firstly*, of man's created state when dwelling in Eden's sweet bower, revelling in all the charms of a rural Paradise, and feasting himself on the rich and luxurious viands of a spontaneous production—free from toil, pain, and misery. He treated, *secondly*, of "the fall," his expulsion from the garden of bliss, his subjection to physical labor for subsistence, and his just exposure "to all the miseries of this life, death itself, and the pains of hell forever," as a suitable and proper punishment for his rash, his high handed, and presumptuous sin in plucking the prohibited fruit, "that brought death into the world, with all its woes." He spoke, *thirdly*, of the depravity that has been entailed on posterity on account of the defection of Adam—of their inability to do that which is well pleasing in the sight of God, until renovated by the grace of the Lord Jesus Christ, and moulded anew

by the Holy Spirit; and of the consequent wickedness of the world. He treated, *fourthly*, of the provisions that have been made for the redemption and salvation of the human race, and of the effectual door that has been opened through which sinners may flee from the wrath to come, as exhibited in the Gospel of Jesus Christ. He spoke, *fifthly*, of the awful consequences resulting to a neglect of such means of grace; and of disregarding the proffers of mercy and conditions of salvation, which led him to speak of death, of judgment, and of eternity.

Here he came to his text, and gave his audience to understand, that it had reference to that great and notable day for which all other days were made, when an assembled universe would stand before God for judgment, and have their doom pronounced according to merit or demerit—and to the carelessness, recklessness, and folly of men, as manifest in this life, in relation to their final destinies. In order to impress the subject deeply on the minds of his hearers, he took them back on imagination's wing, to primitive times, and placed them among the inhabitants that existed before the flood, to be the spectators of the awful tragedy that closed their career in overwhelming destruction. Said he, "Such was the wickedness of the world, that God repented that he had made man, and he resolved he would destroy these people from the face of the earth. But there was one righteous man, who feared God and kept his commandments. This man was that Noah, mentioned in the text. So God says to Noah—I have beheld, that the wickedness of the earth is great, and I will destroy man, and beast, and every living thing. I will fill the earth with a flood, that shall drown the whole world—for my spirit shall not always strive with man. Noah! go to work, and build you a boat, that when I pour out my wrath upon the ungodly, you, and your family, and such as you take in the boat with you, may escape unharmed. So Noah builds himself a boat, as the Lord commanded him. And the people laugh at Noah, and mock him, and sneer at him, and say, 'what are you building that great boat for? what do you think you will do with it? When will you have water enough for it to swim in? Build a boat to use on dry land! Ha! we guess you will have your labor for your pains.' Noah tells them the Lord has become angry with them; and is a going to destroy them with a flood, unless they repent, and if any would escape, they must build a boat, as an ark of refuge. This (says Noah) is my purpose: and if you do not prepare yourselves in this manner for escape, when the destroying flood comes, then you will want to get into my boat; but I cannot take you on board. So repent, and build you a boat, before it is everlastingly too late. But they laugh and jeer at Noah, and continue eating, and drinking, and marrying, and giving in marriage, and committing all kinds of abominations, till Noah gets his boat done. Now Noah and his family, and the animals and birds he had selected to preserve, go into the boat—and suddenly the windows of heaven are opened, and the fountains of the great deep are broken up—the rains descend—the floods rise—the waves roll and toss—and all the valleys begin to be covered with water. The people begin to be frightened and run to the hills. They remember what Noah told them; and they would not believe him. Now, they are afraid 'twill prove true. The rain pours down in torrents—the waters keep rising. They look around them, and wherever they turn their eyes, all is one vast sea. The flood keeps rising—the cattle are swept away—and every thing is threatened with destruction. The people get alarmed and they look out on the water, and there they see Noah in his boat, all safe—and they call out to Noah, 'Come over here with your boat! Come over here with your boat, Noah! let us get into your boat, Noah! Come here with your boat.' 'Ah, no!' says Noah, 'I cannot take you on board the boat now. I told you, when I was building the boat that there would be a flood, and that you had better repent and build a boat too—but you derided me, and laughed at my supposed folly. Now it is too

late; I cannot take you in my boat. A little longer, and the rising flood will sweep you all away. Don't you wish you had built a boat for yourselves? See, I am here safe; and where are you? Alas! you will be drowned with the world in the great flood.' 'Oh! Noah! Come over here with your boat! Come over here with your boat! Don't let us die! Come here with your boat! let us get into your boat!' And the waters begin to break over the tops of the hills. Multitudes are swept away, and forever lost. Many climb up the trees—and as they see Noah lodged snugly in his boat, they cry again, 'Noah! Come over here with your boat! Come over here with your boat!' 'No!' says Noah, 'I cannot take you in the boat. Once you scoffed me, and now I will laugh at your calamity, and mock as your fear cometh; I will not come to your relief.' 'Well then,' say they, 'go along with your boat, if ye are a mind to be so contrary. We do not think there will be more than a shower after all.' The rest of the Sermon we leave to the reader to imagine.

Now, do you think that the Western people need such missionaries from the East to improve their style, and give them lessons on rhetoric and oratory? With such eloquence and genius, how rapid will be the cause of religion among men! What originality of thought! What soul-stirring descriptions! What appeals to passions!

For the Magazine and Advocate.

INCIDENTS IN THE LIFE OF A PREACHER.....No. VIII.

I was reading at the table of the packet-boat, which runs from Buffalo to Rochester, when a stout, healthy, square-built man, with a Western accent, very unceremoniously thrust a Bible between my face and the book in which I was reading, with his finger fixed on the 14th verse of the first chapter of Genesis. We had, on leaving Buffalo in the morning, been obliged to take a line-boat from some unwonted delay in the arrival of the packet from the East; and on meeting the latter near Black Rock, I had noticed this individual as taking an active and rather consequential part in directing and overlooking the exchange of baggage from one boat to the other. He now held the Bible full in my face, without uttering a word—his finger acting the index to the very verse to which he designed to draw my attention. After being asked what he wanted, he replied, that he wanted "to know the *philosophy* of that passage."

Knowing that we had a class of men who pretended to more philosophy than religion, and who might certainly often claim more assurance than knowledge, I instantly recognized in this personage a member of that fraternity: and determined at once to see—and to let others see—the length and breadth, depth and height of his philosophy. In reply, therefore, to his question, it was simply said that the *philosophy* of the passage consisted in its assertion of the very obvious fact—that God created the sun, moon and stars. It was however quite plain from the way in which he had introduced the subject, that he had some motive not then explained—and it was not difficult to guess what it was. But having no right to presume what he intended, it was deemed best to let his philosophy take its own course, and develop his purposes in its own time.

He now put on an important aspect, and having drawn by some sarcasm, the attention of most of the passengers upon us, he looked around in a kind of triumph, and added—"Well, what philosophy was there in making a sun, etc., after *three days*? How could there be day and night before there was a sun—and if there could be, what was the use of having one?"

Answer—You are told beforehand, how there could be *light* or day, before there was a sun—and there is nothing *unphilosophical* or inconsistent in that account. It being as reasonable and as natural that light should be created before the sun, as at the same time, or afterwards. And though day and night to us, now obviously depend upon the existence of the sun as a sun—still it is consistent with sound philosophy to suppose, that all the usual phenomena of light might have succeeded its pro-

duction, without the presence or being of the sun. Besides—there are philosophers who maintain that by *day*, we are not to understand the period between the apparent rising and setting of the sun—nor yet twenty-four hours—but a period of time—an *age*, a *dispensation*; and by the several days here named, a succession of ages.

The most profound attention was given by the passengers during all this time, and it was manifest that they felt a deep and lively interest in the subject of our conversation. But this indication of an important interest in the subject, was evidently disagreeable to our philosopher. And raising his voice, and affecting a malignant laugh, he uttered a number of coarse epithets in condemnation of Moses, or of some one else whom he supposed had written what he was pleased to call—"this silly story." "Why," said he, "was ever any thing more ridiculous than this silly story?" Answer—O yes, Sir, the pretension to philosophy without any knowledge of its principles. But what is there so very ridiculous in this history of the creation? "Ridiculous—why that a man should undertake to write the history of events which took place so long before he was born." But, Sir, are you serious in this remark? Did not Mr. Hume write the history of an immense number of events which transpired in England, long before he was born? And did not Gibbon write the history of the decline and fall of the Roman Empire—the whole mass of facts constituting his history having taken place ages before his birth? Recollect, Sir, that these men were philosophers of the school which you so much admire, and who would not, of course, do any thing to dishonor themselves, or bring discredit upon their histories. Can you, in view of all this, mean that it is ridiculous and unphilosophical to write a history of events that have already taken place? "Yes—what could Moses or any other man know about events that took place so long before they were born?"

Really, Sir, I had always supposed it was as philosophical to write a history of past events, as of any other. What would you think of the man who should attempt to write a history of future events?

"What should I think—why, I should think—;" and the philosopher came to a full stop, and looked very much as such a man may well be supposed to look—extremely silly. At the same moment the risibles of the passengers, which were screwed up to the utmost tension, suddenly gave way, and the philosopher was overwhelmed with an irresistible burst of laughter.

It was evident that, in the warmth of his feelings, he had forgotten to say something which he intended, respecting the Mosaic history. But what, we never learned, for his courage had now completely failed him, with his failure to render a clergyman and the Bible ridiculous. I returned to my book—the passengers generally made some passing remark on the conversation in which we had been engaged—our hero walked to the ladies' cabin to receive the condolence of his wife—and remained, during the rest of the day, a quiet and peaceable man.

BARNABAS.

For the Magazine and Advocate.

THE NEXT VOLUME.

Extract of a letter from Rev. C. Hammond.

"I rejoice in your unabated zeal to improve your paper, and make it what it ought to be. For myself, I am at a loss to know how you expect to succeed; for, verily, I had concluded that there could not be, but a little, if any more, improvement in your paper. I shall feel an interest in your success proportionate to the merit your exertions may claim. You solicit my assistance the coming year, and ask how much, etc.? I can now, only say, all that you ask in forwarding subscribers' names and remitting money. Concerning communications, you may expect some.....There will, I believe, be no falling off of your subscribers in this section of the country."

[We intend *trying* to improve the paper at least that "little," if no "more." PUBL.]

For the Magazine and Advocate.

KINDNESS.....No. IV.

"I was in prison, and ye came unto me."

Visiting the prison is another duty of kindness. The forms of misery among us which are produced by the closest confinement, present nothing which can compare with the horrors of a Jewish prison. They were dark, damp and terrible; every way calculated for misery: where the sufferer was not only loaded with chains, but frequently had his feet fastened in what are called stocks.

Now, from persons thus situated, there is in most minds a sort of estrangement. They are considered as outcasts from society; indeed, as cut off from its benefits, and there is a strong disposition to avoid them, lest their crimes cling to us.

This tendency of the human mind is directly met by the language of Jesus, at the head of this article. "I was in prison, and ye came unto me." I was in the most degraded situation in which mortal can be placed: even in the murderer's dungeon, and ye came unto me, and administered your kindness. Our Saviour manifestly teaches that even the pests of society are still men—that kindness, even when administered to the evil and the unthankful, is meritorious. The reason is plain—the mitigation of suffering is the business of kindness; and it is a matter of perfect indifference to that object, *where* the sufferer is, or *who* the sufferer is. Whether on the road from Jerusalem to Jericho, or in Jerusalem—whether he fell among thieves and was stripped and wounded, or whether pretended friends did the same thing—whether he was in the dark damp vaults of a prison-house, or seated in the imperial chair—whether Jew or Gentile,—Pharisee or publican—priest or Samaritan; no matter, kindness bends the proud Pharisee, softens the feelings and melts the hard heart of the Priest and the Levite, and comes down to the wants and the woes of man.

Kindness does not, however, interfere with the administration of justice. It allows the guilty to be punished, but punished only with a view to their good. Therefore, as confinement is one thing, and unnecessary suffering under it, is quite another, kindness will wish the mitigation of those rigors of punishment which have no object but to oppress the sufferer. Much has been effected already in favor of humanity; but much still remains to be done. It has been perceived that it was much safer and easier to *prevent* crimes by inspiring good principles and correct motives of obedience, than to *cure* them by punishment. Hence, the most enlightened governments generally administer punishments with a view to *restrain* and *reform*, rather than to *torture* the criminal.

As far as the condition of the prisoner has, in these respects, been improved, so far has the doctrine of Christ been complied with. A few more *Howards*, to traverse continents, cross oceans, and to descend into the deep recesses of the prisoner's abode, and pour into the criminal's ear the sweet sounds of Gospel principles, will do much more towards reclaiming the victims of vice, than many unjust judgments. A few more benevolent souls, whose kindness prompts them to attempt the amelioration of mankind, by inculcating correct principles of punishment in the minds of the people, will do much towards alleviating human distress, lessening crime, degrading vice, exalting virtue, and producing a clearer system of government, by copying the holy precepts of the Gospel of Christ.

God grant that a few more philanthropists may engage in this work of kindness, such as he of whom the poet sings.

"O'er burning sands, deep waves, and wilds of snow,
A Howard journeying, seeks the house of woe:
Down many a winding step to dungeons dank,
Where anguish wails aloud and fetters clank,
To caves bestrewed with many a mouldering bone,
And cells whose echoes only learn to groan;
Where no kind bars a whispering friend disclose,
No sunbeam enters and no zephyr blows,
He treads, inemulous of fame or wealth,
Profuse of toil and prodigal of health."

EIMI

From the Universalist Union.

SKETCH

Of the Life of Rev. David Thom, Liverpool, England.

WRITTEN BY HIMSELF.

The following sketch of the life of the Rev. Mr. Thom, at present perhaps the most devoted and influential advocate of Universalism in England, was written at the request of the undersigned, communicated through Mr. J. Morrison of this city. Previous to the second session of the Universalist Historical Society, and consequently before I opened a correspondence with Mr. Thom, I solicited Mr. Morrison, who had been some time acquainted with him, to furnish me a sketch of his life for the use of the Society. This he was unable to do as he wished; and some months afterwards I received through his kindness the following sketch from Mr. Thom's own pen. It has remained in my possession from that time till the last session of the Historical Society when a resolution was passed instructing me to publish it in our religious periodicals. In performing this duty I can but say, I hope it will be read by our brethren generally with as much pleasure as it has by myself.

T. J. SAWYER,
Sec. Univ. Hist. Society.

My history has but few claims on public notice. Such as it is, it follows.

I was born at Glasgow, North Britain, on the 19th day of February, 1795. After having passed through the usual preparatory course of study, I entered the University of my native city in October, 1806; and attended in succession the literary and philosophical classes taught there.

Having been destined for the Scottish bar, I was placed in the office of a respectable solicitor in Glasgow, with a view to my becoming acquainted with the practical part of the legal profession.—The rather sudden death of my excellent father, in October, 1814, brought to an end all my forensic prospects, and compelled me to enter on a perfectly new career.

I had been trained from my earliest years to the love and practice of religion; my feelings and whole demeanor were what is commonly denominated *serious*; and my reading, without having been confined to any one particular topic, had chiefly embraced the subject of theology. Besides, my education, which had been of the most liberal kind, enabled me to adopt any of the learned professions. Under existing circumstances, I resolved to devote myself to the work of the ministry in the Established Church of Scotland, in the communion of which I had been brought up.

From the Winter of 1816, till the Summer of 1820, with the exception of rather more than a twelve-month which I spent as Tutor in the family of an amiable and distinguished nobleman, I was occupied in making preparations for the duties of my future profession. On the 9th day of July, 1820, I obtained license to preach the Gospel from the Presbytery of Glasgow; and, early in the month of January following, I became assistant to the Rev. Robert Clason, minister of the parish of Logie, near Stirling.

In Logie I continued rather more than two years. While there, two calls were given me. The one, to become minister of the Chapel of Ease at Ardock, parish of Muthil, Perthshire; and the other, to take charge of a new Scottish congregation in Liverpool. The latter I preferred; and was ordained to the office of the Christian ministry, by the Presbytery of Glasgow, on the 7th day of May, 1823.

A totally new view of things was now about to open up to me; and in connexion with this, I was to undergo trials of no ordinary kind. Little did I think, when I set foot in Liverpool, that there my mind was to become the subject of an almost complete revolution.

At first my popularity was very great. For several Sundays, the Music Hall in which I preached was crowded. This, of course, could not continue. But while the merely curious were dropping away, some of the sentiments which I was

proclaiming were beginning to excite feelings of a peculiar kind in the minds of those who remained.

From the commencement of my theological career my leading desire had been, as it still is, never to utter from the pulpit a single sentiment to which my own heart did not thoroughly respond. I had been reared a strict Calvinist. I was intimately acquainted with the Calvinistic divinity. The system of the Genevese reformer, therefore, was the basis of my pulpit discourses. But while in Logie, I had found, that there was something about Calvinism which did not *entirely* satisfy my own conscience. Much investigation, and many conversations with persons of different religious persuasions, had been the result. Just before coming to Liverpool, Calvinism had in my mind been modified by my reception of John Barclay's, (of Edinburgh,) view respecting the *assurance of faith*.

In this there was nothing inconsistent with the standards, whatever there might be with the current theology of the Church of Scotland. The doctrine is laid down in the 18th chapter, 2d section of the *Westminster Confession of Faith*; and, still more expressly, in the answer to the 30th question of the *Shorter Catechism*. Besides, in one of my trial discourses preached on 1 John iv: 19; *We love him because he first loved us*, I took care so distinctly as I thought to state my views, as that none of my supporters might afterwards have occasion to say that I had deceived them.

It appears, however, from the result, that I had not been understood. As I continued from time to time to point out the necessary connexion between the reception of the testimony concerning Christ Jesus, and purgation of the conscience; and also to show, that the effect of the Gospel, when believed in, is not to *improve human nature*, but to *control and subdue it*, and this in consequence of its being the introduction into the mind of the *first fruits of the divine nature*; the opposition of some of those who had formerly been very affectionately disposed towards me, began to be exhibited. As I persevered in stating what I believed to be true, their hostility increased. At last matters came to an open rupture. The advice of the then Solicitor General, Sir Charles Wetherell, was taken, as to whether or not they could legally get rid of me. His answer having been unfavorable, they were forced to suspend hostile procedure; but I agreed, for the sake of peace, to accept a colleague. Rodney-street church, here, to which I had been appointed, was opened in December, 1824. Opposition to me increased. The congregation was divided into factions. At last, in April, 1825, I was accused at the bar of the Presbytery of Glasgow, of entertaining heretical sentiments. The charge consisted of nine articles. The Presbytery having heard both parties, sent Commissioners to Liverpool, who sat for three weeks examining witnesses. Counsel were employed on both sides at enormous expense.* The evidence taken in Liverpool was printed, and a curious document it is. Two hearings of the cause took place afterwards in Glasgow. On the 22d of September, 1825, the Presbytery, with two dissenting voices pronounced the sentence which will be found at the end of the second edition of my *Three Questions*. I ceased to be a minister of the Rodney-street Church.

A new congregation was immediately formed. My friends again occupied the Music Hall; and there I preached my two first sermons in connexion with them on the 2d day of October, 1825.

Hitherto I had been devotedly attached to the Church of Scotland, and had held views, which, although disliked by its ministers, are to be found in its standards.† But now my mind, set free from the trammels of an establishment, and kept from entangling itself with any sect of dissenters,

* The prosecution cost my antagonists between 1000 and 1100 pounds sterling; and the defence involved my friends in an outlay of between 260 and 300 pounds.

† My "Remarks," and "Memorial," both published in 1825, give a very accurate idea of the sentiments entertained by me at the time.

was about to be carried forward in the path of scriptural discovery.

In February, 1826, happening to peruse the 15th chapter of 1st Corinthians, my mind was forcibly struck with the distinction between the first Adam as having been made a *living soul*, and the last Adam as having been made a *quickening spirit*. And also, with the fact stated by the apostle, that what was *spiritual*, so far from having come first, was preceded by what was *natural*. "Was it possible that God intended no restoration through Christ, of what Adam had originally forfeited?" Although in a very rough and uncouth manner, the first sketch of the doctrine maintained in my *Three Questions* was struck out in the Spring and Summer of 1826.

Still I never doubted the ordinary doctrine of eternal punishment. I proclaimed it at different places in Scotland, to which country I paid a visit during the Summer of the year last mentioned. But subsequently following out the hints originally suggested by the 15th chapter of 1st Corinthians, the question of eternal torments was forced on my notice. I felt sadly puzzled respecting it. It was no small gratification to me, because a relief to my thoughts, when a Christian friend, in May, 1827, proposed that I should advert on the way in which Mr. Pope had been conducting his controversy with Priest Maguire. My letter to Mr. Pope, published anonymously, and which on the whole sold very well, was thus brought out. But this once off my hands, the questions respecting eternal torments returned. I read, I reflected on it. The ordinary doctrine at last gave way; but I could not at the time satisfy my mind farther. The alternative of annihilation to the wicked, or future happiness to all, presented itself. I could not decide. In this state of mental perplexity, I composed and published the first edition of my *Three Questions proposed and answered*, in the Spring of 1828.

The publication of this work drew down upon me a storm of opposition. The Presbytery of Glasgow a second time summoned me to its bar. Astonished and disgusted at such procedure, I not only declined attending, but published my answer to the Presbytery along with its letter to me. The General Assembly of the Church of Scotland, in high dudgeon, took up the matter. By that *venerable body*, (so styled in courtesy,) I was finally thrust out of the Scottish Establishment, on the 2d day of June, 1828. The sentence is at the end of my *Three Questions*, second edition.

Soon after the publication of the last named work my mind began to find its way through the intricacies of the subject. Annihilation, I perceived, was inconsistent with the scope and express language of Scripture. In the Spring or early part the Summer of 1829, so far as my memory serves me, I received my first full convictions of the truth of the doctrine of *universal salvation*.

About this time I attended the late Dr. Spurzheim's course of lectures on phrenology. Previously I had rather slighted the subject. But, in listening to that eminent and amiable man, I was astonished to find that phrenology actually proceeds on the principle of that distinction subsisting between *soul and spirit*, which Scripture itself had already taught me.

In the course of this year, (1829,) I became known to friends in America. For the attentions which I have received in that quarter, I feel most grateful. Although completely differing in my religious sentiments from my excellent friend and correspondent in New-York, Mr. John Morrison, I rejoice to take this opportunity of testifying my sense of the obligations under which he has laid me, by the transmission of periodicals and books, as well as by the valuable information which his letters contain. To Mr. Whitmore, Editor of the Boston Trumpet, Mr. Balfour of Charlestown, Massachusetts, and others, I am obliged for letters, books, notices of my publications, and other proofs of kindness. I only wish that the numerous and pressing avocations of the two gentlemen last named, had permitted them to continue their correspondence with me.

Be it observed, that until the opening up of the communication with America, I was progressing alone. With the exception of my congregation, all the members of which were less enlightened on the points spoken of than myself, I had not a single individual to whom I could open my lips on the subject.

What I had discovered in regard to universal salvation, I felt constrained in conscience to make known to my friends. But I was anxious to combine kindness with integrity. I endeavored, therefore, to teach my hearers *as they were able to hear*. Indeed, I rather strove to make them teach themselves. The result was, that God was pleased to convey light into the minds of many of them in succession, and that I lost but few of those who up to this time had continued to support me.

I had long contemplated writing on the subject of the *assurance of faith*. After being satisfied respecting the extent of Christ's redeeming love, the doctrine of *universal salvation*, I found, connected itself in my mind with Mr. Barclay's. I resolved to compose a work in which the two should be combined. The commencement was made, I think, in 1829. I know that I threw aside two manuscripts. At last I fell on a plan which pleased me. In writing on the subject, my mind opened up more and more. Aiming at teaching others, I discovered that I was teaching myself. Explanations, previously unthought of, were suggested. Remaining difficulties were cleared away. After three years of pretty laborious thinking, composition, and re-composition, in Spring, 1833, I was enabled to give the world (that is, to the few prepared and disposed to read it), my "Assurance of Faith, or Calvinism identified with Universalism."

Mr. Irving, of London, with whom at one time I had the pleasure of being acquainted, had been attracting much notice by his vagaries in regard to *prophesying*, and *speaking with unknown tongues*, while I was engaged in the preparation of the last named work. By some friends it was thought that I might advantageously write in opposition to him. For my own part, I deemed my exposure unnecessary; being satisfied that the evil would soon cure itself. Besides, it struck me, that the time for publishing had gone by. However, to gratify one most excellent friend, and with a view chiefly to benefit my own congregation, I published, early in 1832, the tract, entitled *The Miracles of the Irving School shown to be unworthy of serious Examination*. Strange to tell, it was more noticed by the reviewers than far more important productions have been.

My *Assurance of Faith*, as I had anticipated, fell almost still-born from the press. Not that it was unsold; for the sale more than remunerated me, and I am still disposing of the remaining copies. In one or two parts of the country it even attracted some little notice. But the reviews were silent as the grave respecting it, although copies were sent to them. With the exception of the Literary Gazette, the Gospel Magazine, and the Christian Pioneer, I am not aware that any of our European periodicals criticised it. "It is a dangerous book," said a very amiable and literary private friend to me; and on this principle it was regularly *burked*.

For the American reviews, by Mr. Whitmore, of Boston, and Mr. Sawyer, of New-York, the only two which I have seen, I desire to express my gratitude.

My only publication since *The Assurance of Faith* have been, the second edition of my *Three Questions*, kindly noticed in the New-York Christian Messenger, and a pamphlet which has just issued from the press, entitled "*Why is Popery Progressing?*" Every copy of the former was disposed of within a few days after it made its appearance; the fate of the latter remains yet to be seen. Judging from the fierce attack made upon me on Tuesday last by the Liverpool Standard, it is likely to take. And yet knowing the odium in which I am held on account of my religious sentiments, I never publish with any sanguine hopes of success.

I am contented quietly to sow the seed. Some more favored successor or successors must reap the harvest.

I intend publishing ere long, a work in one volume octavo, on the scriptural distinction between *soul and spirit*. My mind is much set on this. The materials collected by me for it are abundant. Many facts which have hitherto been regarded as strong holds by the skeptical party, I can show not only to be consistent with, but actually stated in, and laid down as fundamental principles by the word of God. The work will consist of two parts. Whether it is to be published or not, time must show.

Such is my history; if *history*, a few events of no particular interest may be called.

I am now in the forty-first year of my age, have been twice married, and am the father of two children. My constitution is far from being robust; indeed, I should not greatly err were I to say that it is exceedingly delicate. But I have attached friends, a natural determination of character, which nothing can daunt, a thorough conviction of the goodness of my cause, a consciousness of the rectitude of my intentions, and a decided reliance upon Him who hath manifested himself to be my heavenly Father. In so far as preachers of Universalism in England are concerned, I stand almost if not altogether, alone. But God is with me. In his hands I leave the event. If spared, and if supported by the kindness and purses of others, the public may rely on seeing more productions of my pen. If not, He with whom is *the residue of the spirit*, can never be at a loss for instruments by which to effectuate his blessed and gracious purposes. D. THOM.

Liverpool, 12th December, 1835.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, DECEMBER 17, 1836.

THE UTILITARIAN.

PARTIALISM VERSUS UNIVERSALISM.

"There be many that say, Who will show us any good?" Ps. iv: 6.

Reader—thou of the long protracted patience—the day of deliverance is nigh at hand—even on the thresholds of the door; for—the words of the Utilitarian are nearly ended! "Amen!"

Believing that every thing God has made, was created for some purpose of profit and utility—that he made nothing in vain—I was induced to inquire into the utility of the various systems of religion in the world, one above or excelling another, believing that the most excellent, most useful one would be admitted by you to be the purest—to be his gift to man—while the less useful and less excellent would be regarded as manufactured by man, and partially imbued with a small portion of the genuine, in order to render it more current and acceptable. Beginning at atheism or pantheism, which may be considered the entire negation of religion, I have endeavored to show the utility of being religious—the utility of deism over polytheism—of Christianity in any form over deism—and of Protestant Christianity over Greek and Roman Catholic Christianity. One view yet remains to be taken of the subject before us; for I conceive that we have not yet reached the pure and the perfect, however high in the scale of excellence and utility we may have ascended. Protestantism embraces a vast number of divisions, many opposed to each other, so that all cannot be true. Of these, all contain a principle in common with Paganism, Mahomedanism and Papacy in general, which is opposed to another principle which I believe will be found the constituent principle, essence, sum and substance of the Gospel. I mean PARTIALISM, and its contrast, UNIVERSALISM. Our researches cannot, therefore, end but with this article: for

"There be many that say, who will show us any good?" in believing in Universalism, rather than in any other system of Protestant Christianity? The terms, *Univer-*

salut and *Partialist*, embrace nearly the whole religious world. Universalists are often accused of a difference of sentiment among themselves—as if such variety of opinion was a crime; or as if our opposers were free from all differences and divisions. But is such the case? Look over the Pagan world, with its thousand different sects. They are Partialists. Look at the Jews and Mahomedans, with their dozen different sects, each. They are Partialists. Look at the Catholics, with their many different sects or orders, most of whom differ from each other—and at the Protestant Christians with their three hundred different sects, divided and subdivided again and again. These *all*, are Partialists. Yes; these *thousands of different and differing* sects of religionists, all believe in vindictive, angry Gods, a semi-almighty devil, and an endless hell or hells—they all are advocates of a partial in preference to a universal salvation. And the further removed from the religion of reason, nature and revelation, the more angry and numerous are their Gods—the more numerous and subtle their devils, and the more terrible and scorching hot are their hells!

And look even at our atheistical, pantheistical, deistical and skeptical brethren—they are nearer a belief in a partial than in a universal salvation, just as *none* is nearer a part of a certain number, than it is nearer to the *whole* of that number. Surely, if our Partialist brethren could see these facts clearly, they would say little about our *differences of opinion*, and less about our *nearness to infidelity*! But, to answer the question of our Partialist querists.

1. *Negatively*.—Universalism rejects equally, what Dr. Rush terms the “palsy of the believing principle” of the mind, so pernicious to the skeptic—and the equally pernicious over excitement of the same faculty, so fatal to the fanatic. Thus it is free from the dangerous inconsistency of both.

It rejects equally the false, bewildering worship of polytheism, and the worse idolatry of pantheism, of nature and of human reason. Thus is it free from all the debasing and paralyzing effects of these superstitions on the passions, affections, and understandings of these victims of misplaced devotion and misapplied worship.

It rejects equally, the cold, and gloomy belief in annihilation, imbibed by the deist and the atheist, in consequence of the insufficiency of nature to throw the light of its instructions beyond the grave, and the dreamy speculations of Elysium and a sensual paradise, held by Pagans, and taught, but not believed, by the philosophers and sages of Greece and Rome. And thus it is free from the fear of death, and the stoic apathy or bitter unreconciliation induced by a separation of friends, so common to both these systems.

It rejects all the limitations of God, and his designs and goodness, induced by merely studying the imperfect revelations of either nature or the Old Testament, (if we except obscure intimations in the prophets,) and of human reason unaided by the light of Heaven. Thus is it free from fears of the injustice of Providence—of the irremediable wrath of God, and of the continuance of evil to the final detriment of man's happiness.

It rejects the principles of Papacy, so full of arrogance in assumptions of infallibility—of intolerance and persecution, in domination over the minds and consciences of men—and so detrimental to knowledge, freedom and happiness, by confining the mind to the faith of ignorant predecessors, with all their errors of theory and practice. Thus it rejects the doctrine of total, innate and hereditary depravity; so paralyzing, when believed, to every desire to be or do good—so abhorrent to every man who loves the honest man, the playful child and the guileless infant smiling in its native innocence and simplicity.

As it rejects all *proxies* or *substitutes* in the performance of duty, it denies vicarious sufferings, imputed sin, imputed righteousness, and substituted acts in lieu of personal obedience and goodness—thus acknowledging no righteousness but that of God, or that which is in imitation of God's—and thus freeing itself from the pernicious influence of those errors on the lives and conduct

of their believers. It is therefore a *personal* religion—perfectly free from all remnants of Papacy, and accordant with the principles of the reformation.

It rejects all that is vindictive and cruel in theology, and that is held in common by Partialists, whether Pagan, Turk, Jew or Christian. Angry Gods—subtle, spiritual devils, and scorching, endless hells, so terrifying to the timid—so abhorrent to the benevolent—so paralyzing to the devotions of the mild and amiable—so inefficient to reform the hardened—so nourishing to the passions of the revengeful, malignant and cruel—and so pernicious to virtue and morality in general—all these God-dishonoring, heart-withering and religion-destroying dogmas are unknown in Universalism, save as pernicious errors, “doctrines of devils,” “damnable heresies,” and remnants of Heathenism and Popery. Such is a small part of the negative good there is in believing in Universalism.

2. But there is also *positive* good in believing Universalism. For all that is amiable in character, reforming in influence, pleasing in contemplation, happyfying in practice, and beneficial in consequences, in each and all of the other systems of religion, are here retained in all their loveliness, in all their power, and in all their benefit. Nor are they merely freed from the pernicious and debasing alloys of error and of practice, with which they are there united and mixed up; but they are also extended to infinity, made durable as eternity, and are fixed as certainly as the throne and government of our God. I challenge the mention of a single particular of the above named character, with which this is not the case. Not one can be named; for not one exception exists. But for the satisfaction of the reader, and the exemplification of my position, I will name a few particulars in which this improvement is specially apparent.

Salvation.—What joys centre in this word! How the parents dot on it as the probable destiny of their children—how the child rejoices in it as the supposed condition of its parents! Now Universalism teaches this salvation for all sin, and all misery, and all imperfection—teaches it not only as the portion of a *few*, but of *all*—teaches it not only as *probable*, but as *certain*—and by teaching that man is the offspring of God, and the joint heir with Jesus, makes it extensive as infinity and lasting as eternity.

Punishment.—All the good there is, or can be, in this, is in its *effects*. Partialism sees no good effects, save in its reformation of a *few*. But Universalism recognizes it as the reformer of *all* to whom it is applied. It makes it certain—immediate—effectual. As a display of God's justice, punishment can neither be honorable to God, happyfying to his saints and angels, nor beneficial to his creatures who suffer it; unless it satisfies his divine justice. That justice ever does and ever will require the obedience of the transgressor. Now Universalism is the *only* system which teaches that punishment *will* secure the obedience, by *certainly* visiting, and *certainly* reforming the sinner—that the sinner will be made holy—the holy rejoice—God's justice be satisfied, and the universal Parent be honored and praised by the happiness and purity of his *whole* family, while he and they exist.

The motive to goodness.—Even admitting the *fear* of punishment to constitute a great portion of this motive, (which we deny, for fear purifies not the heart, but only *restrains the hand*;) still Universalism is superior to Partialism, for the following reasons. 1. Partialism represents punishment as distant—even in another state of being—while the sinner dreads most an immediate punishment. The benefit he expects to gain by iniquity, is immediate; and requires an immediate injury to overbalance its influence in his mind. 2. It represents punishment as uncertain and easily to be avoided by complying with certain conditions. These conditions the sinner expects to comply with some time or other; and therefore has very little dread of suffering by his transgression, while he is almost certain of gaining by it. Universalism, on the contrary, tells the sinner that he *can not* gain by iniquity, nor be happy in sinning—nor

this only, but that punishment will immediately follow the act in the shape of evil consequences, and that these evil consequences are as *certain* as that effect follows a cause. Thus Universalism, when believed, is better calculated to restrain the sinner, than Partialism possibly can be.

But *fear* of punishment is not the motive of virtue—it is that love of God which casts out all fear. And no Partialist acquainted with both systems ever has denied that Universalism represents God, by far, more lovely than Partialism does. We most easily love that which is *most* lovely—consequently Universalism is superior to Partialism as a motive to goodness. Its rewards and punishments, both, are certain—are immediate—are proportioned to the deeds required by them—and are as immutable as the justice of God.

I might proceed in other particulars, till time and your patience failed me—but my object is not to think for you; but to set you to thinking for yourself—not to examine for you; but to lead you to a careful examination for yourself. I therefore close this already extended article with a brief exhortation—leaving to you, dear reader, the work of following on to know the utility of truth, by continuing, at your leisure, a pleasant work here just barely commenced.

Would you enjoy to the greatest possible extent and in their purest influence, the health of body, the soundness of mind, the expansion of intellect and the fulness of happyfying affection yielded by religion? You will find them all in the belief and practice of Universalism.

Would you enjoy the peaceable simplicity and happy unity of devotion yielded by the purest theism? You will find them united in Universalism.

Would you receive into your mind and affections the glorious perceptions arising from a hope of immortality and endless life—from the full perfections, glory and loveliness of God and his providences, as yielded by the teachings of nature and revelation combined, and addressed to the reason and religious feelings of man? You will find them by embracing the doctrine of Universalism.

Would you enjoy the freedom of mind and full exercise of your own judgment in matters of faith, free from all intolerance and domination—be personally religious, and personally responsible to God, alone, for your opinions and feelings—as yielded by Protestantism and the principles of the reformation? Be in faith and practice—in mind, heart and soul, a Universalist.

And would you enjoy all these invaluable blessings and privileges in their greatest, highest and fullest extent—without limitation, or mixture of evil—free from the pernicious principles and cruel errors of infidelity, Heathenism or Papacy? Go, examine, understand, and you will embrace Universalism. Live it; for it is the only system that is full of life—practice it; for it is the only system that can be practiced, consistent with virtue—and enjoy it; for it, only, can be enjoyed, as every good man desires enjoyment; and you will find that the name Universalist, is but another term for Christian; and that the true Christian is, and must be, in faith and in practice, in hope and in enjoyment, what his heavenly Father ever is, in deed and in truth, A UTILITARIAN. The words of the Utilitarian are ended. A. B. G.

WANT OF CANDOR.

A few days since I was in conversation with a young gentleman who is now a student of Union College, a Presbyterian, and fitting, or attempting to fit himself for the ministry. He appeared extremely ignorant of the doctrine of Universalism, as will be evident by the following question. He asked what possible use there could be in preaching, if this doctrine were true. For his part it was impossible for him to see or imagine any. I answered his question by saying that if the doctrine were true, that was the first and principal and an all-sufficient reason why it ought to be preached: inasmuch as truth is preferable to falsehood, and truth alone can sanctify—truth alone can make free from darkness, error and delusion—truth alone can give us substantial peace and

hopes of future good—truth alone can reveal to us the true character of God, and destiny of man, and beget in the soul love supreme to God and universal to man; and certain am I that, of all sentiments ever taught in the world, Universalism, when correctly taught and sincerely believed, is best adapted to such noble ends.

The young theologian still protested that he could see no use in preaching if the doctrine was true. "Well, Sir, said I, suppose you were doomed to close and solitary confinement within the dark damp walls of a dungeon; and you supposed that confinement was for life—that you were never again to see the light of the sun, or the countenance of a friend, or hear the voice of kindness more; yet nevertheless, the truth is, that, in ten years, you are to be liberated and enjoy the light of the sun and all the joys of friendship and social life—would it be of no use to you to know this truth? Would you not bless the kind friend who would come and proclaim this joyful news of your release to you in prison? Would it not lighten the oppressive burden of your confinement, and seem to shorten the years of captivity? "No," said he, "if it were true, I should be liberated without being told of it, and I should rather not know it before hand."

Here was most assuredly a great want of candor; yea more, it was a want even of moral honesty. For rather than acknowledge what his own conscience, as well as common sense must have told him was the truth, he decided that *despair was better than hope*, and a *lingering life and prospective death within the gloomy walls of a dungeon, preferable to prospective liberty and the assurance of days of happiness and peace!*

He evidently saw the force and bearing of the question, and knew that if he answered it candidly and honestly, he should be obliged to allow that, on the supposition of the truth of Universalism, it was necessary to preach it; and rather than make such an acknowledgment, he chose to be uncandid and dishonest, for no one can believe that his answer was according to the honest convictions of his own conscience.

Candor is a distinguished virtue in any person, especially in a theologian, and the want of it a serious defect. The person who frankly acknowledges the force of an argument in an opponent, secures respect from all parties, and thereby gives evidence at least of his honesty and sincerity. But he who will disingenuously evade, equivocate and deny the force of an argument advanced by an opponent, not only shows himself to be destitute of magnanimity, but gives good reason to all to doubt his sincerity, and suspect his integrity and moral honesty on other occasions. The noble maxim of Washington, *pater patriæ*, will ever hold good, and I hope will never become unpopular in this country, "*Honesty is the best policy.*" D. S.

REV. A. CAMPELL.

In our notice of this gentleman and Br. Montgomery, No. 48, page 383, language was used which may have caused some misunderstanding of the facts of the case. The notice, by Br. Skinner, in our last, has explained the matter in part. In addition to that, a letter received from Br. M. corrects the remainder. He says—"I did not challenge Mr. Campbell; for it would have been contrary to my usual course—but I simply requested him to receive more letters of inquiry from me.....I must affirm that I do not think he intended any disrespect to me by his remarks.....I close with the statement that, neither Mr. C. nor myself considered, that in wishing to continue my letters of inquiry, I had challenged him to a debate. I challenge no man—but if I am attacked, then I must defend 'the restitution of all things.'"

Another correction. A letter received by Br. Skinner from Mr. Campbell, states that he *did* propose an oral debate to one of our preachers in Boston, but he (the Universalist) preferred one in writing:

While on the subject, I will add—Mr. Campbell will be engaged, in January, in a discussion on the claims of Roman Catholicism—but after the first of February he will be ready to proceed in the discussion of Universal-

ism with Br. Skinner. He would prefer an oral discussion at some central place; but sooner than forego the discussion entirely, will proceed as proposed, by the publication of both sides in the Harbinger and in the Magazine and Advocate. Therefore—what has already been published in the Harbinger, will be published in our columns early in January, when the discussion will proceed in regular order." A. B. G.

LITERARY THIEF.

"An Advocate" in our 48th and 49th numbers, has proved himself a plagiarist in his last article—and probably in his first. The following sentences in his last article are copied from "Smith on Divine Government."

"He who believes.....that a being of almighty power, unerring wisdom, and unbounded love, is seated at the helm of affairs, and is making every event promote, in its appointed measure, the highest happiness of all intelligent creatures, must possess perpetual serenity and peace. The storm of adversity may gather above him and burst upon his head; but he is prepared against it, and it can not dismay him. He knows that the evils which encompass him, are only blessings in disguise.—The fair face of nature smiles upon him with a brighter radiance." pp. 338-9. Boston edition of 1831.

"The person who habitually contemplates all mankind as the children of one common Father, and appointed to one common destiny, can not be a persecutor or a bigot." "To the utmost of his ability, he will enlighten the ignorant, correct the erring, sustain the weak, bear with the prejudiced, and reclaim the vicious." p. 335.

From what other work other portions of the article are copied, our informant saith not. The conduct of "Advocate" is so mean and shameful, that it needs no comments further than its exposure. Had he approved the ideas, and been unable to find better words to express them, why not mark them with inverted commas (") at the beginning, and quotations (") at the end? Nor can he plead ignorance—for he uses these marks in the communication, in other places, and professes some acquaintance with French, (pedantic phrases of which we struck out of the copy,) as well as English. May his detection be a warning to others—and this lesson teach him that there is no escape, no concealment for the evil-doer, that he may go and "sin no more." A. B. G.

THE HERALD OF TRUTH.

Mr. "Nobody in Particular," copied into our 43th number, current volume, and there credited to the Southern Evangelist, "made his first appearance on any stage," as the player folks would say, in the Herald of Truth. We cheerfully make this correction—especially as it affords us an opportunity of noticing that periodical as an excellent co-worker in the good cause, and its decided improvement (without meaning to disparage the merits of his predecessors) since Br. Sanderson assumed its superintendence.

We owe Br. Sanderson and his co-editors, too much gratitude for their former assistance as correspondents to this paper, not to feel kindly disposed toward them all. Even now, we have some excellent articles on hand for our next volume from the pen of Br. Chase, and the promise of more from him and Br. Montgomery—promises highly valued, as we know they will be well redeemed. May they, and Br. Sanderson, ever be blessed with all the success that sweetens labor—the full enjoyment of those blessings of Providence that render life desirable—and, to close with Spanish courtesy, but more than Spanish sincerity, thus blessed "may they live a thousand years."

P. S. Since the above was written, we have received another number of the Herald. It is to be removed from Geneva to Rochester—published simultaneously in that city and Auburn, on the same terms (as heretofore) as this paper—and with the additional aid of Brs. C. Hammond and A. C. Barry as Associate Editors. We welcome these latter brethren (known to our readers—

particularly Br. Hammond—as correspondents of this paper) to the corps editorial—include them in the wishes above expressed—and hope for a continuance of the kindly feelings and pleasant relations heretofore existing between us. The extract from Br. Hammond's letter, in this paper, assures us of the fulfilment of our hope with regard to him. A. B. G.

Br. Tompkins—Send the current volume of the Universalist and Ladies' Repository to Mr. R. Lassel, Clayton, Jefferson county, N. Y. Mr. L. will account through this office. A. B. G.

ERRATUM.—In "Retrospection," published on page 368, No. 46, current volume, second column, line 22, for "flashes," read "blazes"—same column, line 41, for "incentive," read "inventive." A. B. G.

CELEBRATION OF CHRISTMAS EVE.

Liquidation of the Universalist Meeting-House Debt

The Universalist society in this city have been long and deeply involved in debt for their meeting-house. Five years since, they were owing about \$600. They have struggled ardently to extinguish this debt, and have now reduced it to a little over \$200. They are induced now to call upon their friends and a liberal public, for further aid towards the accomplishment of that desirable object, in a manner which, while the charity will be scarcely felt by those conferring it, will greatly aid them in the payment of a burdensome debt, and in securing an unnumbered title to their house. They propose celebrating the anniversary of our Saviour's birth, by illuminating and trimming their meeting-house, a concert of sacred music, and a discourse adapted to the occasion, and to sell tickets of admission at Fifty Cents for each person; every dollar of which money, when received will be faithfully applied to the extinction of the debt. No person will be admitted on that evening without a ticket or the payment of the above sum. None who are friendly to the society will grudge their Fifty Cents for so good an object; and there are few, indeed, but what can, if they choose, lay by that sum between this and Christmas Eve. The laboring classes, and even those in quite moderate circumstances, we doubt not, will be ready for the occasion. We affectionately invite not only our citizens generally, but our friends in all the adjacent towns, to be present and contribute their share. The favor will be gratefully acknowledged. Remember friends, Saturday evening, December 24th, at half past 6 o'clock. As many hundred persons as attend, just half as many hundred dollars will it sink the debt.

By order of the Trustees of the First Universalist society, S. BEEBE, Jr., Secretary.

Utica, December 1, 1835.

FIRST VOLUME OF THE UNION.

The first volume of the "Universalist Union" closed on the 5th of November inst. An extra edition was printed through the volume, and the proprietors find that they have from one hundred to two hundred perfect copies which they can dispose of. As the paper needs an extension of its list, to remunerate those engaged in conducting it, the undersigned would respectfully appeal to the Universalist public for such aid as can be consistently rendered, without injury to kindred periodicals. It is believed that in many places where the Union does not now circulate, individuals may be found to take it, who are not now taking any paper. As some inducement to ministering brethren and others to seek out those, we will furnish five copies of the second volume of the Union, and one copy of the first volume, for every \$10. remitted free of expense. Postmasters would generally, without doubt, forward the amounts. The first volume of the Union, commences the foreign correspondence of Br. Le Fevre, which renders the volume more interesting and worthy of preservation. The second volume commenced on the 12th of November, 1836, and is printed in large quarto form, well adapted for binding. Specimen numbers will be furnished to those who may wish them. Letters should be addressed the undersigned, "No. 2 Chatham-square, foot of Bowery, New-York." New-York, November, 1836. P. PRIER and Co.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst. by Br. MARTIN in Durhamville—Br. DELONG at Burlington Flats, and in the schoolhouse near Br. THOMAS (Exeter) in the evening—Br. KIRKEY at South Otsego—Br. C. B. BROWN at Palermo, and at the Peat school-house in the evening.

CHRISTMAS EVE will be celebrated as follows:—in this city, the house illuminated and decorated, and a concert of sacred music; sermon by Br. SKINNER—in Eatonville; sermon by Br. W. H. WAGGONER—in Clinton; sermon by Br. S. R. SMITH—in the Union meeting-house on Burlington Flats; sermon by Br. M. B. SMITH—in Perrysburg, Ohio; sermon by Br. D. R. BIDDLECOM—in the new Universalist meeting-house in Fulton; sermon by Br. EATON—at Parma Corners; sermon by Br. QUAK.

POETRY.

From the Herald of Truth.

A TRIBUTE

To the memory of JACOB CHASE, who departed this life, October 25, 1836.

BY REV. JACOB CHASE, SON OF THE DECEASED.

A dear father has sunk in the silence of death,
No more shall I see him below;
We have parted, and he has returned to his home,
Where the cold blasts of trouble ne'er blow.

He has left me to mourn 'mid the tempests of life,
For the absence of him I revere;
He has left me 'mid anguish, and troubles, and cares,
By his presence no more to be cheered.

But his counsels in life I would never forget,
They are seasoned with wisdom and love;
And the lessons he taught me, he practised himself,
Till he soared to the regions above.

He adored our kind God, and he honored his name;
He rejoiced in the hope that is sure;
For fifty-five years, his belief was the same;
It was drawn from a source that is pure.

He believed in a God whose one nature was love,
And a Saviour who died for all men—
In a heaven of praise, in the regions on high,
And a sure recompense for all sin.

He believed that the world had a Saviour in Christ—
That he came to redeem it from sin—
That he ne'er would give o'er till the victory was won,
And the last wandering outcast brought in.

His affections were tender, unwavering and strong,
While his charity reached all his foes;
He was affable, social, kind-hearted, sincere;
In his soul cruel hatred ne'er rose.

He embraced the great cause of unlimited grace,
While a Murray and Winchester stood
As the only bold heralds of infinite truth,
On this side of the wide rolling flood.

But he's gone to that rest which his soul longed to share,
And has left all loved objects behind;
But the trumpet will sound and the dead all arise,
And the world in God's praise be combined.

Then why should I grieve for the absence of him:
Who has finished his course here below,
Since the time will soon come, when all beings shall meet,
And then I to his presence shall go.

A SKETCH.

It was a dark and gloomy night in the month of December. The bleak wind howled and the frost had driven the inhabitants of the city from the streets to a more comfortable place by the fireside. The mother had hushed the last cries of her infant babe, and no sound of footsteps was to be heard, save the measured tread of the "guardian of the night," as he paced his rounds to watch over the safety of ten thousand sleepers around him.

"Fire! fire!" cried the watchman, and "fire! fire! fire!" was echoed and re-echoed through every street and lane of the city. Then came the sound of bells, the rattling of engines, and the hurried footsteps of many who ran to the scene of desolation. It was a large and elegant mansion, whose exterior gave evidence that it was the dwelling place of wealth and pleasure. But the destroying element was at work. The dark column of smoke rose from the roof and curled through every crevice, giving fearful evidence that the whole structure would soon be a sheet of flame. * * * A cry was heard; at an upper window appeared a female calling for help. Quick as thought the ladder was raised—the daring fireman ascended, and seizing the object of his pursuit in his arms brought her to the ground. "Thank Heaven," said a sweet voice, "I am safe, I have escaped the flame, and I will not murmur if my goods are destroyed." She turned to her deliverer, and was about to give him her warm thanks for his successful exertions in her behalf; but ere she had pronounced half a sentence, a death-like paleness came over her countenance and she trembled like an aspen leaf as she cried, "My child! oh! where is my child?" Had the lightnings of heaven struck the building in an instant to the ground, the effect would not have been more visible than was that of this fearful question. It ran like an electric shock through the multitude, and in breathless silence eye was turned to eye, as each waited for the answer. "Where is my child?" again asked the frantic mother. But the child came not. Never, no, never, shall I forget the look of unutterable anguish which came over the features of that mother as the truth flashed upon her mind, that her dear

boy was yet in the burning building. Tears gushed from her eyes like waters from the fountain. She wrung her hands in agony indescribable. She wept aloud like a very infant, and she fell senseless upon the ground.

Reader, behold in this a picture of the condition of that mother, who has escaped, as she thinks, the flames of endless perdition, and opens her eyes upon the startling fact, that her child is still exposed to the infernal fires. She looks upon herself as trembling upon the brink of the burning pit. She is, as she believes, plucked from her danger by the strong arm of the Saviour. She thanks God for her deliverance. She shouts for joy. She kneels to give thanks to her Saviour; but the voice of thanksgiving is hushed, and the voice of praise dies upon her lips, as the awful thought rushes upon her mind, that her child is behind, and the storm of infinite wrath is gathering and blackening around its head. Oh! where then are the mother's joys? and where that peace which flows like a river to those that believe? There may be joy in the reflection that self is safe, but it is evanescent as the joy of the mother who was rescued from the burning building, and soon opened her eyes upon the fact, that she had left her babe behind. It is worthy of serious consideration, whether such can be the effect of that Gospel which gives rest to the soul, and concerning which the apostle hath said, there is "all joy and peace in believing." Rest assured that there are no such trials as these for those that believe in the glorious Gospel of the blessed God. He rejoices that himself is safe, and he looks forward and believes that the glorious Captain of salvation shall ride on in the chariot of his redeeming grace, till the last tear shall be wiped from the eyes of weeping humanity, and the last lingering sigh of sorrow dies upon the ear. The parent is safe; the child also is safe, and all created human beings are safe in the arms of their Father and their God. Amen, even so let it be.—*Union.*

A SKETCH.

Mirth, smiles and music were in the parlor of the Richland Mansion, on the bright evening when Edward Harcourt was united to his Eloise; beauty and health were on their features, gladness and love in their hearts. Many a matron's blessing went with them as they left the village; and they came to a home of neatness, plenty and peace. The angel of love erected there her viewless altar, and Edward and Eloise were true worshippers, while God was not forgotten, who giveth the sweets of friendship, and the joys of domestic harmony. The good book was read; the prayer uttered; the hymn sung, and the balmy sweets of sleep came to conscious innocence.

A change came over the beauty of that home. The Bible was read by one alone, while the tears of grief fell on its leaves—the prayer was said, but with trembling voice and choked utterance—the heart was too sad to sing, and sleep came but to bring troubled dreams. Why was it? Whence this change? I will tell thee, and let my words be heeded—they are the words of caution. Edward had entered the halls of festivity when the wine flowed free, and the song rose high; he turned away from the red cup, and said the tempting chalice should not touch his lips. But the evil hour came—the voice of ridicule was maddening, and he tasted—drank—and the beauty of his existence departed. Time went on—the inclination for the bowl became a passion—business was neglected, home dishonored, and God profaned. The wife is wretched, and the husband is no more a man.

Reader! I know thee not, but yet I love thee and seek thy good, for have we not all one Father? Hear me when I say—Beware, beware the wine cup, and its kindred; beneath its crimson wave there is hid a sting. "Show not thy valiantness in wine, for wine hath destroyed many."—*Ladies' Repository.*

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew drops that live the whole night through, and sparkle in the moonlight, and through the morning onwards to noon day. "The sun," said the child, "has chased them away with his heat—or swallowed them in his wrath." Soon after came rain and a rainbow; whereupon his father pointed upwards—"See," said he, "there stand the dew drops gloriously reset—a glittering jewellery—in the heavens; and the clownish foot tramples on them no more. By this my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after, the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew drop, into heaven.

Virtue and vice are two things that can never amalgamate; and he who loves the one can never practise the other.

SKEPTICISM.—"The dogmatist," says Watts, "is sure of everything, and the skeptic believes nothing." Both are likely to be wrong, but we need not impute wrong motives to either. Skepticism may be assumed as an excuse for immorality; but Faith also may be assumed as a substitute for good works. To say that the doubters are all profligates, and the orthodox all hypocrites, would be equally removed from truth and liberality. As the worldly temptations all lean towards an acquiescence in received opinions, those who profess them, should be the last to suspect the motives of those who differ from them. Both may be good Christians, if they will but think each other to be such.—*Tin Trumpet.*

Our thoughts should always be such as we would, at all times, be willing to have known to all men.

Peace of mind and honest reputation, are better sources of enjoyment than mere wealth, and yet how many yield them up for the idol gold.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

DEATHS.

In Brookfield, on the 23d of November, Mrs. ELIZABETH BLANDING, aged 71 years. The deceased had been a worthy and respected member of the Baptist church for many years, but died a firm believer in the restitution of all things to holiness and peace.—*Communicated.*

ANOTHER PATRIOT AND CHRISTIAN GONE.

It becomes my painful duty to announce in an appropriate manner, the death of my honored and aged father, JACOB CHASE, who departed this life in the town of Lee, Oneida county, N. Y., on the 25th of October last, in the 85th year of his age.

The subject of this notice was born, November 8, 1751, in the town of (what was then called, Narragansett No. 6, afterwards Petersham, but now) Templeton, Worcester county, Mass. He served faithfully in the revolutionary struggle for civil and religious liberty, and came out of that "furnace of affliction" with honor to himself and satisfaction to those under whom he served, though then but a mere youth.

He was educated "after the strictest sect" a "close communion Baptist," and at the age of 24, united with the Baptist church in Sutton, then under the pastoral care of one Elder Ingals. He remained a zealous member of said church for about five years, during which time he had the opportunity of hearing a brief oral discussion between Elder Winchester, then a Baptist clergyman, and a layman, whose name I have forgotten; and from that time he was never satisfied with his limited creed. At the age of about 30, he became fully convinced of the truth of Universalism. He was personally and intimately acquainted with Mr. Winchester, who was converted to Universalism about the same time, and with father Murray; and he enjoyed frequently, the benefits of their ministerial labors; and I am bound in respect to his memory, to say, that I never knew any layman, and but few clergymen who could repeat from memory one-half the amount of Scripture that he could, or that knew better how to apply it. In fact, the Bible was his constant companion, and almost the only book that I ever knew him to read. Religion was his whole theme, and he seemed to think but very little about anything else. And this continued to be the case, even when his natural faculties were so far exhausted with the infirmities of age, that he could not identify his own children or remember their names. He was an attentive and affectionate husband, a kind and indulgent father, a peaceable and friendly neighbor, and an exemplary Christian. But he is gone—his lamp of life has become extinct. May his good instructions, examples and virtues, be long remembered by all who knew him.

Since my father is no more among us in this world, I shall no longer add the *Junior* to my name, but shall ever subscribe

JACOB CHASE.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY SATURDAY.

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME VII. [NEW SERIES.]

UTICA, N. Y., SATURDAY, DECEMBER 24, 1836.

NUMBER 52.

For the Magazine and Advocate.

WISDOM PERSONIFIED.

BY REV. J. CHASE.

"Say unto wisdom, thou art my sister."—Prov. vii: 4.

Among all the feeling and affecting representations of wisdom, that ever fell from the pen of inspiration, there are none which appear to us to be more graphic, forcible and convincing, than the above from the writings of Solomon. We would therefore, invite the reader's serious attention to a few remarks, which shall be offered with a view to set the subject in its proper light. And we hope that our labor will not be wholly unavailing.

Who that possesses a heart that is human, and knows any thing of those endearing and interesting ties that bind the most tender and refined affections of the soul to a sister, can avoid being sensibly and profitably touched with this admirable personification of heavenly wisdom? We may be told in the imperious voice of Heaven's messenger, to "get wisdom"—we may be repeatedly informed by the wise and the good, that "her price is above all rubies," and that "all her paths are peace"—that she will clothe us with the enviable and imperishable robe of superlative honor—and all this may pass over the careless mind, like the vernal breeze over the rock in the desert, without stirring the sensibilities, or touching the affections, or waking up the drowsy feelings of man's moral nature. But when she is presented to the "mind's eye," in the fondly cherished, ever admired, and lovely figure of a sister, who can remain unmoved? Who can barbarously thrust her from his bosom, or even suffer her to depart from him? Oh! reader, whoever thou art, be persuaded to retain this important truth ever in thy remembrance, that wisdom is thy sister; and do not fail of treating her accordingly. Own the connexion, and profit by it, and never suffer her departure. While she is with thee, no foe can deceive thee, no tyrant enslave thee, no ruthless intruder destroy thy comfort or disturb thy repose. Her exalted capacities are equal to every emergency, her merits are beyond comparison, and her intrinsic value numbers can never compute. Her experience renders her society of incalculable importance; for, when the Almighty prepared the starry heavens—when he established the clouds above—when he appointed the foundations of the earth, she was with him, and was daily his delight, rejoicing always before him. O who, that knows her charms, and has shared in the joys that her presence affords, does not exult and rejoice with exceeding great joy, in being permitted to call her, in truth, his sister?

Dear reader, permit me to say to you—if she finds in thy house, a permanent home—in thy warm affections, a resting place; she will amply reward thee for all thy kindness and attention. She will ever watch with the most vigilant solicitude over thy dearest interests and highest happiness. In perplexing difficulties, she will promptly aid thee—in dangerous enterprises, she will cheerfully instruct thee—through the changing and fluctuating scenes of mortal life, she will kindly guide thee. She will teach thee to be humble in prosperity, patient in adversity, mild in the exercise of power and authority, and to ever render obedience to the dictates of virtue and the demands of charity. She will ever stand ready to teach thee the best means of preserving and promoting bodily health and vigor. She will smooth the wrinkled pillow of a sick bed with her soft and trusty hand. She will soothe thy waning existence with

the voice of truth, She will wipe from thy marble brows, in thy expiring moments, the clammy perspiration, and when she can do no more for thee on earth, she will conduct thee in peace and safety, through the dark valley and shadow of death, and then, soar with thee to the bright regions of perfection and glory immortal.

How transporting and glorious the thought, that the happy time will surely come, when every lonely, sorrowing, and sighing son and daughter of earth's broad surface, will gladly, feelingly, and affectionately "say unto wisdom, thou art my sister!"

For such a time our prayers ascend,
And faith conducts those prayers on high;
Father of all, let grace descend,
And bring this promised season nigh!

East Bloomfield, N. Y.

For the Magazine and Advocate.

LETTER

To Rev. Theophilus Fisk, Editor of the Southern Evangelist.

Royalton Centre, October 7, 1836.

DEAR SIR—In the July number of your paper, I find a notice of the proceedings of the Niagara Association, with a call for a reply to certain remarks you have made, touching the business of this body. And, as you have politely forwarded to me the number containing your request, (though directed to a distant post office) I infer that you depend upon me for the desired information. Wishing to gratify you in so reasonable a request, as well as some others who have appeared to misunderstand the subject, I will quote your language by way of introduction, and accompany the same with such an explanation, as the nature of the case seems to require.

You say "the committee of discipline reported no complaint. Indeed? and what has become of the case they had before their august tribunal at their last session, of a ministering brother whom not one of them ever saw, and against whom they preferred charges, although he never was in the bounds of their Association since it was formed, and was at the time they were attempting to fix odium upon him, six hundred miles from them! No complaint—what becomes of their record of last year? Have they expunged its inquisitorial proceedings, respecting an individual they never saw? We pause for a reply."

"The ministering brother," against whom charges were preferred in June, 1835, before the Niagara Association, and sustained by satisfactory proof, is the Rev. Theophilus Fisk, the author of the above extract, who was supposed to reside at that time, some where in the New-England States. The nature of the charges was, that the Rev. T. Fisk, had solicited and obtained patrons for papers that he never published; that he had received, in person, advance pay for the same, and also through the medium of the post-office to a considerable amount from our brethren, in Middleport, Knowlesville, and elsewhere; that Mr. John Craig, had written to him for an explanation of his conduct, and the cause for not publishing the work he had paid for, and that he received a very saucy and unprovoked reply to his inquiries from Mr. Fisk, who was then residing in New-York. The Council took the subject into consideration, and voted to refer the case to the Association of which Mr. Fisk was a member, and in which he resided, for their disposal, and authorized me to forward the business to such body. I did so. I forwarded the complaint to the Clerk of the Massachusetts Convention, agreeably to his request. What disposal they have made, or intend to make of it, I know

not. They have had one session since the business was before them, but Mr. Fisk was then, I believe, in the Southern States.

Such, Mr. Fisk, is the character of a proceeding, which you call "inquisitorial." Be that as it may, such an inquisition will never injure you, provided, that you are innocent of the charges against you. If so, you are prepared to give an explanation of your conduct—you think it strange, that the committee of discipline should report "no complaint." Would you not have thought more strange, if this Association had passed a resolution disfellowshipping you, when they did not claim the right, because of your distant residence?

Again—you inform your readers, that you are a stranger in this Association, and that charges were brought against you by those who never saw you. What then? Because you have taken money from strangers, without returning an equivalent according to your promise, have strangers no right to complain? But, it so happens that some of that "inquisitorial" Council have seen you, and that, too, within the limits of this Association, where you have preached a number of times. I am one of that number. I conclude, therefore, this unpleasant reply, by assuring you, that the opinion of this Association was, that you had dealt unjustly with your patrons and friends; that the practice of issuing one proposal after another for the publication of papers, obtaining by this means a considerable amount of advance pay, and then not publishing the same, nor refunding back the money, was immoral, and highly unbecoming the character of a Universalist clergyman. And if, because we value the moral standing of ministers more than the personal friendship or fellowship of any individual, we must be reproached as inquisitors, and receive the lash of your displeasure, we are prepared for the trial which awaits us.

C. HAMMOND.

REV. T. FISK.

For the Magazine and Advocate.

KINDNESS.....No. V.

"Weep with them that weep."

There is another particular which the Gospel insists on, as an occasion for the exercise of kindness. It is mourning.

There is a peculiar loneliness and depression of mind consequent upon the loss of friends, which in many instances, sublimates into a melancholy of the most hopeless and incurable kind. Now, while every thing like levity should be forborne in the house of sorrow; still the affectionate conversation of candid and sensible friends, is both proper and highly useful. They insensibly draw aside the mind from brooding over its grief; and though they cannot remove sorrow, they may alleviate its pungency and assist the mind to recover its wonted activity and attention to ordinary concerns.

There are few places or occasions, where an affectionate minister of religion can really do more immediate good, than in the house of mourning. But it too often happens, that he seizes on such occasions for proselyting the afflicted; or what is much worse, he endeavors to excite terrors and alarms in the mind already borne down by the weight of its own misfortunes. And this he does, by hinting doubts of the future well-being of the deceased, or construing the calamity into a divine judgment for some unrepented sin in the unhappy survivors. Of such we must say, in the strong language of Job—"Miserable comforters are ye all."

Probably a more efficient instrument of comfort may be found in some neighbor, whose long tried

friendship secures a welcome with the afflicted. Here an acquaintance with the peculiarities of the mind which may distinguish the mourner, will suggest suitable expedients to adapt the discourse to the occasion, and touch only those strings which vibrate in unison with present things and circumstances. Such means are every way calculated "to heal the broken-hearted and comfort all that mourn."

Thus we have endeavored, in a few numbers, to give an epitome of the duties of humanity; and we cannot but admire that arrangement of Providence which has suspended so many comforts upon their free and cheerful exercise. In this condition of our nature, paradoxes meet and solve each other. We experience the keenest anguish in seeing human suffering, yet we take a kind of solemn pleasure in mingling with scenes of sorrow. Is it asked why? It is by *kindness* or by *sympathy*, to *alleviate* or *share* the pains of others. This is seen in the parable of the man travelling from Jerusalem to Jericho. Those who had no fellow-feeling, "passed by on the other side;" but he who could "feel another's wo," went to him, "and bound up his wounds, pouring in oil and wine." Go, and do likewise. EIMI.

MAGAZINE AND ADVOCATE.

A. B. GROSH, D. SKINNER, AND S. R. SMITH, EDITORS.

UTICA, SATURDAY, DECEMBER 24, 1836.

END OF VOLUME SEVEN.

This number ends the publishing labors of our first year, as proprietors of the Magazine and Advocate, and invites us to a brief retrospection. Events passed—blessings enjoyed—cares surmounted—actions performed, meet the mental view. The past is unalterable. Its only use can be, to guide us in endeavoring to improve what is to come. May wisdom and grace be given us from on High, thus to use it!

The retrospect does not present objects as bright, as did the anticipation—but neither are they as dark, as were our forebodings. For instance—We have lost some good subscribers we hoped to have retained. But we have also lost some bad ones; and this loss is a *saving* gain to us. Nor is this all. In most cases, we have obtained those whose *actions* prove them good, in their stead. And though we have not an increase of subscribers as we hoped for; their number is not decreased, an event we also feared. Nor is this all. We are persuaded, from the payments of our subscribers within the year, that, however good our list was a year ago, it is now better—we have gained more good subscribers than we have lost; and lost more bad ones than we have gained. Hence, though our expenses have been increased by extra efforts to render the paper more useful and interesting to its readers, yet, even if our list has *not* been increased, our income within the year has been, by the mindfulness of subscribers, who did not disappoint our dependence on them. We thank God devoutly, and feel a pleasing depth and weight of gratitude to our promptly paying subscribers, and active and faithful agents, whenever we think of this fact! Their promptitude and activity have saved us from embarrassments under the unexpected rise in the markets, our extra and current expenses; to meet which we had no other aid than theirs. Heaven bless them, for thus performing their duty! May those yet in arrears, not feel displeased at these heartfelt praises on their fellow-subscribers; for until out of debt, we shall need such aid, and they can deserve just such thanks from us another year—even now by paying what is our due.

We are sensible that, notwithstanding we have, in general, done all we *promised*, we have nevertheless been prevented from doing much we had *intended* to do. And though we have avoided some evils, which we feared we might be led to commit through inadvertency or error of judgment; we have also to lament many errors of omission, for which we shall endeavor hard to atone, by our

future vigilance and fidelity. May our patrons, who have had reason to find fault with us, and who have given us no reason to find fault with them, bear with us a while longer, and try us for *another year*. As for those who, like us, have faults to atone for, may they with us, endeavor by their future good conduct, to excel us in effacing the injuries of the past. It is a glorious labor—one that makes angels rejoice—to reform the past evil into good; and we shall try hard, by the blessing of Heaven, not to be excelled in it by any of our subscribers.

With these promises of our own amendment, and hopes of the amendment of others who need it—believing that we will be able to do, another year, much we omitted doing this year; and to avoid, in the next volume, many of the errors committed in the present—thankful to God for his blessings—grateful to our agents and subscribers for their favors—relying on a continuance, and even hoping for an increase of patronage—and greeting all our readers, in deep sincerity and feeling, with the compliments of this joyous season, we close THE LABORS OF THE YEAR. A. B. G.

WICKEDNESS OF HEART.

We lately gave an example of great *want of candor* in a young man who is preparing himself for a Presbyterian minister. We now propose giving our readers another part of the conversation which we then held with the same young man, to which even charity itself can hardly give so mild a name as that of want of candor: and I know of no more appropriate phrase to express its character than the one heading this article.

I would, however, advertise the reader that, by *wickedness of heart* I do not mean *native and inborn depravity*, but only that perverse disposition and vitiated inclination which a false education and a most demoralizing and wicked creed have engendered.

After we had conversed a considerable length of time on the subject of the final holiness and happiness of all mankind, the following conversation in substance ensued:—

Presbyterian.—Well, Sir, if I believed that doctrine, (Universalism,) I should consider it my duty to kill myself as quick as possible and go to heaven at once.

Universalist.—No, my friend, you are mistaken, you certainly would not—you will take back that remark—it was a hasty and rash one—one which I am sure neither your judgment nor conscience can approve. Reflect one moment on the subject—see where the remark will lead you to, and I am very confident you will take it back.

Pres.—No, I shall not take it back—it is my deliberate conviction and judgment; and I certainly should consider it my duty to kill myself at once if I believed that doctrine.

Univ.—Duty, Sir, *duty*! On what ground would you rest the moral obligation to perform such a duty as that?

Pres.—On the ground that I could more directly secure my happiness thereby; and the promotion of happiness is the duty of all.

Univ.—Call you that *duty* which is a direct violation of the laws and commandments of God? Might not the thief with the same propriety say that the possession of stolen goods would promote his happiness, and therefore it was his *duty to steal*? But are you certain that the violation of the known law and command of God in the destruction of your own life would promote your happiness?

Pres.—Why, I should certainly be saved and go to glory, if your doctrine be true.

Univ.—Not with that temper and disposition which such an act would exhibit. For "without holiness no man shall see the Lord." And you must remember that "whosoever doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons with God." He will render to every man according to his works. But, Sir, if on the supposition of Universalism being true, you would deem it your *duty* to kill yourself in order to get to heaven, will you inform me why

you would not alike deem it your *duty* to kill yourself in order to get to heaven, if you were sure the doctrine of particular election and reprobation were true, and knew you were one of the *elect*?

Pres.—O, that would be very different. I could not *know* positively that I was one of the *elect*.

Univ.—But my question was predicated of the supposition that you *knew* yourself to be one of the *elect*.

Pres.—But that is what no one *can* know.

Univ.—Neither can any one know positively that Universalism is true. We may firmly *believe* it true. And your statement was not if you *knew*, but if you *believed* Universalism were true, you would consider it your duty to kill yourself at once. Now if the mere *belief* of Universalism would lead you to such an act, would not the *knowledge* that you were one of the *elect* be still more likely to produce that effect?

Pres.—No, for if I were to commit suicide that very fact would prove that I was *not* one of the *elect*.

Univ.—Not at all, Sir. For that which was from all eternity ordained as a *truth*, and which you *knew* to be true, could not be disannulled, or proved untrue by any thing you could do. And besides, your Confession of Faith declares that the *elect* were chosen to salvation "*without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto.*"

Pres.—I do not think the cases are parallel.

Univ.—If they are not, then the difference is altogether against you; for although Calvinism may possibly lead to suicide, Universalism, rightly understood, never can. For the Universalist, so far from wishing to violate the law of God, or feeling discontented with his lot, his duties or his length of days, sees in every event of life the goodness of God displayed; believes that all the ills and sorrows of life shall ultimately tend to his good; deems it his duty to seek to preserve that life that God has given him, and to do all the good during its continuance to his fellow-beings in his power; is assured that he shall live just as long and no longer than it is best he should live; that God's time for his departure is the best possible time; and therefore he feels perfectly reconciled and resigned to the will of God, knowing that his will is the best possible good of each and every creature he has made. To him therefore

"Death's ever welcome, though life still is sweet."

After our conversation had progressed thus far, this young candidate for the Presbyterian ministry still insisted on and reiterated his declaration that if he believed in the certain salvation of all men he would certainly kill himself at once. Alas, thought we, for the piety and devotion and love to God and religion, of such professors! This young man professed to love God most devoutly and sincerely, and yet virtually declared that if it were not for the fear of hell, or if he were certain of ultimate happiness for himself and all men, he would voluntarily and freely violate the law of God, forswear his allegiance to him, destroy the life with which he had been kindly entrusted; that he would not live on earth to do the good in his power; that he cared nothing about human society, or the state of morals, or the temporal happiness of mankind; in short, that no other motive of feeling actuated him than that of the purest *selfishness*—that it was for *self alone* that he lived—for *self alone* would he die—that to escape hell and reach heaven was his sole and only aim—that aside from this he regarded neither God nor man, and as little did he regard the laws of either! Well, young man, thought we, if this be the true picture of thyself, God is wise enough to read and know thy heart, and good enough to not let thee believe in any other system than that which restrains thy outward conduct through the influence of *slavish fear*, while at "heart thou art in the gall of bitterness, and the bonds of iniquity."

Should these remarks ever meet the eye of the young man referred to, he will know their author and recall his own sentiments when he sees them in print. And we beseech him to review them in prayerful retirement, with the eye of a philosopher and the conscience of a Christian.

We have no unkind feelings towards him. We wish him well in this life, and immortal felicity in the next. But we are satisfied the sentiments he uttered in the conversation above narrated, if they are his real and sincere sentiments, must have proceeded from *wickedness of heart*, and that therefore, his "heart is not right with God." We are willing, however, to allow that their wickedness is *not native depravity of soul*, but a corruption that has been *infused into his soul by a wicked and most abominable creed*; and that it there adheres and there will remain, till he "purges out the old leaven of Phariseeism," renounces his corrupting creed and "gets him a new heart."

D. S.

OUR CORRESPONDENTS.

In justice to our own feelings, we cannot close volume seven without noticing those to whom it really owes nearly all the interest it possesses, and by whose labors it has been enabled to effect much of the good, its circulation has accomplished. Few readers have a definite idea of the amount of labor bestowed on our paper by our correspondents. They see a series of essays continued from week to week and remember the pleasure and retain the useful impressions of the perusal—but the form and size of our pages too often lead them to undervalue the amount of matter they thus read. “Honor to whom honor is due,” is our motto.

Take, then, any common sized 12mo. book—or a tract of the American Tract Society—as an example. One volume of this paper contains matter enough to fill about two thousand six hundred such pages, (making our paper *much cheaper* than even the Tract Society's publications!), or about equal to six or eight volumes of common sized novels—such as are sold at from fifty cents to a dollar each, when first issued from the press. Of course, each column of our paper will average more than two such book pages. Of the one thousand two hundred and forty columns of the present volume, Br. S. R. Smith has furnished, as Editor and correspondent, about seventy-five columns—the Author of Notes on Sacred Subjects, about fifty—Br. Austin, thirty-two, besides the prize tale—Br. Peck, twenty-one—Br. L. C. Browne, eighteen—Brs. Hammond, Whitney and Eimi, each, seventeen—Br. Lewis, fourteen—and under this amount much interest and information has been communicated by Brs. Sadler, S. W. Fuller, C. Spear, G. Rogers, Sanderson, A. Clark, Curtis, Holmes, Bullard, Montgomery, Eaton, Tomlinson, Townsend, Whiston, Potter, P. Morse, Hosea Ballou, Asher Moore, J. French, C. B. Brown, C. S. Brown, Messenger, Dr. Benton, T. D. Cook, O. Roberts, G. L. Platt, T. B. Robbins, Professor S. N. Sweet, J. Wallace, W. E. Manley, T. J. Smith, W. S. Balch, J. Britton, etc., besides about *one hundred male* contributors of articles expressly written for this paper.

Our female contributors are less numerous, but equally good--Mrs. Scott who has given us nine columns, mostly poetry, besides her prize tale--Miss Rounseville who has given us nine columns--Mrs. Porter, besides the prize poem, about five columns--Mrs. Whiston, A Sister, Mrs. Stephens, and one or two others, are all we can name among our female writers.

These here named and *alluded to*—about ONE HUNDRED AND FIFTY IN ALL—deserve and have our warmest thanks for their labors, and our kindest and best wishes for their welfare. We hope not one will forget that this is not a discharge, but an invitation for them to continue their favors to ourselves and readers till we again can heartily wish them “a Merry Christmas” and “a Happy New Year.”

A. B. G.

PUBLICATION DAY.—Remember, the publication day will be changed to Friday, instead of *Saturday*, after this volume. Religious Notices must be sent so as to reach us on *Tuesday*, instead of Wednesday—and obituary and hymenial notices on *Friday*, instead of Saturday, as heretofore, to be inserted in the following number. The first number of volume Eight will be dated on *Friday, January 6th, 1837.* A. B. G.

For the Magazine and Advocate.

PREPOSITION *vs.* CONJUNCTION.

In the publication of hymenial notices, some of our brethren have thought proper, of late, to use the conjunction *and* instead of the preposition *to*. As Br. Skinner, in the 40th number of this paper, considers it an improper innovation upon established custom, I beg to be indulged in the expression of my opinion also. Br. S. says, "We read for example, married, on the — inst., Mr. A— and Miss B—, and Mr. G. and Mrs. D—." True, such examples may be found in some papers of late, and so may the phrase, "Top not come down," be found in Matt. xxiv: 17. But, although this passage was used by a shrewd clergyman to prove the divine disapprobation of *top-knots*, worn by females in ancient times, it was without force, because it was selected without regard to its connexion or meaning. Now it appears to me, that one quotation has about as much to do with its connexion as the other, unless the first was taken from a notice in which there was a mistake in writing or printing.

I must frankly confess that I prefer the conjunction to the prepositional, and for the following reasons: 1. It is desirable the public should know that the *lady* was married to the gentleman, as much as that the *gentleman* was married to the *lady*. And it must be peculiarly gratifying to the lady, if she is pleased with the union, since many young women are drawn or driven into marriage obligations against their will.

2. There is as much propriety in pleasing the vanity of a woman, as that of a man. The preposition fails to accomplish this object, because in notices of this kind, her name is not only last in order, but it is not said that she is married at all.

3. The old form of marriage notices probably originated in a want of respect for the female character, and seems better adapted to the ancient than the present time. Wherever Christianity prevails in its purity, the female character is placed on a *level* with that of the male. But how can we express a perfect equality in hymenial notices without the use of the conjunction?

If the conjunction is wanting in perspicuity, it may be proper to add the phrase, to *each other*; but for one, I think it sufficiently clear *without* any addition.

J. WHITNEY.

REMARKS.

Well, Br. Whitney, although we read that man was created first then the woman, and that man is the head of the woman, (1 Cor. xi: 3,) and therefore perceive the propriety of mentioning the man first, yet have thou thine own way in this matter. As thou art now separated from thy *better half*, it must be some consolation to know that she is married to thee as well as thou to her. I will not therefore attempt the refutation of thy reasoning till ye meet again. Though in sooth it is seldom we meet with a *married man who has not a wife*. As thou art now, for a season, far separated from thy companion, I will not, for the time being, attempt to remove or thwart thy purpose of gallantry, in which thou seemest so anxious to "please the vanity of the women." However, I have not a doubt but thou wilt yet be in favor of the *proposition*, and that, before many months, if thy wife come not to thee, thou wilt come to her. D. S.

THE KNICKERBOCKER.

We have so repeatedly noticed this truly excellent and independent monthly, and are unable from want of time to read the December number now before us, before our paper goes to press, that we can only refer to the past, promise an extract in future, and inform those who may wish to subscribe for the work, that a new volume begins in January—price Five dollars per annum. They will certainly get the worth of their money, if the next volume is as excellent as the past—and from its continual improvements, we think it will be better. The Knickerbocker forms two volumes per year, of 500 pages each. The subscription to a single volume, (for six months,) is three dollars.

MONEY WANTED.

We beg leave respectfully and reluctantly to say, that we have a heavy payment to make on the first of January—and several others within a few months thereafter. As we have no means, but the income of the paper, to meet these payments, we hope all indebted to this establishment, and able to assist us, will remember us in our day of need.

G. and H.

NOTICE TO DISCONTINUING SUBSCRIBERS.—They are but few—but even to them we shall send the first number of volume 8, (and no more, until ordered,) in hopes that *each one* will use it to get a new subscriber in his stead—and perhaps re-order the paper for himself.

As all who will not have ordered their papers stopped *before* the 1st of January, will be, by the terms of subscription, considered subscribers to the next volume, we hope no one will *back out*, after the first number is sent to him, without, at least, getting *one*, if not *more*, new subscribers in their stead.

THE 53d SATURDAY.—Remember, there are fifty-three Saturdays in the present year, while fifty-two papers complete the volume—consequently, there will be one week in which no paper will be published at this office.

CELEBRATION OF CHRISTMAS EVE.

The anniversary of our Saviour's birth will be celebrated at the Universalist church in this city, *this evening*, by dressing and illuminating the house, and a short address by Rev. Mr. Skinner, and a *concert of sacred music* under the direction of Mr. Lyon, a well known and skillful performer and teacher of music, assisted by many of the best musicians in the place. The entire proceeds of the concert to be appropriated towards the extinguishment of the meeting-house debt. A general attendance of our friends and a liberal public, both from city and country, is respectfully solicited. Price of tickets, *fifty cents each*. Exercises to commence at precisely half past six o'clock. Tickets may be had at this Office, the store of E. S. Barnum and Son, S. Beebe's Auction Room, Eagle Tavern, National Hotel, Utica Library, or at the door of the church.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in January by Br. EDWARDS in Caneseraga, (Sullivan)—Br. C. S. BROWN, Harford. (and every third Sunday from that time)—Br. GROSH at New-Hartford—Br. BRITTON at Depaunville at 1 P. M.—Br. MARTIN at Fulton—Br. C. B. CROWN at Perch river, and near Br. Woodruff's, Pamela, in the evening—Br. S. R. SMITH in Hampton, Westmoreland.

There will be preaching on the second Sunday in January, by Br. Sias in Williamstown, at Br. Cox's in the evening—Br. Edwards in the vicinity of Clockville—Br. Britton at Muskahunge at 11 A. M. and near McQuain's in the evening—Br. C. B. Brown at Carthage, and at Great Bend in the evening.

There will be preaching on the third Sunday in January by Br. STAS in Mexicoville, and in the school house near S. Donglass', Richland, in the evening—Br. FOWARDS in Ellenwood Hollow—Er. C. B. BROWN at South Champion, and at Copenhagen in the evening—Br. BRITTON at Denauville at 1 P. M.

Br. Sias will preach on the evenings of Thursday, January 5th, at Page's mill, Richmond—Friday, 6th, Sandbank, Albion—Monday, 9th, Amboy—Tuesday 10th, Union settlement—Wednesday, 11th, Rotterdam—Thursday, 12th, Cockenoy—Friday 13th, Luddington school house, near Br. Simons.

Br. C. B. Brown will preach in the evening of Monday, January 2d, Jenk's school-house—2d, Theresa—4th, as Br. Cornwall will appoint—5th, La Fargeville—6th, Pamela, near R. Fuller's—9th, Lockport—10th, Felt's Mills—11th, Tug Hill—12th, Westroad, near Br. Dingman's—13th, near Esq. Bush's—16th, in Redman, as friends may appoint—17th, Adams village.

A CONFERENCE of the First Universalist church of Oswego county will be held in the red school-house in Hastings, on the first Sunday in January, commencing at half-past 10 A. M. Services the evening of same day at Union Square.

LETTERS CONTAINING REMITTANCES.

Received at this Office for the week ending on Wednesday 10th.

P M. Purceyue, (M. T.), for R A, C R and I E—I H, Finchville—P M, Clear Creek, for D W and N B—P M, Speadville, for I L and C J—Rev. C H, Royalty Centre, for J H—P M, Johnson's Creek, for D A and R A—C S, Craxsville, for self and G R—P M, Le Roy, (O.) for J P M and A L—P M, Lawrenceville, for R A—W S, Smithport, (Pa.) for self and N B—J H S, Chester-town—P M, Holland, (Mass.) for J T—P M, Union Springs, for G W Y—M W, Eden, for self and I T—E F H, Canaan Centre—M S, Springville, for self, R S R, I C and H H—P M, Grass Lake, (M. T.) for J H and S M—T S, Medina, (O.) for self, W K and I R—P M, Clinton, (M. T.), for W C—R T, Cussewaga, (Pa.) for self and for "Union"—Rev. C S B, Upper Lisle, for sundry subscribers.

For the Magazine and Advocate.

LETTER FROM BR. C. B. BROWN TO EDITORS.

Hastings, December 5, 1836.

DEAR BRETHREN—It has now been more than eight years since I became a believer in God's impartial, universal grace, and the final holiness and happiness of a ransomed universe. Since then I have been called to pass through scenes of prosperity and adversity, and I think I can, from experience, testify to the truth of the declaration so frequently made that Universalism is "good to live by." This remark is often made by the *opponents* of our doctrine, connected however with its counterpart, viz. that it will "not do to die by." Respecting this last statement, I shall say nothing at present, never having been brought to test its value in a dying hour—but in respect to the first, I know that it is *good to live by*—good in the vale of *poverty*—good when our beloved friends are languishing on the bed of *sickness*—and when they are taken from us by the paralyzing hand of death, and their silent remains consigned to the dreary mansions of the dead, then—O, then, how good, how consoling, how comforting the hope, the confident belief, that we shall meet them on the happy shores of immortality, that the bond of social affection will again be united and perpetuated in a happier and a better world—that sin shall be finished—the devil destroyed—death swallowed up in the victory of life, and the "whole creation delivered from the bondage of corruption into the glorious liberty of the sons of God!"

"O glorious day, O blessed hope,
My heart leaps forward to the thought;
When on that happy, happy land,
We'll no more take the parting hand."

When lean poverty with its manifold inconveniences press hard upon the believer in the unlimited goodness of his heavenly Father—when fair-weather friends, and self-righteous religionists pass by on the other side with a contemptuous sneer, then how good, how comforting the reflection, that they too are children of the same common Father—that they will be humbled, subdued, reconciled and gathered into the "one fold," where there will be "one Shepherd," where love, *unmingled love* will be the reigning principle, and heart-felt obedience to God the precious fruit. When beloved children, kind parents, and affectionate companions fade away by the ravages of disease, and we are forever deprived of their sweet and agreeable company on our pilgrimage of mortal life—when we are called to drop affection's tear over the silent remains of kindred dust, and witness the certain destiny of human glory, and the end of all our sublunary enjoyments—at such a time as this, how comforting that faith which is the "substance of things hoped for," the "evidence of things not seen." Here the thorny path of mortal life is strewn with the rose of heavenly consolation—here a living spring of joy is opened in the parched ground of hopeless sorrow—here the elastic springs of life receive new energy, new vigor, and with rapture we exclaim "blessed is the name of the Lord, who has sent his anointed to bind up the broken-hearted and comfort all that mourn."—While I live, give me this blessed doctrine—deprive me of every thing else, rather than this—O let me bind this "precious faith" to my heart—let me have this for my girdle, my breast-plate, my shoes, my helmet and sword; then come poverty, come sickness, or loss of friends; yea, come death itself, and I am "persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord." C. B. BROWN.

For the Magazine and Advocate.

THE DRUNKARD.

How often do we hear it said of this class of our fellow-sinners—"He is no one's enemy but his own"—"he injures no one but himself." Are these expressions correct? Alas, no. How dearly must others pay for the drunkard's guilty revels.

What bitter tears are shed by his sorrowing relatives and friends—how many sighs are heaved over his downfall, in the secret watches of the night—what heart-rending forebodings and gloomy terrors does he awaken in the breasts of kindred and friends, while he himself is stupid—inebriate—or careless and indifferent! The father groans in agony over his son's drunken revels and late hours, as his hoary head turns restless on the pillow, and his strained ear hearkens late at night, to hear whether his guilty child is coming home to his repose. The mother's heart is filled with the very bitterness of woe, as she thinks of him she nourished at her breast and dandled on her knee, now roaming in the devious ways of dissipation and ruin, and bringing her gray hairs in sorrow and shame to the grave. And as the wind howls, and the sleety snow or rain beats against the casement, she dies ten thousand deaths, in the fear that he, her child, may now be lying on the cold ground, self-disabled, a victim to the fury of the storm. The brother—the sister—the wife—the child—oh, who may tell the heart-breaking grief and shame a drunkard inflicts on them! The friend—what are his bitter reflections as he sees the companion of his youthful sports, day after day, running the rapid career that leads to *mania a potu, delirium tremens, insanity, ruin, and a DRUNKARD'S GRAVE!* Who, in view of all these melancholy facts—facts abundant around every drunkard, and continued month after month, and year after year, will dare to say that the drunkard "injures no one but himself"? Is it not notorious that few crimes injure more innocent persons, and injure them more deeply, painfully, and protract that injury longer, than drunkenness? 1. 3. 5.

For the Magazine and Advocate.

NEW PREACHER—AND AGENT.

BR. GROSH—It gives me pleasure to inform you of yet another conversion in the ministry. Br. Edward Edwards, of Lenox, near Clockville, Madison county, a Protestant Methodist preacher, who has served as a faithful soldier in the ranks of the enemy for fourteen years, has just commenced preaching the doctrine of the restitution. Br. Edwards is a man of "good report," and "a workman that needeth not to be ashamed." Long may he live to build up the faith he once destroyed, and to guide the wandering prodigal to the inexhaustible store-house overflowing with a Father's love and goodness.

Yours, very respectfully, W. MARTIN.
Munnsville, December 13.

[By request of Br. Denton and others of our subscribers in that vicinity, we appoint Br. Edwards to act as our agent in the vicinity of his labors and travels. Br. Denton, Postmaster at Clockville, will please still to act as our agent also, as heretofore. G. and H.]

For the Magazine and Advocate.

OLD LEAVEN.

"Purge out the old leaven, that ye may become a new lump."

A certain Scotch physician had this for a maxim—"There be but twa things necessary for here and hereafter. Keep de boovils open, that wool do for here; keep the conscience clean, an' that wool do for de hereafter."

Every one knows how necessary it is for the health of the body to occasionally purge out the old leaven of bad humors. But as Paul was not a physician of the body, I suppose he intended the above prescription to promote the health of the inner man. The slightest observer of the present state of moral health in community, will acknowledge, that a little purging with a view to expel the old leaven, may be as salutary for us, as it was for Paul's Corinthian brethren.

When I see a warm advocate of temperance societies selling the poison to his intemperate neighbor, I conclude he is not entirely a new lump.

When I see a man who has signed the total abstinence pledge, having now and then a peculiar odor in his breath, I prognosticate that the condition of his *primæ viæ* is bad, and that he has not

been sufficiently cathartised to make him a new lump.

When I see a professor of religion, treating with contempt all who do not subscribe to his creed, I think the old leaven of the Pharisee is fermenting within, and that his case requires a drastic purge before he can become a new lump.

When I see a believer in Universalism, acting in the support of Partialism, attending their meetings to the neglect of his own, I wonder when he will become a new lump.

When I hear a preacher speak disrespectfully of the talents of one more celebrated than himself, I am certain his leaven is *sour*, whether new or old, and for his own benefit he should use some appropriate purgative—perhaps in alterative doses.

When I hear a preacher often complaining that his society do not pay his salary, I mistrust his preaching may be too much like the *fallen lump*; or may be, while he has been anxious to purge out the old leaven among his hearers, he has omitted to fill them with new, consequently they are a cold lump. MOSES.

MARRIAGES.

In Norway, Herkimer county, December 8th, by Rev. William H. Waggoner, Mr. MORRIS M. PENDILL, of Byron, Genesee county, to Miss MARY M. CARPENTER, daughter of Asabel Carpenter, of the former place.

In Alabama, Genesee county, October 26, by Rev. C. Hammond, Dr. SAMUEL Z. ROSS, to Mrs. JOANNA BULTER, both of Royalton.

In Royalton, October 27, by the same, Mr. ERASTUS WELCH, to Miss LEANORA GATES, both of that town.

DEATHS.

In Madison, November 16, 1836, Mr. JOHN MARBLE aged 70 years. He was an affectionate husband, a kind father and a generous friend—long a resident of this town, he was universally beloved and esteemed by all who knew him. He died as he lived, without an enemy; the noblest work of God, an honest man. Although he never united with any particular denomination of Christians, he believed, as he practiced, those great maxims laid down by our Saviour, "love thy neighbor as thyself"—"do as thou wouldst be done unto." Ever grateful for the blessings bestowed by our beneficent Creator, he was never known to murmur during a long and protracted illness, with the dealings of Providence, but was perfectly resigned to the will of God, in life and in death.

In Ridgeway, November 20th, Mr. ALMOND D. BROWN in the 26th year of his age. Br. Brown was a member of the Universalist society in this town, and a consistent and firm believer in the doctrine of universal redemption. Though afflicted for some time with a disease that was supposed to be incurable, yet he bore the same with great patience and resignation. He was visited in his last days by many who were extremely anxious to destroy his faith in Universalism, and who employed the usual means to effect a change in his belief; but all their prayers, and tears, and doubts availed them nothing—nothing but another confirmation of the supporting power of universal grace in the hour of death. On being informed that he could not probably survive but a short time, he called his companion to his bedside, and exhorted her to read and believe, Heb. viii: 10, 11, 12. Having given directions pertaining to the interests of his wife and two children, he departed in peace for the spiritland. The grace of God as revealed in the second covenant was exhibited to the mourning circle, and a large congregation of people who assembled at the funeral, on the 22d, by the writer. C. H.

In this village, on the 8th December, the Hon. JOSHUA HATHAWAY, aged 75 years. It has never fallen to our lot, to announce the death of an individual in our county, who has filled so large a place in public life, or whose integrity of character and active public services through a long series of years has rendered so highly esteemed and venerated.

On the day of the battle of Bennington, and at different subsequent periods, to the close of the revolutionary struggle, he bore arms in the cause of liberty. Emigrating to this place in 1795, the history of the county, political and civil, bears honorable testimony of his course. At the bar, on the bench, and in the field, he has "acted well his part," and has ever retired, with strong assurances of the confidence and esteem of his contemporaries, and the public. He died, as he lived, with an unshaken confidence of salvation, through the alone merits of Jesus Christ.—*Rome Telegraph.*

